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ARCANA CÆLESTIA

THE

HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED

BEGINNING WITH THE BOOK OF GENESIS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG

Servant of the Lord Jesus Christ

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EXODUS.

CHAPTER THE THIRTEENTH.

THE DOCTRINE OF CHARITY.

8033. IT may be expedient now to say what is charity and what is faith appertaining to man. Charity is an internal affection, which consists in this, that from the heart he wills to do good to the neighbor, and that this is the delight of his life, and this without recompense.

8034. But faith is an internal affection, which consists in this, that from the heart he wills to know what is true and what is good, and this not for the sake of doctrine as the end, but for the sake of life: this affection conjoins itself with the affection of charity by this, that it wills to do according to what is true, thus the very truth.

8035. They who are in the genuine affection of charity and faith, believe that they will nothing of good of themselves, and that of themselves they understand nothing of truth, but that the will of good and the understanding of truth is from the Lord.

8036. This now is charity, and this is faith; they who are principled therein, have, in themselves, the kingdom of the Lord and heaven; and in them is the Church; and they are they who are regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. They who have self-love, or the love of the world for an end, cannot in any wise be in charity and faith; they who are principled in those loves, do not even know what charity and what faith are, and do not at all comprehend, that to will good to the neighbor without recompense is heaven in man, and that in that affection there is a happiness as great as that of the angels, which is ineffable; for they believe, if they are deprived of the joy arising from the glory of honors and wealth, there is nothing of joy any longer given, when yet in this case heavenly joy first commences, which infinitely transcends [every other].

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CHAPTER XIII.

1. AND JEHOVAH spake to Moses, saying,
2. Sanctify to me every first-born, the opening of every womb, in the sons of Israel, in man and in beast; it is for Me.
3. And Moses said to the people, remember this day, in which ye came forth out of Egypt, from the house of servants, because in strength of hand JEHOVAH brought you forth thence; and there shall not be eaten what is leavened.
4. To day ye go forth in the month Abib.
5. And it shall be when JEHOVAH hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey, and thou shalt serve this service in this month.
6. Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to JEHOVAH.
7. Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy border.
8. And thou shalt declare to thy son in that day, saying, on account of this JEHOVAH hath done to me, in my going forth out of Egypt.
9. And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, to the intent that the law of JEHOVAH may be in thy mouth, because with a strong hand JEHOVAH brought thee forth out of Egypt.
10. And thou shalt keep this statute for a stated time, from year into year.
11. And it shall be when JEHOVAH shall have introduced thee to the land of the Canaanite, as He sware to thee and to thy fathers, and shall give it to thee.
12. And thou shalt make every opening of the womb to pass to JEHOVAH, and every opening of the fœtus of a beast, which shall be males to thee, to JEHOVAH.
13. And every opening of an ass thou shalt redeem in cattle, and if thou dost not redeem, and thou shalt break its neck;* and every first-born of man in thy sons thou shalt redeem.
14. And it shall be that thy sons shall ask thee to-morrow, saying, what [is] this; and thou shalt say to him, in strength of hand JEHOVAH has brought us forth out of Egypt, from the house of servants.
15. And it was that Pharaoh grew hard to send us away, and

* What is here rendered *thou shalt break its neck* might perhaps be more properly rendered *thou shalt put out its neck*, or, to come nearer to the original Hebrew (וערפתו) *thou shalt neck it.*

JEHOVAH slew every first-born in the land of Egypt, from the first-born of man, and even to the first-born of beast, on which account I sacrifice to JEHOVAH every opening of the womb, males, and every first-born of my sons I redeem.

16. And it shall be for a sign upon thy hand, and for frontlets between thine eyes, because in strength of hand JEHOVAH brought us forth out of Egypt.

17. And it was when Pharaoh sent away the people, GOD led them not by the way of the land of the Philistines, because it was near, because GOD said, perhaps the people will repent when they see war, and will return to Egypt.

18. And GOD led the people about by the way of the wilderness of the Red Sea (mare suph); and the sons of Israel went up girded out of the land of Egypt.

19. And Moses took the bones of Joseph with him, because adjuring he adjured the sons of Israel, saying, Visiting GOD will visit you, and ye shall cause my bones to come up hence with you.

20. And they journeyed from Succoth, and encamped in Etham, in the end of the wilderness.

21. And JEHOVAH went before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to enlighten them, to go by day and by night.

22. The pillar of the cloud did not recede by day, and the pillar of fire by night, before the people.

THE CONTENTS.

8038. THE subject treated of in this chapter in the internal sense is concerning faith in the Lord, and concerning the perpetual remembrance, that by Him they had been liberated from damnation: faith in the Lord is signified by the sanctification of the first-born; and the perpetual remembrance of liberation by the Lord (is signified) by the celebration of the passover.

8039. In what follows in this chapter, and afterwards, the subject treated of is concerning the further preparation of those who were of the Spiritual Church, and before the coming of the Lord were detained in the lower earth, before they could be introduced into heaven; and that for the sake of this end, they were first safely led through the midst of damnation, and next that they underwent temptations, the Lord being continually present: the leading through the midst of damnation is signified by the passage through the Red Sea [mare suph]; temptations [are signified] by the life in the wilderness to which they

were led; and the presence of the Lord [is signified] by a pillar of a cloud by day, and of fire by night.

THE INTERNAL SENSE.

8040. VERSES 1, 2. *And Jehovah spake to Moses, saying, sanctify to Me every first-born, the opening of every womb, in the sons of Israel, in man and in beast, it is for Me.* And Jehovah spake to Moses, saying, signifies information from the Divine [being or principle]: sanctify to Me every first-born, signifies faith, that it is from the Lord: the opening of every womb, signifies which is from charity: in the sons of Israel, signifies in the Spiritual Church: in man and in beast, signifies the good of faith interior and exterior: it is for Me, signifies that it is the Lord's.

8041. "And Jehovah spake to Moses, saying"—that hereby is signified information from the Divine [being or principle], appears from the signification of speaking and saying, when from Jehovah, concerning the things of the Church which are to be observed, as denoting information, see n. 7769, 7793, 7825; and because from Jehovah, it denotes information from the Divine [being or principle]; and from the representation of Moses, as denoting Divine Truth, see n. 6771, 7014, 7382; hence by Jehovah spake to Moses, saying, is signified information from the Divine [being or principle] by Divine Truth.

8042. "Sanctify to Me every first-born"—that hereby is signified faith, that it is from the Lord, appears from the signification of sanctifying to Jehovah or the Lord, as denoting to ascribe to Him, that is to confess and acknowledge that it is from Him; and from the signification of first-born, as denoting faith, see n. 352, 2435, 6344, 7035; when it is said faith, thereby is meant every truth which is for the Spiritual Church; and whereas every truth of the Church is meant, the Spiritual Church itself is also meant, for truth is the essential of this Church; good is indeed the essential of the Church, and is actually the first-born, see n. 2435, 3325, 4925, 4926, 4928, 4930; but the good which appertains to those who are of the Spiritual Church, is in itself truth; for when they act according to the truth, which is of their doctrine, then the truth is called good, having passed in this case from the understanding into the will, and from the will into act, and what is done from the will, this is called good: that this good in itself and its essence is still truth, is because the doctrinals of the Church to them are truths, and doctrinals in the Churches differ, consequently also truths, and yet, although they are so various, by

willing them and acting them, they become goods, as hath been just now said. Whilst man is regenerating, he is led by faith in the intellect, or by doctrine, to faith in the will or life, that is, by the truth of faith to the good of charity, and when man is in the good of charity, he is then regenerated, in which case from that good he engenders truths, which are called the truths of good; these are the truths which are the veriest truths of faith, which are meant by the first-born; for the case with the generations, or nativities of truths from good, is like that of the generations or nativities of sons and daughters from a parent, and afterwards of grand-sons and grand-daughters, next of great-grand-sons and great-grand-daughters, and so forth; the first or immediate generation or nativity, which is of sons and daughters, is what is signified by the first-born, how many soever it may consist of, but not the second and the third, except in respect to their own parents: the reason why they are sanctified to Jehovah or the Lord is, because all derivative or descending truths and goods derive their essence from the primitive. In this spiritual [principle] is founded the right of the first-born treated of in the Word.

8043. "The opening of every womb"—that hereby is signified which is from charity, appears from the signification of the opening of the womb, as denoting what is immediately born of a regenerate [principle or man], thus what is from charity, according to what was said just above, n. 8042; for he who is conceived anew, comes as it were again into the womb, and he who is born anew, goes forth as it were again from the womb; but what is conceived in the womb, and born from the womb, is not man so far forth as man, but is the faith of charity, for this constitutes the spiritual principle of man, thus as it were makes the man himself anew, for his life in such case is thence derived; from these considerations it may be manifest what is meant in the spiritual sense by the opening of the womb; the angels, who are in spiritual ideas alone, understand nothing else by it: what is meant by the womb, also what by being in the womb, and by coming forth from the womb, see n. 3293, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433. Inasmuch as such things are signified by womb, therefore the Lord in the Word is called, He that formeth from the womb, that is, the Regenerator, as in Isaiah, "Thus saith Jehovah, thy Maker, and *thy former from the womb*, he helpeth thee; fear not my servant Jacob, and Jeshurun whom I have chosen; because I will pour *water* upon him that is thirsty, and streams upon the dry [ground]; I will pour forth *my spirit* upon thy seed, and blessing upon thy children," xliv. 2, 3. The Lord is called maker and former from the womb, because He regenerates man, and from natural makes him spiritual; inasmuch as regeneration is effected by truth and good, therefore it is said, that He

will pour *water* upon him that is thirsty, and *spirit* upon his seed; for by water is signified the truth which is of faith, n. 2702, 3058, 3424, 4976, 5668, 7307, and by spirit the good which is of charity; in like manner as by water and spirit in John, "Jesus said to Nicodemus, Verily, verily I say unto thee, except any one *be born again*, he cannot see the kingdom of God: Nicodemus said to him, How can a man be born when he is old? *Can he enter a second time into his mother's womb?* Jesus answered, Verily, verily I say unto thee, *except any one be born of water and of the spirit*, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, but *that which is born of the spirit is spirit:* Art thou a master in Israel, and knowest not these things?" iii. 3, 4, 5, 6, 10. The Lord is called the former from the womb also in other passages in Isaiah, "Thus saith Jehovah thy Redeemer, *and thy former from the womb;* I Jehovah doing all things, expanding the heavens alone, and stretching out the earth from myself," xliv. 24; by the heavens and the earth is meant in the general sense the Church internal and external, n. 82, 1411, 1753, 1850, 3355, 4535, and in the particular sense the internal and external of the Church appertaining to the man who is regenerated; and by expanding and stretching out, is signified to make or create from Divine Power, n. 7673, whence the Lord as Regenerator is called Maker and Creator, and regeneration is called a new creation. In like manner in the same prophet, "Attend to me, O house of Jacob, and all the remains of the house of Israel, carried from the belly, *brought from the womb*," xlvi. 3. And in David, "Upon thee Lord Jehovah *I have been laid from the womb*, out of the bowels of my mother *thou art my bringer forth*, thou art my praise continually," Psalm lxxi. 6. From these considerations it is now evident what is signified in the internal sense by the opening of the womb, and consequently what by the first-born.

8044. "In the sons of Israel"—that hereby is signified in the Spiritual Church, appears from the representation of the sons of Israel, as denoting the Spiritual Church, see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

8045. "In man and in beast"—signifies the good of faith interior and exterior, as n. 4724, 7523.

8046. "It is for Me"—that hereby is signified that it is the Lord's, appears from this consideration, that Jehovah in the Word is the Lord, n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956, whence *it is for Me* denotes that it is the Lord's. That all good, and all truth, thus charity and faith, are from the Lord, and nothing at all from man, see n. 504, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466 to 6495, 6613 to 6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.

8047. Verses 3 to 10. *And Moses said to the people, re-*

member this day in which ye came forth out of Egypt from the house of servants, because in strength of hand Jehovah brought you forth thence; and there shall not be eaten what is leavened. To-day ye go forth, in the month Abib. And it shall be, when Jehovah hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey, and thou shalt serve this service in this month: Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to Jehovah. Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy borders. And thou shalt declare to thy son in that day, saying, on account of this Jehovah hath done to me, in my going forth out of Egypt. And it shall be to thee for a sign upon thine hand, and for a memorial between thine eyes, to the intent that the law of Jehovah may be in thy mouth, because with a strong hand Jehovah brought thee forth out of Egypt. And thou shalt keep this statute for a stated time, from year into year. And Moses said to the people, signifies instruction by Divine Truth: remember this day in which ye came forth out of Egypt, from the house of servants, signifies that that state was principally to be recalled to mind, in which they were when liberated from spiritual captivity by the Lord: because in strength of hand Jehovah brought you forth thence, signifies that they were liberated by the Divine Power of the Lord: and there shall not be eaten what is leavened, signifies that there shall not be appropriated any thing falsified: to-day ye go forth, signifies liberation to eternity: in the month Abib, signifies the beginning of a new state: and it shall be that when Jehovah hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, signifies into the region of heaven occupied by those who are in evil and the false: which He sware to thy fathers to give thee, signifies that was promised by the Divine [being or principle] to those who are in good and truth: a land flowing with milk and honey, signifies where is gladness and joy: and thou shalt serve this service in this month, signifies the continual worship of the Lord on account of liberation: seven days thou shalt eat unleavened bread, signifies purification from falses: and in the seventh day shall be a feast to Jehovah, signifies the holy worship of the Lord: unleavened bread shall be eaten seven days, signifies that they were altogether to be purified from falses: and what is leavened shall not be seen by thee, signifies that what is falsified shall not be at all admitted: and leaven shall not be seen by thee, signifies that neither any thing false [shall be admitted]: in all thy borders, signifies so far as truth which

is from good extends itself: and thou shalt declare to thy son in that day, saying, signifies the interior perception of truth, which [perception] is of conscience: on account of this Jehovah hath done to me, in my going forth out of Egypt, signifies that by the Lord they were liberated from spiritual captivity and from damnation: and it shall be to thee for a sign upon thine hand, signifies that it shall be perpetually in the will: and for a memorial between thine eyes, signifies that it shall be perpetually in the understanding: that the law of Jehovah may be in thy mouth, signifies that the Divine Truth may be in every thing which thence proceeds: because with a strong hand Jehovah brought thee forth out of Egypt, signifies that they were liberated by Divine Power: and thou shalt keep this statute for a stated time from year into year, signifies that that law of order [should be] in that state continually.

8048. "And Moses said to the people"—that hereby is signified instruction by Divine Truth, appears from the signification of saying, when by Divine Truth concerning things to be observed in the Church, as denoting instruction, see n. 7186, 7267, 7304, 7380, 7517; and from the representation of Moses as denoting Divine Truth, see above, n. 8041.

8049. "Remember this day in which ye went forth out of Egypt, from the house of servants"—that hereby is signified that that state was principally to be recalled to mind in which they were when liberated from spiritual captivity by the Lord, appears from the signification of remember, as denoting that it was to be recalled to mind; and from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680; and from the signification of going forth, as denoting to be liberated, for by the going forth of the sons of Israel is signified the liberation of those who are of the Spiritual Church by the Lord, concerning which liberation see n. 6854, 6914, 7091, 7828, 7932, 8018; and from the signification of Egypt and the house of servants, as denoting spiritual captivity, for by Pharaoh and the Egyptians are signified those who in the other life have infested the spiritual by falses, see n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, hence by the land of Egypt is signified infestation, n. 7278; nor is infestation by falses anything else than spiritual captivity, for when they are infested, they are held as it were captive in falses, from which they continually labor to be liberated; hence also in the World they are said to be bound in a pit, n. 6854; this spiritual captivity is what is also signified by the house of servants; that service is an assault from falses, or is infestation, see n. 7120, 7129.

8050. "Because in strength of hand Jehovah brought you forth thence"—that hereby is signified that they were liberated by the Divine Power of the Lord, appears from the signification

of strength of hand, as denoting power, and when it is said of Jehovah, as denoting omnipotence; that strength is power, is evident; that hand also denotes power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673; and from the signification of bringing forth, as denoting to liberate; that Jehovah is the Lord, see above, n. 8046.

8051. "And there shall not be eaten what is leavened"—that hereby is signified that there shall not be appropriated any thing falsified, appears from the signification of eating, as denoting to appropriate, see n. 3168, 3513, 3596, 4745; and from the signification of leaven, as denoting the false, see n. 2342, 7906, hence what is leavened denotes what is falsified. As to what concerns the appropriation of the false, and of what is falsified, it is to be noted, that the false and what is falsified cannot be appropriated to any one, as the false and what is falsified, who is in good, and hence is willing to be in truth, but to him who is in evil, and hence is not willing to be in truth; the reason why the false as the false is not appropriated to him who is in good, and hence is willing to be in truth is, because he thinks well concerning God, concerning the kingdom of God, and concerning spiritual life, and hence he applies the false that it may not be against these things, but that in some manner it may agree with them, thus he softens it, and its asperity and hardness does not come into the idea: unless this was the case, scarce any one could be saved, for falses are more prevalent than truths: but it is to be noted, that they who are in good are also in the love of truth, wherefore in the other life, when they are instructed by the angels, they reject falses and accept truths, and this according to the degree of the love of truth which they had in the world.

8052. "To-day ye go forth"—that hereby is signified liberation to eternity, appears from the signification of to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165, 6984; and from the signification of going forth, as denoting to be liberated, as above, n. 8049.

8053. "In the month Abib"—that hereby is signified the beginning of a new state, appears from the signification of month, as denoting the end of a former state and the beginning of a subsequent one, thus also a new state, see n. 3814; that the month Abib is the beginning from which are all following states, is evident from what is said concerning this month in the foregoing chapter, viz. "This month shall be to you the head of months, this first to you for the months of the year," Verse 2, see n. 7827, 7828.

8054. "And it shall be when Jehovah hath introduced thee to the land of the Canaanite, and Hittite, and Amorite, and Hivite, and Jebusite"—that hereby is signified the region of heaven occupied by those who are in evil and the false, ap-

pears from the signification of the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, as denoting heaven, in the present case the region of heaven occupied by those who are in evil and the false; that the land of Canaan denotes the Lord's kingdom in heaven and in earth, or the Church, see n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6176; evils and falses are signified by the nations here named, the evil derived from the false of evil by the Canaanite, n. 4818; the false which gives birth to evil by the Hittite, n. 2913; evil and the false thence derived by the Amorite, n. 1857, 6306; the idolatrous [principle] in which is any thing of good by the Hivite, n. 6860, and the idolatrous [principle] in which there is any thing of truth by the Jebusite, n. 6860: that the region of heaven, into which they are to come, who are of the Spiritual Church, before the coming of the Lord, was occupied by evils and falses, see above, n. 6858. As to what further concerns this subject, it is to be noted, that before the Lord's coming heaven was not distinguished into three heavens, namely, into the inmost or third, into the middle or second, and into the ultimate or first, as after the Lord's coming, but was one; the spiritual heaven was not as yet; the region where the spiritual heaven was about to be, was occupied by those who were in the false and evil, but who could be kept in some truth and good by external means, especially by ideas of eminence and dignity, in like manner, as is the case in the world, where they who are in evil and the false are still obliged as it were to think and speak truths, and as it were to will and do goods by external means, which are honors and gains. The reason why that region of heaven was then occupied by such was, because the good were wanting, and they who were of the Spiritual Church were not as yet prepared, and yet it ought every where to be filled by spirits, that there might be a continuity from the Lord even to man, for in case of discontinuity, man would have perished. There are also at this day some regions of heaven occupied by such, but they who are there are withheld by a strong force from doing evil; immediately above the head are they who deceive and seduce by innocence, but above them are the celestial from the most ancient Church, who keep them in bonds by such a force, that they cannot in any wise occasion evil to any one; behind the hinder part of the head there is also at this day a region, which had been [a region] of heaven, occupied by the evil; and likewise in front towards the left. There is also a continual endeavor of the evil to invade the places where the good are, and they actually do invade, as soon as they are not filled by the good, which endeavor it hath been often given to apperceive. Those regions are occupied when the evil are increased in the world, and the

good are diminished, for in this case evil spirits accede to man, and good spirits recede from him; and so far as these latter recede, so far the regions proximate to man are occupied by the evil; when this is generally the case, the inhabitants of those regions are changed: this is the case when the church is near its end, for at that time evil and the false prevail. But about the end of the Church they are cast down, and the regions occupied are given to the good, who in the mean time have been prepared for heaven. This is meant by these words in the Apocalypse, "War was made *in heaven*, Michael and his angels fought against the dragon, and the dragon fought and his angels, but did not prevail, *neither was their place found any more in heaven*," xii. 7, 8. This state of heaven was represented by the land of Canaan, in that the nations occupied it, and by the sons of Israel, in that they cast them out thence; for by the land of Canaan is signified the Lord's kingdom, thus heaven and the Church, as may be seen from the passages above cited.

8055. "Which he sware to thy fathers to give thee"—that hereby is signified which were promised by the Divine [being or principle] to those who are in good and truth, appears from the signification of swearing, when by Jehovah, as denoting irrevocable confirmation by the Divine [being or principle], n. 2842, 3375; hence to swear to give denotes a promise; and from the signification of fathers, as denoting those who are in good and truth; for by fathers, when the Church is treated of, are signified the ancients or the ancient Churches, which were in good and truth, n. 6050, 6075, 6589, 6876, 6884, 7648.

8056. "A land flowing with milk and honey"—that hereby is signified where is gladness and joy, appears from the signification of a land flowing with milk and honey, as denoting what is pleasant and delightful, see n. 5620, 6857, thus gladness and joy. It is said gladness and joy, because in the Word gladness is predicated of truth, and joy of good, in like manner what is pleasant and delightful; milk also is predicated of the truth of good, and honey of the good of truth.

8057. "And thou shalt serve this service in this month"—that hereby is signified the continual worship of the Lord on account of liberation, appears from the signification of service, as denoting worship, as n. 7934; and from the signification of month, as denoting the end of a former state, and the beginning of a new one; and of the month Abib, as denoting the beginning from which all following states are derived, see n. 8053; hence also by month is signified what is continual.

8058. "Seven days thou shalt eat unleavened bread"—that hereby is signified purification from falses, appears from the signification of seven days, as involving what is holy, see n. 395, 433, 716, 882, 5265, 5268, and as denoting a full state, n.

6508; and from the signification of eating unleavened bread, as denoting the appropriation of truth, and purification from the false, for unleavened bread is good purified from the false, and to eat denotes appropriation, n. 368, 3513, 3596, 3832, 4745· the reason why unleavened bread denotes good purified from the false is, because bread denotes good, and leaven the false.

8059. "And in the seventh day [shall be] a feast to Jehovah"—that hereby is signified the holy worship of the Lord, appears from the signification of the seventh day, as denoting a holy state; that day denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, and that seven denotes what is holy, n. 395, 433, 716, 881, 5265, 5268; and from the signification of a feast to Jehovah, as denoting the worship of the Lord; that a feast denotes worship from a glad mind, see n. 7093; and that Jehovah is the Lord, n. 8046.

8060. "Unleavened bread shall be eaten seven days"—that hereby is signified that they were altogether to be purified from falses, appears from the signification of eating unleavened bread, as denoting to appropriate good purified from falses, as just above, n. 8058; inasmuch as this is again said, it signifies that it shall altogether be done; and from the signification of seven days, as denoting what is holy, and also a full state, see above, n. 8058.

8061. "And what is leavened shall not be seen by thee"—that hereby is signified that what is falsified shall not be at all admitted, viz. that it may be appropriated, according to what was explained above n. 8051; that this shall not be at all done, is signified by it's being again said.

8062. "And leaven shall not be seen by thee"—that hereby is signified that neither shall anything false [be admitted], appears from the signification of leaven, as denoting what is false, see n. 7906; the thing falsified, which is signified by what is leavened, and the false which is signified by leaven, differ in this, that the thing falsified is truth applied to confirm evil, and the false is every thing that is contrary to truth.

8063. "In all thy borders"—that hereby is signified so far as truth which is from good extends itself, appears from the signification of border, as denoting the extension of truth from good, for every truth has its extension, which extension is sometimes manifested by a sphere; and because it has extension, it has its borders [or boundaries]; the sphere of the extension of truth is according to the quality and quantity of good; for good is as flame, and truth as light: The sphere of extension in the spiritual world is to the societies which are round about, and so far as the sphere extends there, so far there is communication, see n. 6598 to 6613. According to the sphere of extension in heaven every one has intelligence and wisdom, and has happiness, viz. according to its quantity and

quality together. From these considerations it may be manifest what is signified in the spiritual sense by the expression in all thy border, in the present case that in good there is not any thing false; for falses are out of the sphere, inasmuch as they commence where truths close, but if they enter the sphere, they are then appropriated; that they shall not enter, is signified by the words, "There shall not be seen by thee what is leavened or leaven in all thy border."

8064. "And thou shalt declare to thy son in that day, saying,"—that hereby is signified interior perception, which is of conscience, appears from what was explained, n. 7935, where like words occur.

8065. "On account of this Jehovah hath done to me in my going forth out of Egypt"—that hereby is signified that by the Lord they were liberated from spiritual captivity, and from damnation, appears from the signification of going forth, as denoting to be liberated; and from the signification of Egypt, as denoting spiritual captivity and damnation, see above, n. 8049.

8066. "And it shall be to thee for a sign upon thy hand"—that hereby is signified that it shall be perpetually in the will, appears from the signification of a sign, for what is for a sign and for a memorial, this is for the sake of perpetual remembrance; the reason why the sign was to be upon the hand was, that as often as they moved the hand, or did any thing, they might remember it, and the reason why the memorial was to be between the eyes was, that as often as they looked at any thing, they might remember it; and from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, in the present case the will, because every action and power or action, which is done by the hand, proceeds from the will.

8067. "And for a memorial between the eyes"—that hereby is signified that it should be perpetually in the understanding, appears from the signification of a memorial, as also denoting perpetual remembrance; it is said a memorial, because this in the Word is predicated of the intellectual principle, whereas, a sign is predicated of the will principle; and from the signification of eyes, as denoting the understanding, see n. 2701, 3820, 4403 to 4421, 4523 to 4534, hence by a memorial between the eyes is signified that it shall be perpetually in the understanding, that is, in the thought. It may be expedient briefly to say, in what manner it is to be understood, that it shall be perpetually in the understanding, and perpetually in the will: the things appertaining to man which have been impressed by faith and charity, or which man absolutely believes and loves, these are perpetually in his thought and will, for he thinks them and wills them, although he is in ideas and in engagements

about other things, and he supposes that they are then not present in the mind, for they are there among other things, which constitute the mind's quality; that this is the case, is very evident from the spiritual sphere, which encompasses a spirit or angel, for when he approaches, it is instantly known from that sphere of what faith and what charity he is, together with several other things in which he is interested, although at the time he thinks nothing at all about them: such things are what constitute the life of the mind of every one, and keep themselves perpetually there. These observations might be illustrated by very many things appertaining to man, as from the various reflections, from the affections, and from the actions impressed from infancy, and the like, which are continually present and bear rule, although nothing is manifestly thought about it: the case is the same with love to the neighbor, with love to God, with the love of good and truth, and with faith; they who are principled in those things, perpetually will them and think them, for those things are in them, and when they are in, they are said universally to rule, see n. 6159, 6571, 7648.

8068. "That the law of Jehovah may be in thy mouth"—that hereby is signified that the Divine Truth may be in every thing which thence proceeds, appears from the signification of the law of Jehovah, as denoting the Divine Truth, see n. 7462; and from the signification of being in the mouth, as denoting to be in every thing which thence proceeds, that is, from the understanding and will; for in the mouth denotes in the discourse, and in the discourse there is each principle of the mind, both its intellectual and will principle; the intellectual principle in the sense of the expressions and things, the will principle in the affection which gives life to the discourse.

8069. "Because with a strong hand Jehovah brought thee forth out of Egypt"—that hereby is signified that by Divine Power they were liberated, appears from the signification of the strong hand of Jehovah, as denoting the Divine Power of the Lord; and from the signification of bringing forth, as denoting to liberate, concerning which significations see above, n. 8050.

8070. "And thou shalt keep this statute for a stated time from year into year"—that hereby is signified that that law of order [should be] in that state continually, appears from the signification of a statute, as denoting a law of order, see n. 7884, 7995; and from the signification of time, as denoting state, see n. 2625, 2788, 2837, 3254, 3356, 3404, 3827, 3938, 4814, 4882, 4901, 4916, 6110, 7381, hence for a stated time denotes in that state; and from the signification of year, as denoting an entire period from beginning to end, see n. 2906, thus from year to year denotes continually.

8071. Verses 11 to 16. *And it shall be when Jehovah hath introduced thee to the land of the Canaanite, as He sware to thee and to thy fathers, and hath given it to thee. And thou shalt make every opening of the womb to pass to Jehovah, and every opening of the fœtus of a beast, which shall be males to thee, to Jehovah. And every opening of an ass thou shalt redeem in cattle, and if thou dost not redeem, and thou shalt break its neck; and every first-born of man in thy sons thou shalt redeem. And it shall be that thy son shall ask thee to-morrow saying, what is this, and thou shalt say to him, in strength of hand Jehovah brought us forth out of Egypt from the house of servants. And it was that Pharaoh grew hard to send us away, and Jehovah slew every first-born in the land of Egypt, from the first-born of man, and even to the first-born of beast, on which account I sacrifice to Jehovah every opening of the womb, the males, and every first-born of my sons I redeem. And it shall be for a sign upon thy hand, and for frontlets between thine eyes, because in strength of hand Jehovah brought us forth out of Egypt.* And it shall be when Jehovah hath introduced thee to the land of the Canaanite, signifies the region of heaven occupied by those who were in evil and the false: as He sware to thee and to thy fathers, and hath given it to thee, signifies which was promised by the Divine [being or principle] to those who are in good and truth: and thou shalt make every opening of the womb to pass to Jehovah, signifies the faith of charity which is of regeneration, that it is the Lord's: and every opening of the fœtus of a beast, signifies all charity which is of the new birth: which shall be males to thee, signifies which is of the truth of faith: to Jehovah, signifies that it is the Lord's: and every opening of an ass thou shalt redeem in cattle, signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein: and if thou dost not redeem, and thou shalt break its neck, signifies if the truth of innocence be not therein, that it is to be separated and ejected: and every first-born of man in thy sons thou shalt redeem, signifies that the truths of faith are not to be ascribed to the Lord, but its goods: and it shall be that thy son shall ask thee, signifies perception from truth which is of conscience: to-morrow, signifies always when it is done: what is this, signifies inquisition why it is so: and thou shalt say to him, signifies reply: in strength of hand Jehovah brought us forth out of Egypt from the house of servants, signifies that by the Divine Power of the Lord they were liberated from spiritual captivity: and it was that Pharaoh grew hard to send us away, signifies when they made themselves obstinate who infested by falses, lest they should be liberated: and Jehovah slew every first-born in the land of Egypt, signifies that all were damned who were in faith separate from charity: from

the first-born of man, and even to the first-born of beast, signifies the false of faith separated interior and exterior: on this account I sacrifice to Jehovah every opening of the womb the males, signifies that therefore the faith of charity, which is of the new-birth, is to be ascribed to the Lord: and every first-born of my sons I redeem, signifies that the truths of faith are not to be ascribed to the Lord, but its goods; and it shall be for a sign upon thine hand, signifies that it shall be perpetually in the will: and for frontlets between thine eyes, signifies that it shall be perpetually in the understanding: because in strength of hand Jehovah brought us forth out of Egypt, signifies that by the Divine Power of the Lord they were liberated.

8072. "And it shall be when Jehovah hath introduced thee into the land of the Canaanite"—that hereby is signified the region of heaven occupied by those who were in evil and the false, appears from what was related above, n. 8054.

8073. "As He sware to thee and to thy fathers, and hath given it thee"—that hereby is signified which was promised by the Divine [being or principle], to those who are in good and truth, appears from what was said above, n. 8055, where like words occur.

8074. "And thou shalt make every opening of the womb to pass to Jehovah"—that hereby is signified the faith of charity which is of regeneration, that it is the Lord's, appears from the signification of making to pass, as denoting to ascribe, in like manner as to sanctify, above, n. 8042, and to sacrifice, below, n. 8088; and from the signification of the opening of the womb, as denoting faith from charity, which is of the regenerate [man], see above, n. 8042, 8043; that Jehovah is the Lord, see n. 8046.

8075. "And every opening of the fœtus of a beast"—that hereby is signified all charity which is of the new-birth, appears from the signification of the opening of the womb, as denoting faith from charity which is of the new-birth, see n. 8043; and from the signification of a fœtus of a beast, as denoting the affection of good, see n. 45, 46, 142, 143, 246, 714, 715, 716, 776, 1823, 2179, 2180, 3218, 3519, 5198, thus the good of charity.

8076. "Which shall be to thee males"—that hereby is signified which is of the truth of faith, appears from the signification of a male, as denoting the truth of faith, see n. 2046, 4005, 7838.

8077. "To Jehovah"—that hereby is signified that it is the Lord's, appears from this consideration, that by Jehovah in the Word no other is meant than the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6303, 6905, 6945, 6956. The things contained in these two verses are not further explained, because they were before explained at verse 2 of this chapter, see n. 8042, 8043, 8044, 8045.

8078. "And every opening of an ass thou shalt redeem in cattle"—that hereby is signified that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein, appears from the signification of opening, as denoting what is first-born from the regenerate, or what is first-begotten, thus faith; that the first-begotten is faith, has been shewn heretofore; and from the signification of an ass, as denoting the natural principle, for by an ass is signified the scientific principle, n. 5492, 5791, also service, n. 5985, 6389, thus also the natural principle, for scientifics are of the natural principle, and the natural principle in respect to the spiritual is service; hence now by the opening of an ass is signified faith merely natural, of which we shall speak presently; and from the signification of redeeming, as denoting to give another thing in its place; that to redeem has this signification, is evident from the full sense of the words, which is [the sense] of these [words], "The opening of an ass *thou shalt not make to pass to Jehovah*, but shalt redeem in cattle." That to make to pass to Jehovah denotes to ascribe to the Lord, in like manner as to sanctify and to sacrifice, see just above, n. 8074, thus not to make to pass, but to redeem, denotes not to ascribe, but to give another thing in its place; and from the signification of cattle, as denoting the truth of innocence; the reason why cattle denotes the truth of innocence is, because by cattle is meant a lamb or a kid, and by these is signified innocence, n. 3519, 3994, 7840, in the present case the truth of innocence, because it is not said a lamb or a kid, but cattle: From these considerations it is evident, that by every opening of an ass thou shalt redeem in cattle, is signified that faith merely natural is not to be ascribed to the Lord, but the truth of innocence which is therein. Faith merely natural is the faith which is insinuated by an external way, and not internal, as sensual faith, which consists in believing a thing to be so, because the eye has seen, and the hand has touched; this is the faith concerning which the Lord said to Thomas, "Thomas because thou hast seen, thou hast believed, blessed are they who do not see, and [yet] believe," John xx. 29; also as the faith of miracles, which consists in believing a thing to be so merely from miracles, concerning which faith see n. 7290; also as the faith of authority, which consists in believing a thing to be so, because another, to whom credit is given, has said it. But spiritual faith is what is insinuated by an internal way, and at the same time external; insinuation by an internal way causes it to be believed, and in this case what is insinuated by an external way causes it to be confirmed; the spiritual principle of faith is the affection of charity, and hence the affection of truth for the sake of good use and for the sake of life; these make faith to be spiritual. The insinuation of faith by an internal way is effected

by the reading of the Word, and on such occasion by illumination from the Lord, which is given according to the quality of affection, that is, according to the end of knowing truth. From these considerations now it may be manifest what faith merely natural is, and that that faith, because it is not spiritual, cannot be ascribed to the Lord, that is, be acknowledged and believed that it is from the Lord, for the Lord flows-in by the affection of truth and good; that faith is internal affection, see n. 8034. The truth of innocence, which may be in that faith, and be accepted by the Lord, is what is believed to be so from innocence. From these considerations then it is evident in what manner it is to be understood, that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein.

8079. "And if thou dost not redeem, and thou shalt break its neck"—that hereby is signified if the truth of innocence be not therein, that it is to be separated and ejected, appears from the signification of not redeeming, as denoting not to ascribe to the Lord, but to give another thing in its place, as just above, n. 8078: and from the signification of breaking the neck, as denoting to separate and eject; the reason why breaking the neck has this signification is, because the neck signifies the conjunction of the interiors with the exteriors, n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033, thus breaking the neck signifies separation and ejection, viz. of faith merely natural, if the truth of innocence be not therein.

8080. "And every first-born in thy sons thou shalt redeem"—that hereby is signified that the truths of faith are not to be ascribed to the Lord, but its goods, appears from the signification of the first-born, as denoting faith, see n. 352, 2435, 6344, 7035, 8042; and from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of redeeming, as denoting to give another thing in its place, as above, n. 8077, 8078; that it denotes that they are not to be ascribed, follows from the full sense, which is of these words, "And every first-born of man in thy sons *thou shalt not make to pass*, that is, *shalt not sacrifice*, but shalt redeem;" not to make to pass denotes not to ascribe, as above, n. 8077, 8078. From these considerations it is evident, that by every first-born of man in thy sons thou shall redeem, is signified that the truths of faith are not to be ascribed to the Lord, but another thing in their place; that this other thing is the good of faith, may be manifest from this consideration, that by the first-born in general is signified the good of faith, as above, n. 8042, 8043, but when it is said the first-born of man in his sons, that it denotes the truth of faith; for there is the truth of faith, and there is the good. That the good of faith, or that charity is this other thing, which is to be ascribed to the Lord instead of the truths of faith, may also be manifest from this

consideration, that the first-born of the sons of Israel were not accepted, but in their place the Levites, and this on this account, because by Levi was represented the good of faith, or charity, n. 3875, 4497, 4502, 4503; that the tribe of Levi was accepted in the place of all the first-born, see Numb. iii. 12, 13, 40 to the end, chap. viii. 16, 17, 18. That the good of faith is this other thing which is to be ascribed to the Lord, may also be manifest from this consideration, that faith is not faith without charity, n. 654, 724, 1162, 1176, 2231, 2340, 2349, 2419, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082, 7083, 7084, 7342, 7950; also from this consideration, that the good of faith is actually in the first place, but the truth of faith only apparently, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273; thus that charity is the first-born, n. 3325, 3494, 4925, 4926, 4928, 4930. The reason why the truth of faith viewed in itself without its good is not to be ascribed to the Lord, that is, to be given to Him, or acknowledged to be from Him, is, because every truth of faith has no life in it, until it becomes the good of faith; and the truth of faith becomes the good of faith by willing it and doing it, n. 7835; when therefore it becomes the good of faith, then it is acknowledged by the Lord that it is His, for the Lord gives faith mediately by its good. Every truth of faith also appertaining to the man of the Spiritual Church becomes the good of faith, when he is regenerating, and then first it becomes the Lord's. The law concerning the redemption of the first-born of man was enacted for this end, to prevent the sacrifice of their sons, which was customary amongst the Gentiles, with whom the statutes of the ancient Church, which was a representative Church, remained, but in process of time were actually adulterated; that the first-born were to be sanctified to God, was [one] of the statutes of the ancient Church, but by sanctification they began to mean sacrificing; the posterity of Jacob also inclined to do the like, wherefore that law was explained before them, and to prevent their doing so the Levites were taken in place of the first-born, as was said; that law was explained according to its correspondent sense in the spiritual world, which is, that the truths of faith are not holy, thus neither to be sanctified or ascribed, but the goods of faith. Sanctification also was afterwards thus understood, that they should give or present the first-born to Jehovah, and offer a sacrifice for Him, according to these words in Luke, "When the days of their purification were fulfilled, according to the law of Moses, they brought Jesus to Jerusalem, *that they might present him to the Lord*, as it is written in the Law of the Lord, that every male opening the womb should be called *Holy to the Lord*, and that they might offer sacrifice," ii. 22, 23, 24.

8081. "And it shall be that thy son shall ask thee"—that

hereby is signified perception from truth which is of conscience, appears from the signification of asking, as denoting knowledge grounded in perception, see n. 5597, 5800, 6250; and from the signification of son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373; that it denotes perception from truth which is of conscience, is evident from what was explained, n. 7935, where like words occur. It is said from truth which is of conscience, because the conscience of those who are of the Spiritual Church is the conscience of truth, for it is procured from the doctrinals of the Church which are believed to be true, whether they be true or not true; but then they become of the conscience, when they also become of the life.

8082. "To-morrow"—that hereby is signified always when it is done, appears from the signification of to-morrow, as denoting what is eternal, see n. 3998, thus also what is perpetual or always, in the present case always when it is done.

8083. "What is this"—that hereby is signified inquisition why it is so; and that by thou shalt say to him is signified reply, appears without explication.

8084. "In strength of hand Jehovah brought us forth out of Egypt, from the house of servants"—that hereby is signified that by the Divine Power of the Lord they were liberated from spiritual captivity, appears from what was said above, n. 8049, 8050.

8085. "And it was that Pharaoh grew hard to send us away"—that hereby is signified when they made themselves obstinate who infested by falses, lest they should be liberated, appears from the signification of hardening himself, as denoting to make himself obstinate, see n. 7272, 7300, 7305; and from the representation of Pharaoh, as denoting those who infested by falses, see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317; and from the signification of sending away, as denoting to liberate.

8086. "And Jehovah slew every first-born in the land of Egypt"—that hereby is signified that all are damned who are in faith separate from charity, appears from the signification of the first-born of Egypt, as denoting faith separate from charity, see n. 7039, 7779; that by their death is signified the damnation of those who are in that faith, and in the life of evil, see n. 7766, 7778.

8087. "From the first-born of man and even to the first-born of beast"—that hereby is signified the false of faith separate interior and exterior, appears from the signification of the first-born of Egypt, as denoting faith separate from charity, as just above, n. 8086; thus the false of faith, for they who separate faith from charity both by doctrine and life, must needs be in the false, because the evil of life continually operates, and produces a persuasion of a false conformable to itself; and if truth be offered, instantly by sinister application it causes it to con-

form itself, thus it falsifies it; and from the signification of man and beast, as denoting what is interior and exterior, see n 4724, 7573.

8088. "On this account I sacrifice to Jehovah every opening of the womb [that are] males"—that hereby is signified that therefore the faith of charity which is of the new-birth is to be ascribed to the Lord, appears from the signification of sacrificing to Jehovah, as denoting to ascribe to the Lord; by sacrificing is here signified the like as by sanctifying, verse 2 of this chapter, and by making to pass, verse 12; that to sacrifice to Jehovah denotes to ascribe to the Lord, see n. 8042, and that the same also is signified by making to pass, n. 8074; by ascribing is meant not to claim to one's self, but to confess and acknowledge that it is from the Lord; and from the signification of the opening of the womb, as denoting the things which are of faith from charity, see n. 8043; that those things are of the new-birth, see above, n. 8042; and from the signification of a male, as denoting the truth of faith, see n. 2046, 4005, 7838.

8089. And every first-born of my sons I redeem"—that hereby is signified that the truths of faith are not to be ascribed to the Lord, but the goods thereof, appears from what was explained above, n. 8080, where like words occur.

8090. "And it shall be for a sign upon thine hand"—that hereby is signified that it shall be perpetually in the will; "And for frontlets between the eyes," that hereby is signified that it shall be perpetually in the understanding; "because in strength of hand Jehovah brought us forth out of Egypt," that hereby is signified that by the Divine Power of the Lord they were liberated, appears from what was explained above at verse 9 of this chapter, where like words occur, see n. 8066, 8067, 8069.

8091. Verses 17, 18. *And it was when Pharaoh sent away the people, and God did not lead them by the way of the land of the Philistines, because it was near, because God said perhaps the people will repent when they see war, and will return to Egypt. And God led the people about by the way of the wilderness of the Red Sea [mare suph]; and the sons of Israel went up girded out of the land of Egypt.* And it was when Pharaoh sent away the people, signifies when they who infested left those who were of the Spiritual Church: and God led them not by the way of the land of the Philistines, signifies that it was provided by the Divine [being or principle] lest they should pass to the truth of faith which is not from good: because it is near, signifies that it will first occur: because God said, signifies the Divine foresight: perhaps the people will repent when they see war, signifies that they will decline from truth by assaults: and will return to Egypt, signifies that hence

will be a lapse into falses, which are altogether contrary to the truths and goods of faith: and God led the people about by the way of the wilderness, signifies that from the Divine auspices they were led to confirm the truths and goods of faith by temptations: of the Red Sea [mare suph], signifies the damnation which they were first to pass: and the sons of Israel went up girded out of the land of Egypt, signifies that they were taken out from a state of infestations, and thereby prepared to sustain temptations.

8092. "And it was when Pharaoh sent away the people"—that hereby is signified when they who infested left those who were of the Spiritual Church, appears from the signification of sending away, as denoting to leave; and from the representation of Pharaoh, as denoting those who infested by falses, see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317; and from the signification of the sons of Israel, who are here the people, as denoting those who were of the Spiritual Church, see above, n. 8044.

8093. "And God led them not by the way of the land of the Philistines"—that hereby is signified that it was provided by the Divine [being or principle] lest they should pass to the truth of faith which is not from good, appears from the signification of God not leading them by the way, as denoting that it was provided by the Divine [being or principle] lest they should pass; for by leading, when by God, is signified providence, and by way is signified truth, n. 627, 2333, in the present case to pass to it; and from the representation of the Philistines, as denoting those who are in the science of the knowledges which are of faith, and not in the life of charity, see n. 1197, 1198, 3412, 3413, thus those who are in the truth of faith which is not from good; that by the Philistines and their land this is signified, may be manifest from the passages in the Word where they are named, especially in Jeremiah, chap. xlvii. verse 1 to the end, where they are described; also in Joel, chap. iii. 5, 6, and likewise from the historicals of the Word, where the subject treated of is concerning the wars between the sons of Israel and the Philistines, and concerning the subjugation of the former by the Philistines, and of the latter at times by the sons of Israel; by the Philistines are there represented they who are in faith separate, or to whom the science of the knowledges of faith is the principal, but not a life according to it, consequently they who teach and believe that faith alone saves. The opinion concerning faith alone or separate is not new, or only of this time, but had existed in the ancient Churches, and gained strength with evil of life; it is also described in the Word throughout, but by names; first by *Cain*, in that he slew his brother Abel, n. 337, 340, 1179; Cain there, in the internal representative sense, denotes such faith, and

Abel denotes charity; it is also described by *Ham*, when he was cursed by his father, n. 1062, 1063; afterwards by *Reuben*, in that he went up to his father's bed, n. 3870, 4601; and by *Simeon and Levi*, in that they slew Hamor and the men of Sechem, and were therefore cursed by their father, n. 3870, 6352 The above faith is also described by *the Egyptians*, and by their first-born, in that they were slain, n. 7766, 7778, and that the Egyptians were overwhelmed in the Red Sea [mare suph]; it is also described by *the Philistines*, n. 3412, 3413, and likewise by *Tyre and Sidon* throughout the prophets, with whom by the Philistines is signified the science of the knowledges of faith, and by Tyre and Sidon the knowledges themselves interior and exterior; lastly it is also described by *Peter*, when he thrice denied the Lord, n. 6000, 6073; but see what has been before shown concerning this faith, n. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2228, 2231, 2261, 2340, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 2342, 3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5826, 5820, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623 to 7627, 7724, 7779, 7790, 7950.

8094. "Because it was near"—that hereby is signified that it first occurs, appears from the signification of near, when it is said of faith separate, as denoting that it first occurs. It may be expedient briefly to say in what manner it is to be understood, that opinion concerning faith separate or alone first occurs: evil of life has with it its own false, which false lies stored up with man who is in evil of life, and sometimes he is ignorant that it appertains to him; but as soon as he thinks concerning the truths of the Church, and especially concerning salvation, on this occasion that false comes forth and manifests itself, and if it cannot deny the truth itself as to its common [or general principle], it then explains it in favor of its own evil, and thereby falsifies. When therefore he thinks about faith and charity, which are the essentials of the Church and of salvation, instantly on this occasion faith occurs, but not charity, because this latter is opposite to evil of life; hence also he removes charity, and chooses faith alone: from these considerations it is evident, that the truths of faith are near, but not the goods of faith, that is, that the former first occur, but not the latter. From this erroneous and false principle there afterwards follow more which are false and erroneous, as that good works contribute nothing to salvation; that the life does not follow man after death; that man is then saved from mercy alone by faith, howsoever he has lived in the world; that the most wicked may be saved by faith at the last hour of his life; that evils may be wiped away in a moment: these and similar principles are thought and established from that principle, as

so many links in a chain; but they would be perceived to be altogether otherwise, if charity and life was the principle.

8095. "Because God said"—that hereby is signified Divine foresight, appears from the signification of God saying, when concerning things future, as denoting Divine foresight, as also n. 5361, 6946.

8096. "Perhaps the people will repent when they see war"—that hereby is signified that they will decline from the truth by assaults, appears from the signification of repenting, as denoting to decline from the truth, of which we shall speak presently; and from the signification of war, as denoting spiritual combats, see n. 1664, 1788, 2686, thus assaults. The reason why repenting denotes to decline from truth is, because by the departure of the sons of Israel from Egypt, and by their stay in the wilderness, and by introduction into the land of Canaan, is signified that they were led continually to good, and thereby to heaven; hence by repenting and returning to Egypt, is signified to go away from good, thus to decline from truth; for by Egypt or the Egyptians are signified those who are in faith separate from charity, and who are against the truths of the Church, n. 6692, 7039, 7097, 7317, 7766, 7926. As to what concerns assaults from those who are in the truth of faith which is not from good, who are signified by the Philistines, it is to be noted, that they in the other life infest the well-disposed, and continually assault the good of faith or charity; for the principles which they have received in the world, they carry with them into the other life and retain, until they are vastated, that is, deprived of all science of the knowledges of faith, and let down into hell. There is at this day a great number of such, and they dwell to the right in front, in a plane beneath the sole of the foot; their habitation is a species of city: it has been frequently given to discourse with them thence, and to hear their reasonings in favor of faith alone, which are acute, and their assaults of charity, which are contumacious. These now are the things, which in the internal sense are meant by their not being led by the way of the land of the Philistines, and by their perhaps repenting when they saw war.

8097. "And will return to Egypt"—that hereby is signified that hence will be a lapse into falses, which are altogether contrary to the truths and goods of faith, appears from the signification of Egypt, as denoting what is contrary to the truths and goods of faith, see n. 6692, 7039, 7097, 7312, 7366, 7926; that to return thither denotes to lapse into falses, is evident.

8098. "And God led about the people by the way of the wilderness"—that hereby is signified that from the Divine auspices they were led to confirm the truths and goods of faith by temptations, appears from the signification of God leading, as denoting providence, as above, see n. 8092, or, what is the same

thing, the Divine auspices; and from the signification of the way of the wilderness, as denoting to undergo temptations, thus to confirm the truths and goods of faith, for by temptations they are confirmed. By the wilderness is signified where it is uninhabited and uncultivated, n. 2708, in the spiritual sense, where there is not good and truth, also where truth is not yet conjoined with good, thus by the wilderness is signified the state of those with whom the conjunction will be effected, and because the conjunction is not effected but by temptations, these also are signified, but when the number forty is added, whether they be forty years, or forty months, or forty days; for forty signify temptations, and their duration whatsoever it be, n. 730, 862, 2272, 2273: these things are signified by the sojournings of the sons of Israel in the wilderness forty years; the temptations also which they underwent are described; that they were led into the wilderness that they might undergo those temptations, and might thereby represent, is evident from these words in Moses, "Thou shalt remember all the way by which Jehovah thy God hath led thee *these forty years in the wilderness, that He might afflict thee, that He might try thee*, that He might know what is in thine heart. He fed thee with manna in the wilderness, which thy fathers knew not, *that He might afflict thee, that He might try thee*, to do thee good in thy posterity," Deut. viii. 2, 16. Inasmuch as by forty were signified temptations and their durations, and by the wilderness the state of those who undergo them, therefore also the Lord, when He was tempted, went out into the wilderness, and was there forty days, Matt. iv. 1, 2 and following verses; Luke iv. 1, 2 and following verses; Mark i. 12, 13.

8099. "The Red Sea [mare suph]"—that hereby is signified damnation, which they were first to pass, appears from the signification of the Red Sea [mare suph], as denoting the hell where they are who are in faith separate from charity, and in the life of evil; and inasmuch as the Red Sea [mare suph] denotes hell, it denotes also damnation. In regard to this circumstance, that they were first to pass damnation, the case is this; they who were of the Spiritual Church, and until the coming of the Lord were detained in the lower earth, and there infested by those who were in faith separate from charity, whose case has been treated of in the preceding chapters, when they were liberated thence, were not immediately taken up into heaven, but were first brought into another state of purification, which is that of temptations; for the truths and goods of faith could neither be confirmed nor conjoined without temptations, and before they were confirmed and conjoined, they could not be elevated into heaven; these things were represented by the sons of Israel, in that they were not immediately introduced into the land of Canaan, but first into the wilderness, where

they remained for forty years, and in the mean time underwent various temptations, which are treated of in the books of Moses. As to what concerns this circumstance, that they first passed through the Red Sea [mare suph], by which is signified the hell of those who are in faith separate and the life of evil, thus through the midst of damnation, it is to be noted that this hell is in front at a considerable depth below the hells of the adulterers, and extends itself to no small breadth toward the left; it is separated from the hells of the adulterers by waters as it were of a sea; to the right there, but at a greater depth, is [the place] where they are gathered together who are in the truth of faith, but not in the good of faith, who are signified by the Philistines, see just above, n. 8098; but the lower earth, where they are who are infested, is beneath the sole of the foot, a little in front; they who are liberated from infestations, are not led towards the right, for in that quarter are they who are signified by the Philistines, but they are led to the left, through the midst of the hell above spoken of, and emerge to the left, where there is as it were a wilderness. That they who are taken from infestations pass by this way, it has been twice given me to see. When they pass, they are so protected by the Lord, that the slightest evil cannot touch them, still less any thing of damnation, for they are encompassed with a column of angels, amongst whom the Lord is present: this was represented by the passage of the sons of Israel through the Red Sea [mare suph]. This also was meant by these words in Isaiah, "Awake, awake, put on strength, O arm of Jehovah! Art not Thou it which *hath dried up the sea, the waters of the great abyss*, which hath placed *the depths of the sea* away, that the redeemed might pass?" li. 9, 10, where the arm of Jehovah denotes the Lord as to the Divine Human [principle]; the waters of the great abyss and the depths of the sea, denote the hell where they are who are in faith separate from charity and in evil of life; the waters as of a sea, beneath which they are, are falses, for falses in the other life appear as dense and dark clouds, and also as inundations of waters, n. 739, 4423, 7307; the redeemed who were to pass, are they who have been liberated by the Lord. Again, in the same prophet, "Jehovah remembered the days of antiquity, Moses, his people, *where He who made them to come up out of the sea*, with the shepherd of His flock, where He who set in the midst thereof the spirit of his holiness," lxiii. 11; in this prophetic [enunciation] by Moses is meant the Lord, who is also the shepherd of the flock; by the people whom He made to come up out of the sea, they who were liberated from damnation. And in Jeremiah, "At the voice of their fall the earth trembled, a cry, in the Red Sea [mare suph] was heard their voice," xlix. 21; the Red Sea [mare suph] denotes hell, for the subject there treated of is concerning Edom and his

damnation, and it is said that the voice thereof was heard from the Red Sea [mare suph], when yet they were not immersed in that sea, but the Egyptians; hence it is evident that the Red Sea [mare suph] signifies hell and damnation: by Edom in the above passage are signified those who from the evil of self-love reject the truths of doctrine, and embrace falses, see n. 3322. From these considerations now it may be manifest what is signified by the Red Sea [mare suph] in the internal representative sense, and what by the passage of the sons of Israel, and by the immersion of the Egyptians therein, which are treated of in the following chapter.

8100. "And the sons of Israel went up girded out of the land of Egypt"—that hereby is signified that they were taken from a state of infestations, and thereby prepared to sustain temptations, appears from the signification of going up girded, as denoting that they were prepared, in the present case to sustain temptations, because they were led by [or through] the Red Sea [mare suph] into the wilderness; that the wilderness denotes a state of undergoing temptations, see above, n. 8098; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see frequently above; and from the signification of the land of Egypt, as denoting a state of infestations, see n. 7278; to come up thence denotes to be taken out or liberated: from these considerations it is evident, that by the sons of Israel going up girded out of the land of Egypt, is denoted that they were taken from a state of infestations, and thereby prepared to sustain temptations. What difference there is between temptations and infestations, see n. 7474.

8101. Verse 19. *And Moses took the bones of Joseph along with him, because adjuring he adjured the sons of Israel, saying, Visiting God will visit you, and ye shall cause my bones to come up from hence with you.* And Moses took the bones of Joseph along with him, signifies the representative of the church which [appertained] to them; because adjuring he adjured the sons of Israel, saying, signifies a binding: visiting God will visit you, signifies when that ultimate and first [time] of the church should come: and ye shall cause my bones to come up from hence with you, signifies as above, the representative of the church appertaining to them, not the church, which [viz. the church] also is in what is internal.

8102. It is needless to explain these words further, because they have been before explained at Gen. chap. l. verses 24, 25, where like words occur, see n. 6590, 6592.

Verses 20, 21, 22. *And they journeyed from Succoth and encamped in Etham, in the end of the wilderness. And Jehovah went before them by day in a pillar of a cloud to lead them in the way; and by night in a pillar of fire, to illuminate them.*

to go by day and by night. The pillar of the cloud did not recede by day, and the pillar of fire by night, before the people. And they journeyed from Succoth, and encamped in Etham, signifies a second state after that they were liberated: in the end of the wilderness, signifies the first state of temptations: and Jehovah went before them, signifies the continual presence of the Lord: by day in a pillar of a cloud, signifies when there was a state of illustration, that it was tempered by the obscurity of truth: to lead them in the way, signifies Divine auspices; and by night in a pillar of fire to illuminate them, signifies when there was a state of obscurity, that it was tempered by illustration from good: to go by day and by night, signifies thus life in each state: the pillar of the cloud did not recede by day, and the pillar of fire by night before the people, signifies the presence of the Lord that it was perpetual.

8103. "And they journeyed from Succoth, and encamped in Etham"—that hereby is signified a second state after that they were liberated, appears from this consideration, that the journeyings and encampments of the sons of Israel, after that they went forth from Egypt, signify the spiritual states of those who have been liberated by the Lord, concerning whom see above; the changes of states are signified by the journeys from one place to another, and the stations there; this second state by the journeying from Succoth to Etham, because the first state [was signified] by the journeying from Raamses to Succoth, n. 7972. By journeyings also in the internal sense of the Word are signified states and institutes of life, see n. 1293, 3335, 5606, and by encampments the ordinations of truth and good, which are of life, n. 4236.

8104. "In the end of the wilderness"—that hereby is signified the first state of temptations, appears from the signification of a wilderness, as denoting a state to undergo temptations, see above, n. 8098; and whereas that state commenced in the end of the wilderness, therefore by the end of the wilderness is signified the first state.

8105. "And Jehovah went before them"—that hereby is signified the continual presence of the Lord, appears without explication; that Jehovah is the Lord, see above, n. 8046.

8106. "By day in a pillar of a cloud"—that hereby is signified when [there was] a state of illustration, that it was tempered by the obscurity of truth, appears from the signification of by day, or in the day, as denoting in a state of illustration, for the times of the day, as morning, mid-day, evening, and night, correspond to the illustrations which are of intelligence and wisdom in the other life, n. 5672, 5962, 6110, hence day denotes a state of illustration or of clear perception, and night a state of non-illustration, or of obscure perception, n. 7680: and from the signification of a cloud, as denoting the obscurity

of truth, by reason that a cloud takes away the brightness of light from the sun, and also tempers it. In the Word throughout it is said, that Jehovah appeared in a cloud, and that He was girded with a cloud, also that beneath His feet was a cloud; in which passages by cloud is meant the obscurity of truth, specifically the literal sense of the Word, for this sense, in respect to the internal sense, is the obscurity of truth, see preface to Gen. chap. xviii. also n. 4391, 5922, 6343, 6752; this was signified by the cloud, when the Lord appeared to Peter, James, and John in glory, Luke ix. 34; when from Mount Sinai to the people, and when to Moses upon his going-in to Him there, Exod. xix. 9; chap. xx. 18; chap. xxiv. 15, 16, 17, 18. chap. xxxiv. 5; and also by this circumstance, that the Lord so often said that He would come in the clouds of heaven, Matt. xxiv. 30; chap. xxvi. 63, 64; Mark xiii. 26; chap. xiv. 61, 62; Luke xxi. 27. The literal sense of the Word is called a cloud, because the internal sense, which is called glory, cannot be comprehended by man, except he be regenerated, and in such case illustrated; the internal sense of the Word, or Divine Truth in its glory, if it appeared before a man not regenerated, would be as thick darkness, in which he would see nothing at all, and also by which he would be blinded, that is, would believe nothing. From these considerations it may be manifest what is signified by a cloud by day, viz. that it is the obscurity of truth, and where the Word is treated of, it is the literal sense. It is said in a pillar of a cloud and of fire, because by a pillar is signified firmament, which supports, as Jer. i. 18; Psalm lxxv. 3; Rev. iii. 12; Job ix. 6; and it is predicated of the natural principle, because the natural principle is like a firmament or basis to the spiritual; for the spiritual closes in the natural, and there rests; hence it is that the feet of the angel descending from heaven appeared as *pillars of fire*, Rev. x. 1, for by feet is signified the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328.

8107. "To lead them in the way"—that hereby is signified Divine auspices, appears from the signification of leading in the way, when said of Jehovah, as denoting providence and Divine auspices, see n. 8093, 8098.

8108. "And by night in a pillar of fire to illuminate them"—that hereby is signified when there was a state of obscurity that it was tempered by illustration from good, appears from the signification of night, as denoting a state of obscurity, see n. 1712, 6000; and from the signification of fire, as denoting the good of love, see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852; and from the signification of illuminating, as denoting illustration. The reason why Jehovah or the Lord appeared or went before in a pillar of a cloud by day, and in a pillar of fire by night, was, because by those things was repre-

sented the state of heaven, for in heaven there are perpetual variations and changes of state, for the angels are continually perfecting, which cannot in any wise be effected without perpetual changes of states; in general those variations and changes are as the vicissitudes of times in the world, viz. as the vicissitudes of the times of the year, which are spring, summer, autumn, winter, and again spring; and as the vicissitudes of the times of the day, which are morning, mid-day, evening, night, and again morning; when it is morning and mid-day there, there is illustration of the understanding from the Lord, but on this occasion the illustration is tempered by the obscurity of truth, as by a cloud, and when it is evening and night there, they have obscurity of understanding, but this is tempered of the Lord by the good of love, as by a fire which illuminates. These are the things which were represented by the pillar of a cloud by day, and the pillar of fire by night attendant on the sons of Israel in the wilderness.

8109. "To go by day and by night"—that hereby is signified life in each state, appears from the signification of going and journeying, as denoting to live, see n. 3335, 3690, 5493, 5606; and from the signification of day, as denoting a state of illustration; and of night, as denoting a state of obscurity, see just above, n. 8106, 8108, thus each state.

8110. "The pillar of the cloud did not recede by day, and the pillar of fire by night before the people"—that hereby is signified the presence of the Lord, that it was perpetual, is manifest from what has been now explained; for so the angels appeared before the people, in the midst of which [angels] was the Lord.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

8111. *BY long-continued conversation with the spirits of the earth Jupiter, it was manifest that they are better disposed than the spirits of several other earths; the manner of their approach, their abode with me, and their influx at the time, was inexpressibly gentle and sweet: goodness of disposition manifests itself in the other life by gentleness and sweetness: these qualities might very clearly be distinguished from the gentleness and sweetness of the good spirits of our earth.*

8112. *When any slight disagreement exists among them, there appears to them as it were a slender bright irradiation, like that of lightning; or a little swath, in which are glittering stars: these are signs of disagreement; but the disagreement*

amongst them is quickly adjusted: stars when they glitter, and at the same time wander, are no good sign, but glittering fixed stars are a good sign.

8113. *I was able to know the presence of the spirits of Jupiter not only from the gentleness and sweetness of their approach and influx, but also from this circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence: it was said that they communicate a like cheerfulness to the countenances of the inhabitants of their earth, for they are willing to inspire them with tranquillity and delight of heart: that tranquillity and delight with which they inspired me, sensibly filled my breast and heart. On this occasion there was a removal of lusts and anxieties concerning things to come, which induce what is untranquil and undelightful, and excite in the mind various commotions which agitate it: hence it might be manifest to me, what was the quality of the life of the inhabitants of the earth Jupiter. I was told by them that they do not fear death, except in a slight degree on account of the loss of their wives and children, by reason that they know of a certainty that the death of the body is a continuation of life, and that afterwards they become more happy.*

8114. *It was perceived that they had a state of happiness still interior, and that they were susceptible of receiving a state of happiness still more interior; this is perceived by the circumstance of the interiors not being closed, but open to the Lord; for the more open the interiors are, the more susceptible they are of receiving Divine Good and Divine Happiness. It is otherwise with those who do not live in the order of heaven; with such the interiors are closed, and the exteriors open to hell; whence flow-in contempt of others, hatreds, revenges, cruelties, which are delightful to them, in opposition to those who do not worship them, or do not favor their lusts.*

8115. *The spirits of the earth Jupiter cannot be together with the spirits of our earth, because the latter are altogether of another genius, and do not love the delight of tranquillity like the former; they were surprised when they heard, that they who from our earth become angels, are altogether of another heart, and retain scarce any thing similar to their state when they were spirits; that they might know that it was so, there came choirs, one after another, from heaven, consisting of angels from our earth; (choirs consist of several together, who think, speak, and act in unity, in a continual series; the celebration of the Lord in the heavens is for the most part effected by choirs, concerning which see n. 1648, 1649, 2595, 2596, 3350, 5182); those choirs gave so much delight to the spirits of Jupiter who were attendant upon me, that they seemed to*

themselves as it were wrapped into heaven: this glorification by choirs continued about an hour. It was given to be sensible of their delights, which they thence received, as they were communicated to me: they said that they would tell this to their [associates] who were elsewhere.

8116. *They related that the multitude of men, in the region of the earth where they inhabited, was as great as the earth could nourish; and that the earth was fruitful, and abounded with all things; and that the inhabitants desired nothing more than what related to the necessities of life; and that hence the multitude of men was so great.*

8117. *They related further, that they are there distinguished into nations, families, and houses, and that they all dwell separately with their own [houses or families]; and that their conversations are mostly confined to relationships; also that in no case does any one desire the goods of another; and that neither doth it enter into the mind to claim thence any thing to themselves, still less to invade and plunder, which they regard as a criminal act contrary to human nature, and dreadful: when I was willing to observe, that in this earth there are wars, depredations and murders, they instantly turned themselves away, and were averse to hear.*

8118. *It has been told me by the angels, that the most ancient in this earth dwelt in like manner, viz. that they were distinguished into nations, families, and houses, and that they were all content with their own goods; and that to grow rich from the goods of others, and likewise to have dominion, was at that time altogether unknown; on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times; and inasmuch as such was the state [of the world], innocence also then reigned, and with innocence wisdom; every one then did what was good from a principle of good, and what was just from a principle of justice; to do what is good and just with a view to self-honor, or for the sake of gain, was a thing unknown; at the same time they spake nothing but what was true, and this not so much from a principle of truth, as from a principle of good; that is, not from an intellectual principle separate, but from a will principle conjoined: such were the ancient times, wherefore angels then could converse with men, and lead their minds almost separate from things corporeal with them into heaven, and conduct them through the heavenly societies, and show them the magnificent and happy things abounding there, and likewise communicate to them their happiness and delights: these times were also known to ancient writers, and were called by them the golden, and also Saturnian ages. The reason why*

those times were such, was, as was said, because they lived distinguished into nations, and nations into families, and families into houses, and each house dwelt by itself; and because it then never entered into any one's mind to invade the inheritance of another, and thence acquire to himself opulence and dominion; self-love and the love of the world were then far away, and every one from his heart was glad at his own, and not less at another's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of possessing the goods of others seized the mind; then mankind, for the sake of self-defence, gathered together into kingdoms and empires; and inasmuch as the laws of charity and conscience, which were inscribed on hearts, ceased to operate, it became necessary to enact laws to restrain violences, and to propose honors and gains as rewards, and the privations thereof as punishments; when the state of the world was thus changed, heaven itself removed itself from man, and this more and more, even to the present ages, when it is no longer known whether there be a heaven, consequently whether there be a hell, yea, when their existence is denied. These observations are made, in order to illustrate by the parellel what is the quality of the state of those who are in the earth Jupiter, and whence comes their good disposition, and also wisdom, concerning which more will be seen in what follows.

8119. *The continuation of the subject concerning the spirits and inhabitants of the earth Jupiter, will be found at the close of the following chapters.*

EXODUS.

CHAPTER THE FOURTEENTH.

THE DOCTRINE OF CHARITY.

8120. IT is believed that charity towards the neighbor consists in giving to the poor, in relieving the indigent, and in doing good to every one: nevertheless genuine charity consists in acting prudently, and for the sake of an end to promote good; he who relieves a poor or indigent villain, does evil to his neighbor through him, for by the relief which he affords, he confirms him in evil, and supplies him with the opportunity of doing evil to others: it is otherwise with him who gives support to the good.

8121. But charity towards the neighbor extends itself much wider than to the poor and indigent: charity towards the neighbor consists in doing what is right in every work, and what is due in every office: if a judge does what is just, for the sake of what is just, he exercises charity towards his neighbor; if he punishes the guilty, and acquits the guiltless, he exercises charity towards his neighbor, for thus he provides for his fellow citizens, his country, and also the Lord's kingdom; by doing what is just for the sake of what is just, he provides for the Lord's kingdom, by acquitting the guiltless, for his fellow citizens, and by punishing the guilty, for his country: the priest who teaches truth, and leads to good, for the sake of truth and good, he exercises charity; but he who does such things for the sake of himself and the world, he does not exercise charity, because he does not love his neighbor, but himself.

8122. The case is the same in all other instances, whether men be in any function or not; as with children towards their parents, and with parents towards their children; with servants towards their lords, and with lords towards their servants; with subjects towards their king, and with a king towards the subjects: in these cases he who does his duty from a principle of duty, and what is just from a principle of what is just, exercises charity.

8123. The reason why such things are of charity towards the neighbor is, because every man is a neighbor, but in a different manner, n. 6818; a society lesser and greater is more a neighbor, n. 6819, 6820; a man's country is still more a neighbor, n. 6819, 6821; the church still more, n. 6819, 6822; the kingdom of the Lord still more, n. 6819, 6823; and the Lord above all, 6819, 6824; in a universal sense the good which proceeds from the Lord is a neighbor, n. 6706, 6711, consequently also what is just and right. Wherefore he who does any good whatsoever for the sake of good, and any thing just for the sake of what is just, he loves his neighbor, and exercises charity, for his doings are grounded in the love of what is good and the love of what is just, and thus in the love of those who are principled in what is good and just: but he who does what is unjust for the sake of any gain whatsoever, he hates his neighbor

8124. He who is in charity towards his neighbor from internal affection, is charity towards his neighbor in all and singular the things which he thinks and speaks, and which he wills and acts; it may be said that a man or angel, as to his interiors, is charity, when good is his neighbor. So wide does charity towards the neighbor extend itself.

CHAPTER XIV.

1. AND JEHOVAH spake to Moses, saying,
2. Speak to the sons of Israel, and let them return and encamp before Pi-hiroth, between Migdal and between the sea, before Baal-zephon; over against it ye shall encamp near the sea.
3. And Pharaoh will say concerning the sons of Israel, they are perplexed in the land, the wilderness hath closed upon them.
4. And I will harden the heart of Pharaoh, and he will pursue after them, and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am JEHOVAH: and they did so.
5. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and his servants was turned against the people, and they said, what is this we have done, that we have sent away Israel from serving us?
6. And he harnessed his chariot, and took his people along with him.
7. And he took six hundred chosen chariots, and all the chariots of Egypt; and leaders of thirds over them all.
8. And JEHOVAH hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went forth with a high hand.
9. And the Egyptians pursued after them, and overtook them encamping near the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army near Pi-hiroth before Baal-zephon.
10. And Pharaoh approached, and the sons of Israel lifted up their eyes, and behold the Egyptian journeying after them; and they feared exceedingly, and the sons of Israel cried to JEHOVAH.
11. And they said to Moses, were there no sepulchres in Egypt? thou hast taken us to die in the wilderness, what is this thou hast done to us, to bring us forth out of Egypt?
12. Was not this the word that we spake to thee in Egypt, saying, cease from us, and let us serve the Egyptians, because it is better for us to serve the Egyptians, than to die in the wilderness?
13. And Moses said to the people, Fear ye not, stand still, and see the safety of JEHOVAH, which He will do for you to-day, because the Egyptians whom ye see to-day, ye shall not add to see them any longer, even for an age.
14. JEHOVAH will fight for you, and ye shall be silent.
15. And JEHOVAH said to Moses, What criest thou to Me, speak to the sons of Israel, and let them journey.

16. And take thou thy staff, and stretch out thy hand over the sea, and cut it asunder, and let the sons of Israel come into the midst of the sea in the dry [ground].

17. And I, behold I harden the heart of the Egyptians, and they shall come after them, and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen.

18. And the Egyptians shall know that I am JEHOVAH, in my being glorified in Pharaoh, in his chariots, and in his horsemen.

19. And the angel of GOD journeyed marching before the camp of Israel, and went behind them, and the pillar of the cloud journeyed from before them, and stood behind them.

20. And it came between the camp of the Egyptians and between the camp of Israel, and it was a cloud and darkness, and illuminated the night, and the former did not approach to the latter the whole night.

21. And Moses stretched out his hand over the sea, and JEHOVAH caused the sea to depart by a strong east wind the whole night, and made the sea dry* [land], and the waters were cut asunder.

22. And the sons of Israel came into the midst of the sea in the dry [land]; and the waters were to them a wall on their right hand and on their left.

23. And the Egyptians pursued, and came after them all the horses of Pharaoh, his chariots, and his horsemen to the midst of the sea.

24. And it was in the morning watch, and JEHOVAH looked to the camp of the Egyptians in the pillar of fire and of the cloud, and disturbed the camp of the Egyptians.

25. And he removed the wheel of his chariots, and led it [the wheel] in heaviness, and the Egyptian said, I will fly before Israel, because JEHOVAH fights for them into the Egyptians.

26. And JEHOVAH said to Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen.

27. And Moses stretched out his hand over the sea, and the sea returned to verge to the morning to the force of its flow, and the Egyptians fled to meet it, and JEHOVAH shook off the Egyptians into the midst of the sea.

28. And the waters returned, and covered the chariots and

* The word here rendered *dry* is expressed both in the original Hebrew, and in the original Latin of our author, by a different word than what had been before used to express the same idea: in the original Hebrew it is חָרָבָה, which is rendered by our author *Siccus*, whereas the term before adopted to express the same idea, in the original Hebrew, is יַבָּשָׁה which is rendered by our author *Aridus*: but as the author has not pointed out any specific distinction between the two original words, and in the explication below, n. 8203, considers them as having the same signification, we have therefore rendered them both alike by the English term *dry*.

horsemen, to all the army of Pharaoh, coming after them into the sea, there was not left in them even to one.

29. And the sons of Israel went in the dry [land] into the midst of the sea, and the waters were to them a wall on their right hand and on their left.

30. And JEHOVAH saved Israel in this day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the sea shore.

31. And Israel saw the great hand which JEHOVAH did in the Egyptians, and the people feared JEHOVAH, and believed in JEHOVAH, and in Moses his servant.

THE CONTENTS.

8125. THE subject treated of in this chapter in the internal sense is concerning the first temptation of those who are of the Spiritual Church, and concerning their leading through the midst of hell, and concerning protection on the occasion from the Lord; and also concerning the immersion of those, who were in faith separate from charity, into hell, where are falses derived from evils. They who are of the Spiritual Church are represented by the sons of Israel; they who are in faith separate from charity, by the Egyptians; the first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh; hell is signified by the Red Sea [mare suph], through which the sons of Israel were led safely, and into which the Egyptians were immersed; falses derived from evils are signified by the waters which covered these latter.

THE INTERNAL SENSE.

8126. VERSES 1, 2, 3, 4. *And Jehovah spake to Moses, saying, Speak to the sons of Israel, and let them return and encamp before Pi-hiroth, between Migdal and between the sea, before Baal-zephon, ye shall encamp over against it near the sea. And Pharaoh will say concerning the sons of Israel, they are perplexed in the land, the wilderness hath closed upon them. And I will harden the heart of Pharaoh, and he shall pursue after them, and I will be glorified in Pharaoh, and in all his army, and the Egyptians shall know that I am Jehovah: and they did so.* And Jehovah spake to Moses, saying, signifies instruction from the Divine [being or principle], by Divine Truth: speak to the sons of Israel, signifies the influx of Divine

Truth amongst those who are of the Spiritual Church: and let them return, signifies that they were not yet prepared: and let them encamp before Pi-hiroth between Migdal and between the sea before Baal-zephon, signifies the beginning of a state to undergo temptations: ye shall encamp over against it near the sea, signifies that hence the influx of temptation: and Pharaoh will say, concerning the sons of Israel, signifies the thought of those who are in damnation concerning the state of those who are of the Spiritual Church: they are perplexed in the land, signifies that they are in a confused principle as to those things which are of the church: the wilderness has closed upon them, signifies that obscurity has seized them: and I will harden the heart of Pharaoh, signifies that they would still make themselves obstinate who are in falses derived from evils: and he shall pursue after them, signifies that they would still endeavor to subjugate them: and I will be glorified signifies that they should see a Divine effect from the Divine Human [principle] of the Lord in the dissipation of the false: in Pharaoh and in all his army, signifies the immersion of those who are in falses derived from evil into hell, and a closing-up there by falses as by waters: and the Egyptians shall know that I am Jehovah, signifies that hence it will be known that the Lord is the only God: and they did so, signifies obedience.

8127. "And Jehovah spake to Moses, saying"—that hereby is signified instruction from the Divine [being or principle] by Divine Truth, appears from the signification of Jehovah speaking and saying, when concerning those things which shall be done and come to pass, as denoting instruction, from the Divine [being or principle], as n. 7186, 7241, 7267, 7304, 7380, 7517; and from the representation of Moses, as denoting the Lord as to Divine Truth, see n. 6723, 6752, 6771, 6827, 7014, 7019, 7089, 7382; the reason why it is said by Divine Truth is, because Moses, by whom Divine Truth is represented, spake to the people; the Divine [principle] Itself does not immediately instruct and speak with men, and not even with angels, but mediately by Divine Truth, n. 7765; this is meant by the Lord's words in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view," i. 18; chap. v. 37; by only-begotten Son is meant the Lord as to Divine Truth; from this also the Lord calls himself the Son of Man, n. 2628, 2803, 2813, 3704; the Lord also, when in the world, was Divine Truth; but afterwards, when He was glorified, He was made even as to the Human [principle] Divine Good, and then from this [latter principle] proceeded Divine Truth which is the Spirit of Truth or the Holy Spirit.

8128. "Speak to the sons of Israel"—that hereby is signified the influx of Divine Truth amongst those who are of

the Spiritual Church, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5797, 7270; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223: the reason why to speak denotes influx is, because Moses in the internal representative sense is Divine Truth, and Divine Truth comes into perception and thought by influx; thought grounded in perception is internal speech, to which external speech corresponds, wherefore in the internal sense the former is meant by the latter.

8129. "And let them return"—that hereby is signified that they were not yet prepared, appears from the signification of returning, viz. from the way of the land of the Philistines to the way of the wilderness to the Red Sea [mare suph], as denoting that they were not yet prepared, viz. for introduction into heaven, which is signified by their entrance into the land of Canaan. How this case is, and that to return denotes that they were not prepared, may be manifest from what was explained and shown at verse 18 of the foregoing chapter, n. 8098, 8099, viz. that they could not be introduced into heaven until they had undergone temptations, and the Lord by those [temptations] had confirmed truths and goods, and had conjoined them; this is here meant by being prepared.

8130. "And let them encamp before Pi-hiroth between Migdal and between the sea before Baal-zephon"—that hereby is signified the beginning of a state to undergo temptations, appears from the signification of encamping, as denoting the orderly arrangement of truth and good, see n. 4236, 8103; in the present case to undergo temptations; this state is what is signified by those places, at which they were to encamp; that this state is signified, is evident in what follows from this circumstance, that Pharaoh with his army afterwards set his camp there, and that at the sight of them the sons of Israel came into grievous anxiety, by which the first state of temptations is signified; see what follows at verses 9, 10, 11, 12.

8131. "Ye shall encamp over against it near the sea"—that hereby is signified that hence the influx of temptation, appears from the signification of over against it, as denoting near to, so as to be in sight, in the internal sense, that hence was influx; and from the signification of encamping, as denoting the orderly arrangement of truth and good to undergo temptations, as just above, n. 8130; and from the signification of the Red Sea [mare suph], as denoting hell, where are falses derived from evils, see n. 8099. How it is to be understood, that hence was the influx of temptation, it may be expedient briefly to say: the temptations appertaining to man are spiritual combats between evil and good spirits, which combats are from those things and concerning those things which man had done and thought,

which are in his memory; the evil spirits charge with blame and assault, but the good excuse and defend; those combats appear as in man, for the things which flow in from the spiritual world attendant on man, are presented, not as from thence, but as in himself, see n. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666: the case is the same with spirits, when they undergo temptations; in this case the interior things appertaining to them, that is, truths and goods, are previously arranged by the Lord into such a state, that by immediate influx from Himself, and mediate through heaven, the falses and evils which are from the hells may be resisted, and thereby he who is in temptation may be defended: when man is tempted he is also near hell, especially near this hell, which is signified by the Red Sea [mare suph], for in this hell are they who have been in the science of truth, but in a life of evil, and hence in falses derived from evil; from the hells, by [or through] spirits, those things flow in which occasion anxiety to man in temptations: from these considerations it may be manifest what is meant by the influx of temptation from hell, which is signified by their encamping over against the Red Sea [mare suph].

8132. "And Pharaoh will say concerning the sons of Israel" —that hereby is signified the thought of those who are in damnation concerning the state of those who are of the Spiritual Church, appears from the signification of saying, as denoting thought, see n. 7094, 7107, 7244, 7937; and from the representation of Pharaoh, as denoting those who infest by falses, see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317, in the present case who are in damnation, that is, in mere falses derived from evil, for they who are merely in these [falses] are in damnation; this state is signified by Pharaoh and the Egyptians, after that the first-born were slain in Egypt, for by the slaying of the first-born is signified damnation, n. 7766, 7778; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see just above, n. 8128.

8133. "They are perplexed in the land"—that hereby is signified that they are in a confused principle as to those things which are of the church, appears from the signification of being perplexed, as denoting to be intwisted, thus in a confused principle, see n. 2831; and from the signification of the land, as denoting those things which are of the church; that land [or earth] denotes the church, see n. 8011.

8134. "The wilderness hath closed upon them"—that hereby is signified that obscurity has seized them, appears from the signification of closing upon them, when it is said of the obscurity which is signified by the wilderness, as denoting to seize upon them wholly; and from the signification of wilderness, as denoting the obscurity of faith, see n. 7313.

8135. "And I will harden the heart of Pharaoh"—tha

hereby is signified that they who are in falses derived from evil would still make themselves obstinate, appears from the signification of hardening, as denoting to make themselves obstinate, see n. 7272, 7300, 7305; and from the representation of Pharaoh, as denoting those who are in falses derived from evil; or what is the same thing, who are in damnation, as above, n. 8132. It is said the heart of Pharaoh, because by heart in the genuine sense is signified the good of celestial love, n. 3313, 3635, 3883 to 3896, 7542; hence in the opposite sense evil, in the present case the evil of those who have been in the science of faith, and in a life of evil.

8136. "And he will pursue after them"—that hereby is signified that they would still attempt to subjugate them, appears from the signification of pursuing after them, as denoting to attempt to subjugate; for the intention of pursuing was, that they might reduce into a state of servitude; and by serving, when spoken of the Egyptians, is signified the intention of subjugating, n. 6666, 6670, 6671.

8137. "And I will be glorified"—that hereby is signified that they should see a Divine effect from the Divine Human [principle] of the Lord in the dissipation of the false, appears from the signification of being glorified, when spoken of Jehovah or the Lord, as denoting a Divine effect, in the present case from His Divine Human [principle], because the Lord by coming into the world, and assuming the Human [principle], and making this Divine, cast into the hells all evils and falses, and reduced the heavens into order, and also liberated those who were of the Spiritual Church from damnation, see n. 6854, 6914, 7091, 7828, 7932, 8018; these things in general are signified by being glorified, but in the present case is signified that they who infested the well-disposed were cast into hell, and there encompassed about by falses as by waters of the sea, and this as a Divine effect from the presence of the Lord alone. That it may be better known how the case herein is, it may be expedient to explain it further: there are as many hells in number as there are genera and species of evils; every hell is separated from another, as by mists, clouds, or waters; evils and falses in the other life appear before the eyes of spirits as mists and clouds, and also as waters; the falses derived from the evils of those who have been of the Spiritual Church and have lived in evil, as waters; but the falses derived from the evils of those who have been of the Celestial Church, as mists. They who are in the hells appear encompassed with such things, in all cases with a difference as to quantity and quality, density and rarity, thick darkness and obscurity; this according to the genus and species of the false derived from evil. The hell where they are who have lived in faith separate from charity, and in a life of evil, is encompassed as by the waters of the

sea; the falses of evil do not indeed appear as waters to those who are there, but to those who look from without; over that sea, where those are, are the hells of adulterers; the reason why they are above is, because adulteries in the internal sense relate to the adulteration of good, and the consequent perversion of truth, thus they are evils from which falses are derived contrary to the truths and goods of faith, n. 2466, 2729, 3399, such falses as appertain to those who are in the hell beneath, and have lived contrary to the truth of the church, and have made altogether light of its good, and in consequence thereof have also adulterated and perverted all that in the Word which is there said about good, that is, about charity towards the neighbor, and about love to God. As to what concerns glorification in Pharaoh and in his army, it means in the present case immersion into that hell, and encompassment by waters as of a sea, from the sole presence of the Lord, as was above said: for the evil shun the presence of the Lord, that is, the presence of the good and truth which are from Him, feeling horror and torment at the mere afflux of those principles, and also by virtue of that presence they are encompassed about with their own evils and falses, for in such case they burst forth from them; and those principles encompass and are interposed, lest the Divine [principle] should flow-in and they should be tormented by it; this is the Divine effect, which is here signified by glorification in Pharaoh and in his army: the reason why this effect is from the Divine Human [principle] of the Lord is, as was said above, because by the Lord's coming into the world, and assuming the Human [principle], and making this Divine, he cast all falses and evils into hell, and reduced truths and goods in the heavens into order, and liberated from damnation those who were of the Spiritual Church.

8138. "In Pharaoh and in all his army"—that hereby is signified the immersion of those into hell who are in falses derived from evil, and the closing-up there by falses as by waters, appears from what has been just now related above, n. 8137, viz. that by Pharaoh are signified those who have been cast into hell, and also by his army; by Pharaoh those who are in falses derived from evil, and by his army the falses themselves; that armies denote truths grounded in good, see n. 3448, 7236, 7988, and hence in the opposite sense falses grounded in evil, n. 3448. It is said a closing-up by falses, as by waters, because falses derived from evil, such as are the falses of those of the church who have been in faith separate [from charity] and in the life of evil, appear there as waters, n. 8137; hence also it is, that inundations of water signify vastations of truth, and the waters falses, n. 705, 739, 756, 6346, 7307, 7853.

8139. "And the Egyptians shall know that I am Jehovah"—that hereby is signified that hence it will be known, that the

Lord is the only God, appears from what was explained, n. 7401, 7444, 7544, 7598, 7636, where like words occur.

8140. "And they did so"—that hereby is signified obedience, appears without explication.

8141. Verses 5, 6, 7, 8, 9. *And it was told the king of Egypt, that the people fled, and the heart of Pharaoh and of his servants was turned against the people, and they said What is this we have done, that we have sent away Israel from serving us? And he harnessed his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt; and leaders of thirds were over them all. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went forth with a high hand. And the Egyptians pursued after them, and overtook them encamping near the sea; all the horses of the chariots of Pharaoh, and his horsemen, and his armies, near Pi-hiroth before Baal-zephon.* And it was told the king of Egypt, that the people fled, signifies the thought of those who were in mere falses derived from evil, that they were altogether separated: and the heart of Pharaoh and of his servants was turned against the people, signifies a change of state into evil with those who were in falses derived from evil: and they said, what is this we have done, signifies chiding: that we have sent away Israel from serving us, signifies that they have left and have not subjugated: and he harnessed his chariot, signifies the doctrine of the false which is that of faith separate in general: and took his people with him, signifies with all and singular falses: and he took six hundred chosen chariots, signifies all and singular doctrinals of the false which are of faith separate in their order: and all the chariots of Egypt, signifies also the doctrinals of the false which served them: and leaders of thirds were over them all, signifies reduced into order under common [or general] principles: and Jehovah hardened the heart of Pharaoh king of Egypt, signifies obstinacy derived from the false which is from evil: and he pursued after the sons of Israel, signifies the attempt of subduing those who were in faith conjoined to charity: and the sons of Israel went forth with a high hand, signifies when yet they were exempt from their attempt of subjugation by the Divine power: and the Egyptians pursued after them, signifies the effect derived from their attempt of subjugation who were in falses derived from evil: and overtook them encamping near the sea, signifies communication about the region of hell where are falses derived from evil: all the horses of the chariots of Pharaoh, and his horsemen, and his armies, signifies all things which are of the false derived from the intellectual principle perverted: near Pi-hiroth before Baal-zephon, signifies whence there was communication, and hence the beginning of a state of undergoing temptations.

8142. "And it was told the king of Egypt that the people fled"—that hereby is signified the thought of those who are in mere falses derived from evil, that they were altogether separated, appears from the signification of telling to any one, as denoting to think and reflect, see n. 2862, 5508; and from the representation of Pharaoh, as denoting those who are in falses derived from evils, see above, n. 8132, 8135, who, when he is called king of Egypt, denotes those who are in mere falses, n. 7220, 7228, for by king are signified truths, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148, hence in the opposite sense falses; and from the signification of flying, as denoting to be separated.

8143. "And the heart of Pharaoh and of his servants was turned against the people"—that hereby is signified a change of state into evil with those who are in falses derived from evil, appears from the signification of the heart being turned, as denoting a change of state into evil: that to be turned denotes to be changed, in the present case as to the mind [animus] thus as to the state, is evident; and that the heart denotes evil, see above, n. 8135; and from the representation of Pharaoh, as denoting those who are in falses derived from evil, see above, n. 8132; and from the signification of servants, as denoting those who are of an inferior lot, and who minister, consequently all and singular who are in falses derived from evil, n. 7396; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church. Hence it is evident, that by the heart of Pharaoh and of his servants being turned against the people, is signified a change of state into evil with all those who are in falses derived from evil against those who are of the Spiritual Church.

8144. "And they said, what is this we have done"—that hereby is signified a chiding, viz. of themselves, appears without explication.

8145. "That we have sent away Israel from serving us"—that hereby is signified that they have left and have not subjugated, appears from the signification of sending away, as denoting to leave; and from the signification of from serving them, when spoken by the Egyptians concerning the sons of Israel, as denoting from assaulting by falses and infesting, see n. 7120, 7129; and from subjugating thereby, n. 6666, 6670, 6671.

8146. "And he harnessed his chariot"—that hereby is signified the doctrine of the false which is of faith separate [from charity] in general, appears from the signification of a chariot, as denoting doctrine, see n. 2760, 5321, 5945, in the present case the doctrine of the false, which is of faith separate [from charity], because the chariot of Pharaoh, and by Pharaoh are represented the falses which are of faith separate; for they who are in faith separate from charity, and at the same time in a

life of evil, must needs be in falses, n. 8094. The subject treated of in what follows is concerning the gathering together of all falsities derived from evil appertaining to those who have been in faith separate from charity, and in a life of evil. The subject treated of in what goes before, was concerning the vastation of the truths of faith appertaining to them, and at length concerning their being reduced to that state, that they were in mere falses derived from evil, thus in damnation. The subject now treated of in this chapter is concerning their casting-down into hell, for casting-down into hell follows damnation. With this state, viz. with the state of casting down into hell, the case is this; when this is to be effected, all the falses which appertain to them are then gathered together into one, which is done by the opening of all the hells with which they have had communication, and are infused into them; hence come the condensations of falses derived from evil around them, which appear as waters to those who look from without, n. 8137, 8138, being exhalations from their life; when they are encompassed about with these, they are then in hell. The collecting together into one the falses derived from evil, and infusing into them, is effected to this intent, that they may be encompassed about by such things as had been of their life, and afterwards may be kept in them, in which case the genus of evil, and of the false thence derived, distinguishes them, and their hell from other hells. Inasmuch as the subject treated of is concerning the gathering together of all falses derived from evil, which appertain to them, therefore so frequent mention is made in this chapter of the chariots of Pharaoh, his horses, horsemen, army, and people, for by those things are signified all things of the false which appertain to them; as in this verse, "He harnessed *his chariot*, and took *his people* with him;" in the 7th verse, "he took *six hundred chosen chariots*, and *all the chariots of Egypt*;" verse 9, "And the Egyptians pursued after them, *all the horses of the chariots* of Pharaoh, and *his horsemen*, and *his army*;" verse 17, "I will be glorified in *Pharaoh*, in all his *army*, in his *chariots*, and in his *horsemen*;" in like manner, verse 18; verse 23, "And the Egyptians pursued and came after them, *all the horses of Pharaoh*, his *chariots*, and his *horsemen*;" verse 25, "Jehovah removed *the wheel of their chariots*;" verse 26, "Let the waters return upon the Egyptians, upon their *chariots*, and upon their *horsemen*;" verse 28, "The waters returned, and covered the *chariots and horsemen*, to all the *army* of Pharaoh." These things are so often repeated, because the subject treated of is concerning falses derived from evil, that they were collected and infused into them; for by those things are signified all things of the false derived from evil, by Pharaoh and the Egyptians those themselves who are in falses derived from evils; by

chariots the doctrinals of the false; by horses false scientifics derived from a perverted intellectual principle; by horsemen reasonings thence derived; by army and people the falses themselves.

8147. "And took his people with him"—that hereby is signified with all and singular falses, appears from the signification of people, as denoting truths, and in the opposite sense falses, see n. 1259, 1260, 3295, 3581, in the present case falses derived from evil, which are represented by Pharaoh and the Egyptians. When it is said Pharaoh and his servants, or Pharaoh and his people, all and singular are signified who are in those falses, also all and singular the falses, n. 7396.

8148. "And he took six hundred chosen chariots"—that hereby are signified all and singular the doctrinals of the false which are of faith separate [from charity] in their order, appears from the signification of the number six hundred, as denoting all and singular the things of the truth and good of faith in one complex, thus in the opposite sense all and singular the things of the false and the evil of faith separate from charity; that these things are signified by six hundred, may be manifest from what hath been shown concerning the number six hundred thousand, n. 7973; and from the signification of chariots, as denoting the doctrinals of faith, in the present case of faith separate [from charity], see just above, n. 8146; by chosen chariots are signified the chief doctrinals of that faith, on which the rest depend; those which depend on them, or serve them, are signified by the chariots of Egypt, which are presently treated of. It is to be noted that these falses, which are here signified by Pharaoh, his army, and people, also by his chariots, horses, and horsemen, are the chief falses of those who are in persuasive faith, that is, who persuade themselves that the doctrinals of the church, in which they are, are true, and yet are in a life of evil; persuasive faith is given with evil of life, but not saving faith; for persuasive faith is a persuasion that all things which are of the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for this latter they scarcely believe, but for the sake of gains, that is, for the sake of hunting after honors and wealth, and for the sake of reputation on these accounts; with a view to the obtaining of such things they learn doctrinals, thus not on account of the end that they may serve the church and promote the salvation of souls, but that they may serve themselves and their connections; wherefore it is the same thing to them whether those doctrinals be true or false; this they are not concerned about, still less enquire into, for they are in no affection of truth for the sake of truth; but they confirm them, whatsoever be their quality, and when they have confirmed them, they persuade themselves that they are true,

not considering that falses may be confirmed alike as truths, n. 4741, 5033, 6865, 7012, 7680, 7950; this is the source of persuasive faith, which since it has not for an end, and does not look at, the neighbor and his good, thus neither the Lord, but itself and the world, that is, honors and gain, it is conjoined with evil of life, but not with good of life, for the faith conjoined with this latter is saving; this latter faith is given by the Lord, but the other is from man himself; the former remains to eternity, the latter is dissipated in the other life; it is also dissipated in the world if they gain nothing by it; but so long as they gain, they fight for it, as for heaven itself, when yet not for it, but for themselves; for those things which are of faith, that is, doctrinals, are to them as means to attain an end, that is, to attain eminence and opulence: they who are in this faith in the world, can hardly be distinguished from those who are in saving faith, for they speak and preach from an ardor as of zeal in favor of doctrinals, but it is an ardor derived from the fire of self-love and the love of the world. These are they, who are principally signified by Pharaoh and the Egyptians, and who in the other life are vastated as to that faith, and when this is the case, they are in mere falses derived from evil; for falses then burst forth from evil; for every evil has with it its own false, inasmuch as they are joined together; and those falses appear, when they are left to the evil of their life, in which case evil is as it were fire, and falses are as a lumen thence derived. This genus of evil and of the false thence derived, differs altogether from the genera of other evils and falses thence derived, being more detestable than all others, because it is contrary to the goods and truths of faith, and hence in that evil there is profanation; profanation is the acknowledgment of truth and good attended with a life contrary thereto, see n. 593, 1008, 1010, 1059, 2051, 3398, 4289, 4601, 6960, 6963, 6971.

8149. "And all the chariots of Egypt"—that hereby are signified also the doctrinals of the false serviceable to them, appears from the signification of the chariots of Pharaoh, as denoting the chief doctrinals of the false, on which the rest depend; hence by the chariots of Egypt are signified the doctrinals of the false, which are serviceable to them, see just above, n. 8149; for by a king and his chariots are signified things principal, but by the people, or by the Egyptians, and their chariots, are signified things secondary. The doctrinals of the church appertaining to those who are in evil of life, are called doctrinals of the false, although they may be in part, lesser or greater true; the reason is, because the truths appertaining to those who are in evil of life, so far as relates to them [who are principled therein] are not truths, for by application to evil, which is of the life, they put off the essence of truth, and put

on the nature of the false, for they have respect to evil, to which they conjoin themselves; truths cannot be conjoined to evil unless they be falsified, which is effected by sinister interpretations, and thereby perversions; hence it is that the doctrinals of the church appertaining to such are called doctrinals of the false, although they have been truths; for it is a canon, that the truths appertaining to those who are in evil of life are falsified, and the falses appertaining to those who are in good of life, are verified [made true]; the reason why falses are verified with these latter is because they are applied to agree with good, thus the rudeness [ruditates] of the falses themselves are wiped away, see n. 8051.

8150. "And leaders of thirds over them all"—that hereby is signified reduced into order under common [or general] principles, appears from the signification of leaders of thirds, as denoting common [or general] principles, under which are particulars. The reason why leaders of thirds have this signification is, because three, from which third is derived, signify what is complete and entire, n. 2788, 4495, 7715, and leaders signify chief things [or principles]; these latter, together with the former, are common or [general] principles, for under common [or general] principles all and singular things are arranged into order which are to be in the series; the arrangement under common [or general] principles producing this effect, that singular things act in unity, and that they are in a form, and have quality together. Concerning common [or general] principles, that particulars are under them, and under these singulars, see n. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146.

8151. "And Jehovah hardened the heart of Pharaoh"—that hereby is signified obstinacy derived from the false which is from evil, appears from the signification of hardening the heart, as denoting to make themselves obstinate, see n. 7272, 7300, 7305, 7616. That by its being said that Jehovah hardened his heart, is signified in the internal sense, that they themselves who are in evil and the false harden themselves, thus that evils and falses themselves [produced this effect], see n. 2447, 6073, 6992, 6997, 7533, 7643, 7877, 7926.

8152. "And he pursued after the sons of Israel"—that hereby is signified an attempt to subjugate those who were in faith conjoined to charity, appears from the signification of pursuing, as denoting an attempt to subjugate, as n. 8136; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see frequently above; thus who are in faith conjoined to charity, for they who are of that church are in that faith, as well as to doctrine as to life; the good of faith, or charity, is the essential, thus in the first place, to those who are of the genuine Spiritual Church; whereas to those with

whom faith is separate from its good, both as to doctrine and as to life, the truth of faith, or faith itself, is the essential, or in the first place; these are not of that church, for life constitutes the church, but not doctrine, except so far as it be of the life: hence it is evident, that the church of the Lord is not here or there, but that it is every where, as well within those kingdoms where the church is, as out of them, where the life is formed according to the precepts of charity. Hence it is, that the church of the Lord is spread through the universal orb, and yet that it is one; for when life constitutes the church, and not doctrine separate from life, then the church is one; but when doctrine constitutes the church, then there are several.

8153. "And the sons of Israel went forth with a high hand" —that hereby is signified when yet they were exempt from their attempt of subjugation by the Divine Power, appears from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, or in faith conjoined to charity, as just above, n. 8152; and from the signification of going forth, as denoting to be liberated, or to be exempted from their attempt of subjugation; which attempt is signified by pursuing, n. 8152; and from the signification of a high hand, as denoting Divine Power, for by hand is signified power, n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, and by high is signified what is Divine; the reason why high denotes what is Divine is, because by it is meant heaven where the Divine [being or principle] is; hence in the Word it is said of Jehovah or the Lord, that He dwells on high, and He Himself is called the Highest, as in Isaiah, "Jehovah is *exalted*, because He inhabits what is *high*," xxxiii. 5. Again, "Thus saith the *High* and *Lofty* [one], dwelling to eternity, and whose name is the Holy [one], I dwell in what is holy and *high*," lvii. 15. And in David, "Jehovah sent from *high* and snatched me out," Psalm xviii. 17. Hence Jehovah is called the *Highest*, Deut. xxxii. 8; Dan. iv. 17, 32, 34; chap. vii. 18, 22, 25; Psalm vii. 17; Psalm ix. 2; Psalm xviii. 13; Psalm xlvi. 4; Psalm l. 14; Psalm lvii. 2; Psalm lxxxii. 6. Inasmuch as high signified heaven, and the Divine [being or principle] therein, therefore Divine worship, by those who were of the representative church, was instituted on mountains, and on high places; and on that account also [was performed] in the heights, which they likewise built for themselves, and of which mention is made in the historicals and propheticals of the Word throughout, as in Ezekiel, "Thou hast built to thyself an *eminence*, and hast made to thyself what is *high* in every street; upon every head of a way thou hast built thine *eminence*," xvi. 24, 25, 31. The reason why the Divine [being or principle] was signified by high is, because by the starry heaven was signified the angelic heaven, and it was also believed that it

was there; but the wiser amongst them knew, that heaven was not on high, but where the good of love is, and this within man, wheresoever he was. That high things denote the interiors, or the goods which are there, see n. 450, 1735, 2148, 4210, 4599.

8154. "And the Egyptians pursued after them"—that hereby is signified the effect derived from their attempt of subjugation who were in falses derived from evil, appears from the signification of pursuing, as denoting an attempt of subjugation, as above, n. 8152, in the present case an effect derived from that attempt, because it is again said; and from the signification of the Egyptians, as denoting those who are in falses derived from evil, see frequently above.

8155. "And overtook them encamping near the sea"—that hereby is signified communication about the region of hell, where are falses derived from evils, appears from the signification of overtaking, as denoting communication; for to overtake or reach in the spiritual sense is influx, by which there is communication, in the present case [the communication] of falses derived from evil of those who are signified by the Egyptians, with those who are signified by Israel. That communication was there, appears from the temptation which they first underwent there, concerning which see what follows: every temptation exists by influx from the hells, thus by communication, n. 8131; and from the signification of encamping, as denoting the orderly arrangements of truth and good by the Lord to undergo temptations, n. 8103, 8130, 8131; and from the signification of the sea, in the present case the Red Sea [mare suph], as denoting hell, containing the falses derived from evil of those who are in faith separate from charity, and in a life of evil, n. 8090, 8137, 8148.

8156. "All the horses of the chariots of Pharaoh, and his horsemen, and his army"—that hereby are signified all things which are of the false derived from a perverted intellectual principle, appears from the signification of horses, as denoting the intellectual principle, see n. 2761, 2762, 3217, 5321, 7024, 8029, in the present case the intellectual principle perverted, such as is that of those who are in evil, and thence in the false; and from the signification of chariots, as denoting doctrinals, see n. 2760, 5321, 5945, 8146; and from the signification of horsemen, as denoting those things which are of the understanding, see n. 6534, in the present case false reasonings derived from a perverted intellectual principle; and from the signification of army, as denoting falses, see above, n. 8138. From these considerations it is evident, that by the horses of the chariots of Pharaoh, and his horsemen, and his army, are signified scientifics, reasonings, and falses, derived from a perverted intellectual principle, thus all things which are of the false.

8157. "Near Pi-hiroth before Baal-zephon"—that hereby is signified whence there was communication, and hence the beginning of a state of undergoing temptations, appears from what was said above, n. 8130.

8158. Verses 10, 11, 12, 13, 14. *And Pharaoh approached; and the sons of Israel lifted up their eyes, and behold the Egyptians journeying after them, and they feared exceedingly, and the sons of Israel cried to Jehovah. And they said to Moses, Were there no sepulchres in Egypt, thou hast taken us to die in the wilderness? what is this thou hast done to us, to bring us forth out of Egypt? Is not this the word which we spake to thee in Egypt, saying, Cease from us, and let us serve the Egyptians, because it is better for us to serve the Egyptians than that we should die in the wilderness? And Moses said to the people, Fear ye not, stand still, and see the safety of Jehovah, which He will do for you to-day; because the Egyptians whom ye see to-day, ye shall not add to see them any longer, even for an age. Jehovah will fight for you, and ye shall be silent.* And Pharaoh approached, signifies the influx of the false from evil thence grievous: and the sons of Israel lifted up their eyes, signifies the mind's intellectual principle and thought: and behold the Egyptian journeying after them, signifies the grievousness of the false continually increasing: and they feared exceedingly, signifies horrible dread: and the sons of Israel cried to Jehovah, signifies supplication concerning aid: and they said to Moses, signifies the height of temptation when there is despair: were there no sepulchres in Egypt, thou hast taken us to die in the wilderness, signifies in case of damnation that it was alike whether it was by falses of those who infest, or by a state of temptations in which they should yield: what is this thou hast done to us, to bring us forth out of Egypt, signifies that it was a vain thing that they were liberated from infestations derived from falses: was not this the word which we spake to thee in Egypt, saying, signifies that some such thing was thought of when they were infested by falses: cease from us, and let us serve the Egyptians, signifies that they would not be drawn back from surrendering themselves: because it is better for us to serve the Egyptians than to die in the wilderness, signifies that damnation by the violence of the false in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations: and Moses said to the people, signifies elevation from a state of despair by Divine Truth: fear ye not, signifies that they should not despair: stand still, and see the safety of Jehovah, signifies salvation from the Lord alone, and nothing from them: which He will do to-day, signifies which is to eternity: because the Egyptians whom ye see to-day, ye shall not add to see them any longer, even for an age, signifies that

the falses which are once removed will be removed to eternity: Jehovah will fight for you, signifies that the Lord alone sustains the combats of temptations: and ye shall be silent, signifies that from their own strength they will effect nothing at all.

8159. "And Pharaoh approached"—that hereby is signified the influx of the false derived from evil thence grievous, appears from the representation of Pharaoh, as denoting those who are in falses derived from evil, see 8132, 8135, 8146, 8148; and from the signification of approaching, as denoting influx. In the internal sense the subject treated of is concerning the first temptation of those who are liberated, and all temptation is effected by influx from the hells; for the spirits who are thence, excite and press forth all things that have been evilly done and evilly thought which appertain to man, and thereby they fix blame upon and condemn him, hence the conscience is hurt, and the mind comes into anxiety; these effects are wrought by influx from the hells, especially from this hell which is represented by the Red Sea [mare suph]; from these considerations it may be manifest that by approaching, in the spiritual sense, in which temptations are treated of, is signified influx. Inasmuch as the subject treated of in the verses that now follow is concerning the first temptation of those who are of the Spiritual Church, it is to be noted, that they could not undergo temptations, until the Lord glorified His Human [principle], that is, made it Divine, and in this was present amongst them; if [they had been tempted] sooner, they would instantly have yielded, for they who are of the Spiritual Church, are saved solely by the Divine Human [principle] of the Lord. The temptations of those who are of the Spiritual Church, which they were about to undergo after that the Lord came into the world, and on this occasion from the Divine Human [principle] could fight for them against the hells, are meant by these words in Malachi, "The Lord, whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire, behold he cometh saith Jehovah Zebaoth. Who endureth the day of His coming, and who shall stand when He hath appeared? *for He is as a refiner's fire, and as fuller's soap, He shall sit refining and purifying silver, and shall purify the sons of Levi, and purge them, as gold and as silver;* that they may bring to Jehovah a meat-offering in justice; then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, according to the days of eternity, and according to the former years," iii. 1, 2, 3, 4, speaking manifestly of the Lord's coming; the sons of Levi in this passage are those who are of the Spiritual Church, for by Levi is signified charity or spiritual good, n. 3875, 4497, 4502, 4503; the refiner's fire is temptation, whereby is effected purification, which is here meant by purifying

and purging them as gold and silver; the meat-offering which they will bring to Jehovah, is faith and charity; the days of eternity and the former years, are the ancient churches, and the states of the worship of the Lord at that time. As to what concerns temptations, the case herein is, as was said above, n. 8131, that the hells fight against man, and the Lord for man; to every false, which the hells inject, there is an answer from the Divine [being or principle]; the falses which are from the hells, are injected and flow-in into the external or natural man, but the answer from the Divine [being or principle] flows-in into the internal or spiritual man; this latter, which is from the Divine [being or principle], does not reach so much to man's perception, as the former things [viz. falses], neither does it move the singulars of thought, but the common [or general] things thereof, and so, that it scarce comes to the perception otherwise than as a hope, and consequent consolation, in which there are nevertheless innumerable things of which man is ignorant, being such things as are in agreement with his affection or love, especially the affection or love of truth and good, from which his conscience is formed. These observations are made to the intent that it may be known, that by the life of the sons of Israel in the wilderness are described the temptations in their series, which they underwent who were of the Lord's Spiritual Church, and were liberated. The reason why they underwent temptations was, that they might be further prepared for heaven; for by temptations, as by the only means, goods and truths are confirmed, and are conjoined, and by temptations charity becomes the charity of faith, and faith becomes the faith of charity. That they who are of the church must undergo temptations, is meant by what the Lord said in Matthew, "Whosoever doth not *take up his cross*, and follow after Me, is not worthy of Me," x. 38, 39; Mark viii. 31 to the end. Again, "He said to His disciples, if any one is willing to come after Me, let him deny himself, *let him take up his cross*, and follow Me," xvi. 24, 25; Luke ix. 23, 24. And in Luke, "*Whosoever doth not carry his cross*, and come after Me, cannot be my disciple," xiv. 27. And in Mark, "Jesus said to the rich man, Come, follow Me, *taking up the cross*," x. 21. And in Matthew, "Think not that I am come to send peace upon earth, *I am not come to send peace, but a sword*," x. 34. But it is to be noted, that in temptations man does not fight, but the Lord alone for man, although this appears as [done] by man, and when the Lord fights for man, man conquers in all things. At this day few are admitted into temptations, by reason that they are not in the life of faith, and hence not in the conscience of truth, and he who is not in the conscience of truth from good of life, yields [in temptations], whence his following state is worse than the former state.

8160. "And the sons of Israel lifted up their eyes"—that hereby is signified the intellectual principle of the mind, and the thought, appears from the signification of eyes, as denoting the intellectual principle of the mind, see n. 2701, 3820, 4403 to 4421, 4523 to 4534; hence to lift up the eyes denotes intuition, perception, and thought, n. 2789, 2829, 3198, 3202, 4083, 4086, 4339.

8161. "And behold the Egyptian journeying after them"—that hereby is signified the grievousness of the false perpetually increasing, appears from the signification of the Egyptian, as denoting those who are in falses derived from evil, thus also the false itself derived from evil, see n. 8132, 8135, 8146, 8148; and from the signification of journeying after them, as denoting nearer influx and communication; by Pharaoh approaching was signified the influx of the false derived from evil, n. 8159, hence by journeying after them is signified influx still nearer, thus more grievous; hence it is that it signifies the grievousness of the false continually increasing. In what presently follows is described the temptation, and as this exists by influx of the false grounded in evil from the hells, therefore now its approach is described, that is, its increasing grievousness.

8162. "And they feared exceedingly"—that hereby is signified horrible dread, appears from the signification of fearing, when it is predicated of temptation, as denoting horror or horrible dread. The reason why fear denotes horrible dread is, because when temptation assails violently, the conscience, thus the internal man, is smitten by falses and evils, for conscience is of the internal man; hence comes horror, which is aversion conjoined to fear on account of spiritual death; horror exists from the mere influx of the false and of evil with those who have conscience, for conscience is formed from the truth and good of faith, thus from those things which constitute spiritual life; falses and evils are destructive of that life, thus they attempt to bring in death, that is, damnation, hence comes horrible dread.

8163. "And the sons of Israel cried to Jehovah"—that hereby is signified supplication concerning aid, appears without explication.

8164. "And said to Moses"—that hereby is signified the height of temptation when there is despair, appears from those things which follow, for they are involved in the expression *they said;* that the following words are words of temptation, when it cometh to the height, and when there is despair, is evident. It is said despair, because this for the most part is the end or in the end of spiritual temptations, see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166. Inasmuch as at this day there are few who undergo spiritual temptations, and hence it is unknown how the case is with temptations, it is allowed to say

something further on the subject. There are spiritual temptations and there are natural temptations; spiritual temptations are of the internal man, but natural are of the external man; spiritual temptations sometimes exist without natural temptations, sometimes with them; natural temptations are, when a man suffers as to the body, as to honors, as to wealth, in a word as to natural life, as is the case in diseases, misfortunes, persecutions, punishments not grounded in justice, and the like; the anxieties which exist on such occasions, are what are meant by natural temptations; but these temptations do not at all affect his spiritual life, neither can they be called temptations, but griefs: for they exist from the hurt of the natural life, which is of self-love and the love of the world; the wicked are sometimes the subjects of these griefs, who grieve and are tormented the more, in proportion as they love themselves and the world more, and thus derive life thence. But spiritual temptations are of the internal man, and assault his spiritual life; the anxieties on such occasions are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation; these temptations are frequently induced by natural temptations, for when man is in these latter, viz. in disease, grief, the loss of wealth, or of honor, and the like, if at such times a thought occurs concerning the Lord's aid, concerning His providence, concerning the state of the evil, that they glory and exult, when the good suffer, and undergo various griefs and various losses, in such case spiritual temptation is conjoined to natural temptation; such was the last temptation of the Lord, in Gethsemene, and when He suffered the cross, which was the most severe of all. From these considerations it is evident what natural temptation is, and what spiritual. There is also given a third kind, viz. melancholy anxiety, which has its ground for the most part in an infirm state of the body or of the mind [animus]; in that anxiety it is possible there may be something of spiritual temptation, and it is possible there may be nothing.

8165. "Were there no sepulchres in Egypt? thou hast taken us to die in the wilderness"—that hereby is signified in case of damnation, that it was alike whether it was by the falses of those who infest, or by a state of temptations in which they should yield, appears from the signification of sepulchres, as denoting damnation, see n. 2916, 4832; and from the signification of Egypt, as denoting infestations, see n. 7278, for by the Egyptians and Pharaoh are represented those, who in the other life infest by falses, n. 7097, 7107, 7110, 7126, 7142, 7317; and from the signification of dying, as also denoting damnation, see n. 5407, 6119, 7494; and from the signification of the wilderness, as denoting a state of undergoing temptations, n. 8098; hence to die in the wilderness denotes to yield

in temptation, and in consequence thereof to be damned. From these considerations it is evident that by the words, "Were there no sepulchres in Egypt? thou hast taken us to die in the wilderness," is signified in case of damnation, that it was alike whether it was by the falses of those who infest, thus in the state in which they were before, or by temptations in which they should yield, thus in the state into which they afterwards come. That these words are words of despair, is evident; with those who are in despair, which is the last state of temptation, such things also are thought, and on this occasion they are as it were on a declivity, or as it were in the lapse to hell; nevertheless such thought is not at all hurtful on the occasion, neither is it attended to by the angels, for every man hath a limited power, and when the temptation comes even to the last limit of his power, then man endures no further, but lapses; on this occasion however, that is, when he is in the inclination to lapse, he is elevated by the Lord and thereby liberated from despair; in this case for the most part he is brought into a state of hope, and thence into a clear state of consolation, and also into a state of satisfaction. It is said damnation by a state of temptations in which they should yield, because they who yield in temptations come into a state of damnation, for temptations are for the sake of the end that truths and goods may be confirmed and conjoined, that thence faith and charity [may be confirmed and conjoined], which end is obtained when man conquers in temptations, but when he yields, then truths and goods are rejected, and falses and evils are confirmed; hence they come into a state of damnation.

8166. "What is this thou hast done to us to bring us forth out of Egypt"—that hereby is signified that it was a vain thing that they were liberated from infestations derived from falses, appears from the signification of the expression, "What is this thou hast done to us" as denoting that it was a vain thing; and from the signification of being brought forth, as denoting to be liberated; and from the signification of Egypt, as denoting infestations, see just above, n. 8164.

8167. "Was not this the word which we spake to thee in Egypt, saying"—that hereby is signified that some such thing was thought of when they were infested by falses, appears from the signification of the expression, "Was not this the word which we spake," as denoting such a thing which was thought of, for by this word is signified this thing, thus some such thing; and by speaking is signified thinking; that to speak denotes influx, and thence reception, see n. 5797, 7270, 8128, thus also thought, n. 2271, 2287, 2619; and from the signification of Egypt, as denoting infestation by falses, as above, n. 8164.

8168. "Cease from us and let us serve the Egyptians"—

that hereby is signified that they would not be drawn back from surrendering themselves, appears from the signification of ceasing from us, as denoting, when it is said of infestations, not to hinder and not to draw back; and from the signification of serving the Egyptians, as denoting to give themselves conquered to those who infest by falses, thus surrendering themselves. The reason why to cease from us, when in a state of infestations and also in a state of temptations it is said of the influx of Divine Truth, which is represented by Moses, denotes not to hinder and not to draw back, is, because two forces or powers act in those states, one which is from the falses injected from the hells into the external man, the other which is from truths insinuated by the Lord into the internal, n. 8163; these two forces act against each other, the falses injected from the hells derive their force and power from self-love and the love of the world, which are in man; but the truths insinuated by the Lord derive their force and power from love towards the neighbor and to the Lord; when man conquers, then the internal force and power always prevails because this is divine: neither does it admit that the force or power from falses be increased further than that it may be repelled; when therefore these two forces act, then the internal force which is from the Lord, continually as it were draws man back, and hinders, lest falses should draw him away, and he should thereby yield; for it is a common [or general] thing, when two forces opposed to each other are active, that one draws and the other draws back: forces in the spiritual world are the affections which are of loves, and the instrumentals by which they act are truths, and in the opposite sense falses.

8169. "Because it is better for us to serve the Egyptians than to die in the wilderness"—that hereby is signified that damnation by the violence of the false in a state of infestations was to be preferred to damnation which comes by yielding in a state of temptations, appears from the signification of being better than it, as denoting that it was to be preferred: and from the signification of serving the Egyptians, as denoting to yield to the falses of those who infest; for by serving is signified subjugation, n. 6666, 6670, 6671, thus yielding, in the present case to the falses, of those who infest; and from the signification of dying, as denoting damnation, as above, n. 8164; and from the signification of the wilderness, as denoting a state of undergoing temptations, see n. 8098; from these considerations it is evident, that by it is better for us to serve the Egyptians than to die in the wilderness, is signified that it was preferable to yield to falses when they were infested, than to yield in temptations: that to yield in the former state is preferable to yielding in the latter is also true, for to yield in temptations is to be confirmed in falses and evils against the truths

and goods of faith: but to yield in a state of infestations is to be confirmed in falses and evils, but not manifestly against the truths and goods of faith: hence it is evident that in yielding in temptations there is a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful damnation of all is that which comes from profanation.

8170. "And Moses said to the people"—that hereby is signified elevation from a state of despair by Divine Truth, appears from the things which now follow, which Moses *said*, which involve elevation from a state of despair. It is said by Divine Truth because all elevation in a state of temptations is effected by Divine Truth; that Divine Truth in the internal representative sense is meant by Moses, see n. 6752, 7010, 7014, 7089.

8171. "Fear not"—that hereby is signified that they ought not to despair, appears from the signification of fearing as denoting to be in horror, see above, n. 8162, in the present case to despair, for spiritual fear in temptations is at first horrible dread, lastly it is despair; spiritual fear is fear on account of damnation.

8172. "Stand still and see the safety of Jehovah"—that hereby is signified salvation from the Lord alone, and nothing from them appears from the signification of standing still and seeing, as denoting to have faith; that to see denotes to understand, to acknowledge, and to have faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403 to 4421, 5400; and from the signification of the safety of Jehovah, as denoting salvation from the Lord; in the present case, where the subject treated of is liberation from temptations, it denotes salvation from the Lord alone, and nothing from them; that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956. It is here said that they should have faith that salvation is from the Lord alone, and nothing from them, because this is the principal of faith in temptations; he who believes, when he is tempted, that he can resist from his own proper strength; he yields, the reason is, because he is in the false, and because he hence attributes merit to himself, and thereby demands to be saved himself, and in such case excludes influx from the Divine [being or principle]; but he who believes that the Lord alone resists in temptations, he conquers, for he is in the truth, and attributes merit to the Lord, and perceives that himself is saved by the Lord alone; he who is in the faith of charity, refers all of salvation to the Lord as His gift, and nothing to himself.

8173. "Which He will do to-day"—that hereby is signified which shall be to eternity, appears from the signification of to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165, 6984.

8174. "Because the Egyptians whom ye see to-day ye shall not add to see them any more even for an age"—that hereby is signified that the falses which are once removed will be removed to eternity, appears from the signification of the Egyptians, as denoting those who are in falses derived from evil, see n. 8132, 8135, 8146, 8148, thus also the falses themselves derived from evil; and from the signification of not seeing any more, as denoting, when it is said of falses, to be removed, for the falses appertaining to man are not ejected, but are removed, man being withheld from evils and the falses thence derived, and held in good by the Lord, see n. 1581, 2256, 2269, 2406, 4564; and from the signification of for an age, as denoting to eternity.

8175. "Jehovah will fight for you"—that hereby is signified that the Lord alone endures the combats of temptations, appears from the signification of fighting for you, when said of Jehovah in temptations, as denoting to sustain alone the combats of temptations; that Jehovah is the Lord, see just above, n. 8172. The reason why the Lord alone sustains the combats of temptations and conquers is, because the Divine [being or principle] can alone conquer the hells; unless the Divine [being or principle] acted against them, they would rush in like the largest ocean, one hell after another, to resist which man has no power at all; and the less so, since man as to his proprium is nothing but evil, thus hell, from which the Lord in such case draws him out, and afterwards withholds him; see what has been said above, n. 1581, 1661, 1692, 6574.

8176. "And ye shall be silent"—that hereby is signified that from their own strength they will effect nothing at all, appears from the signification of being silent, as denoting to acquiesce, and because temptations are treated of, denoting not to think or believe that they effect any thing by their own strength; on this subject see what was said and shown above, n. 8172, 8175. That nevertheless they ought not to hang down their hands, and expect immediate influx, but that they ought to fight as from themselves, but still to acknowledge and believe that it is from the Lord, see. n. 1712, 1937, 2882, 2883, 2891.

8177. Verses 15, 16, 17, 18. *And Jehovah said to Moses, why criest thou to Me, speak to the sons of Israel, and let them journey. And take thou thy staff, and stretch out thy hand over the sea, and cut it asunder, and let the sons of Israel come into the midst of the sea in the dry [ground]. And I, behold I harden the heart of the Egyptians, and they shall come after thee, and I will be glorified in Pharaoh, and in all his army in his chariots, and in his horsemen. And the Egyptians shall know that I am Jehovah, in my being glorified in Pharaoh, in his chariots, and in his horsemen.* And Jehovah said to

Moses, signifies exhortation: why criest thou to Me, signifies that there is no need of intercession: speak to the sons of Israel, signifies influx and perception: and let them journey, signifies what is successive continuously until they are prepared: and take thou thy staff, signifies the power of Divine Truth: and stretch out thy hand over the sea, signifies the dominion of power where the hell is of the false derived from evil: and cut it asunder, signifies the dissipation of the false thereby: and let the sons of Israel come into the midst of the sea in the dry [ground], signifies that they may pass who are of the Spiritual Church safely and without influx of the false: and I, behold I harden the heart of the Egyptians, signifies the obstinacy of the false derived from evil: and they shall come after them, signifies the endeavor to bring in violence by the influx of the false from evil: and I will be glorified in Pharaoh, and in all his army, and in his chariots, and in his horsemen, signifies that they should see the effect of the dissipation of the false and of reasonings, from the Divine Good of the Divine Human [principle] of the Lord: and the Egyptians shall know that I am Jehovah, signifies that it may be known that the Lord is the only God, and besides Him there is no other: in my being glorified in Pharaoh, in his chariots, and in his horsemen, signifies as above, from their seeing the effect or the dissipation of the false, and of its doctrinals, and reasonings, from the Lord alone.

8178. "And Jehovah said to Moses"—that hereby is signified exhortation, appears from the signification of Jehovah said, when the subject treated of is concerning elevation and liberation from temptation, as denoting exhortation, as n. 7033, 7090.

8179. "Why criest thou to Me"—that hereby is signified that there was no need of intercession, appears from the signification of crying to Jehovah, as denoting to intercede, viz. for liberation from temptation; hence why criest thou to Me denotes, why dost thou intercede when there is no need of intercession; wherefore it follows, "Speak to the sons of Israel, and let them journey," by which is signified that they shall have assistance, but that still the temptation shall be continued, until they are prepared. With this circumstance, that there is no need of intercession, the case is as follows; they who are in temptations are wont to slacken their hands, and to betake themselves solely to prayers, which they ardently pour forth on such occasions; not knowing that prayers are not efficient, but that they ought to fight against the falses and evils, which are injected from the hells; this fight is effected by the truths of faith, which assist, because they confirm goods and truths against falses and evils; in the combats of temptations also man ought to fight as from himself, but still to acknowledge

and believe that it is from the Lord, see above n. 8176 : if man does not fight as from himself, the good and truth which flows-in through heaven from the Lord is not appropriated to him ; but when he fights as from himself, and still believes that it is from the Lord, in this case they are appropriated to him ; hence he has a new proprium, which is called a celestial proprium, which is a new will. Moreover they who are in temptations, and not in some other active life than that of prayers, they do not know that, in case the temptations were intermitted before their full accomplishment, they would not be prepared for heaven, thus that they cannot be saved ; on which account also the prayers of those who are in temptations, are little heard ; for the Lord wills the end, which is the salvation of man, which [end] He knows, but not man, and the Lord does not act for prayers against the end, which is salvation. He who conquers in temptations, is also confirmed in that truth ; but he who does not conquer, entertains a doubt concerning the Divine aid and power, because he is not heard, and sometimes on such occasion, because he slackens his hand, in part yields. From these considerations it may be manifest what is meant by there being no need of intercession, viz. that prayer is not to be confided in ; for in prayer from the Divine [being or principle] it is also thought and believed at the time, that the Lord alone knows whether it be conducive or not, wherefore the supplicant submits the hearing to the Lord, and in such case supplicates alike, that the will of the Lord and not his own may be done, according to the Lord's Words in His most grievous temptation in Gethsemene, Matt. xxvi. 39, 42, 44.

8180. "Speak to the sons of Israel"—that hereby is signified influx and perception, appears from the signification of speaking, when it is said of Divine Truth, which is represented by Moses, to those who are of the Spiritual Church, who are the sons of Israel, as denoting influx, and thence perception, as also, n. 2951, 5481, 5797, 7270, 8128.

8181. "And let them journey"—that hereby is signified what is successive continuously until they are prepared, appears from the signification of journeying, as denoting what is successive and continuous, see n. 4375, 4554, 4585, 5996 ; for by it is signified that they were not to cry, that is, to supplicate, but that the journey was to be continued to the Red Sea [mare suph], and afterwards through it to the wilderness, thus through hell, which they will pass safely, to temptations successively continuous, until they are prepared ; that by the Red Sea [mare suph] is signified hell, see n. 8099, 8137, 8148, and by the wilderness a state of undergoing temptations, see n. 8098.

8182. "And take thou thy staff"—that hereby is signified the power of Divine Truth, appears from the signification of

staff, as denoting power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026; and from the representation of Moses, to whom it is said that he should take a staff, as denoting Divine Truth, see frequently above.

8183. "Stretch out thy hand over the sea"—that hereby is signified the dominion of power where the hell is of the false derived from evil, appears from the signification of stretching out the hand, as denoting the dominion of power, see n. 7673; and from the signification of the sea, in this case the Red Sea [mare suph], as denoting the hell in which are the falses derived from evil of those who have been of the church, see n. 8099, 8137, 8148. Concerning this hell something further will be said, by the Divine Mercy of the Lord, at the close of the last chapters of Exodus, where we shall speak of the hells from experience.

8184. "Cut it asunder"—that hereby is signified the dissipation of the false thereby, appears from the signification of cutting asunder that sea, as denoting to dissipate the falses derived from evil which are in that hell; for the falses there appear as waters, according to what was shown above, n. 8099, 8137, 8148; for when the angelic column [or pillar], in which the Lord is present, passes over that [sea], then the falses recede, consequently the waters there, which are falses, disappear. Hence it is evident, that by cutting asunder the sea is signified the dissipation of the falses, which are of the hell that is represented by the Red Sea [mare suph].

8185. "And let the sons of Israel come into the midst of the sea in the dry [ground]"—that hereby is signified that they may pass who are of the Spiritual Church safely and without influx of the false, appears from this signification of coming or entering into the midst as denoting to pass; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see frequently above; and from the signification of in the dry [ground], as denoting safely and without influx of the false; for by the waters of that sea are signified falses derived from evil, n. 8137, 8138, hence by the dry [ground] is signified without the false; the like is signified by dry and making dry in David, "Thou hast broken the heads of Leviathan in pieces, thou hast *cut the fountain and the river, thou hast dried up the rivers of strength*," Psalm lxxiv. 14, 15; to dry up the rivers of strength denotes to dissipate the more potent falses. And in Zachariah, "I will gather them together, because I will redeem them, *I will bring them back from the land of Egypt*, and will gather them together from Assyria; and I will bring them to the land of Gilead and Lebanon; *He shall pass through the sea of straitness;* but *He shall smite the waves in the sea, and shall make dry all the depths of the stream.* And the pride of Ashur shall be cast

down, and the staff of Egypt shall depart; and I will render them powerful in Jehovah," x. 8 to the end; the subject treated of in this passage is concerning those who trust to themselves and to their own wisdom in spiritual things; and also concerning the dissipation of falses by temptations; the land of Egypt denotes scientifics; Assyria denotes reasonings thence; to pass the sea of straitness denotes temptations; to smite the waves in the sea, and to dry up the depth of the stream, denotes to dissipate falses thence; the pride of Ashur shall be cast down, and the staff of Egypt shall depart, denotes that they shall not trust any longer to their own wisdom, but to wisdom from the Lord, which is signified by the expression, I will render them powerful in Jehovah. In like manner in Isaiah, "Saying to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the wastes thereof, saying to the abyss, *be dried up, and I will dry up thy rivers*," xliv. 26, 27; to say to the abyss be dried up, and to dry up the rivers thereof, denotes to dissipate evils and falses. But where waters signify truths, there making dry signifies a state of non-truth, or without truth; as in Isaiah, "I will pour forth *waters* upon him that is thirsty, and *rivulets upon the dry* [ground]," xliv. 3; waters and rivulets denote truths, the dry [ground] denotes where there is no truth. And in Jeremiah, "O sword, against the Chaldeans, and against the inhabitants of Babel; O sword, against his horses, and against his chariots, *dryness is upon the waters that they are dried up*," l. 35, 37, 38, where the Chaldeans denote those who profane truths, and the inhabitants of Babel those who profane goods, see n. 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326; the sword denotes truth combating against the false, and the false combating against truth, and hence vastation, n. 2799, 4499, 6353, 7102; horses denote the intellectual principle, n. 2761, 2762, 3217, 5321, 6125, 6534; chariots denote doctrinals, n. 5321, 8146, 8148; dryness upon the waters that they are dried up, denotes that in truths there is nothing of life, by reason of falsification. But where dry or making dry in the Word is said of other things, as of trees, of herbs, of harvest, of bones, the contrary is signified to what is signified by the things themselves. The earth itself is also called dry in respect to the sea, and in this case dry is predicated of good, and the sea of truth.

8186. "And I, behold I harden the heart of the Egyptians"—that hereby is signified the obstinacy of the false derived from evil, appears from the signification of hardening the heart, as denoting obstinacy, see n. 7272, 7300, 7305, 7616; and from the representation of the Egyptians, as denoting those who are in falses derived from evil, see n. 8132, 8135, 8148. When it is said in the Word that Jehovah hardens the heart, and also induces evil, in the internal sense, where the truth itself is in

its nakedness, is meant, that they who are in the false and in evil harden their own heart, and induce evil upon themselves, see n. 2447, 6073, 6992, 6997, 7533, 7632, 7877, 7926.

8187. "And they shall come after them"—that hereby is signified the endeavor to bring in violence by the influx of the false from evil, appears from the signification of coming after them, as denoting the influx of the false from evil, also the endeavor to subjugate, thus to bring in violence; for by approaching is signified influx, n. 8159; by journeying after them, near influx and communication, n. 8161; and by pursuing after them, an endeavor to subjugate, n. 8136, 8152, 8154, hence by coming after them is signified an endeavor to bring in violence by the influx of the false from evil.

8188. "And I will be glorified in Pharaoh, and in all his army, and in his chariots, and in his horsemen"—that hereby is signified that they should see the effect of the dissipation of the false and of reasonings, from the Divine Good of the Divine Human [principle] of the Lord, appears from the signification of being glorified in Pharaoh and his army, as denoting the immersion of those who are in the false derived from evil into hell, and being overspread there by falses as by waters, from the presence alone of the Divine Human [principle] of the Lord, see above, n. 8137; and from the representation of Pharaoh, as denoting those who are in falses derived from evil; and from the signification of army, as denoting falses; and from the signification of his chariots, as denoting the doctrinals of the false; and from the signification of his horsemen, as denoting false reasonings, see above, n. 8146, 8148.

8189. "And the Egyptians shall know that I am Jehovah"—that hereby is signified that it may be known that the Lord alone is the only God, and besides Him there is no other, appears from what was explained, n. 7401, 7444, 7544, 7598, 7637, where like words occur.

8190. "In my being glorified in Pharaoh, in his chariots, and in his horsemen"—signifies that they should see the effect of the dissipation of the false, and of doctrinals, and of the reasonings of the false, from the Lord alone, as just above, n. 8188.

8191. Verses 19, 20, 21, 22. *And the angel of God journeyed marching before the camp of Israel, and went behind them, and the pillar of the cloud journeyed from before them, and stood behind them. And it came between the camp of the Egyptians, and between the camp of Israel, and it was a cloud and darkness, and illuminated the night; and the former did not approach to the latter the whole night. And Moses stretched out his hand over the sea, and Jehovah caused the sea to depart by a strong east wind the whole night, and made the sea dry [land] and the waters were cut asunder. And the sons of Israel came into the midst of the sea in the dry [land]; and*

the waters were a wall unto them on their right hand and on their left. And the angel of God journeyed, signifies orderly arrangement from Divine Truth: marching before the camp of Israel, signifies which was about the truths and goods of the church: and went behind them, signifies protection lest the false of evil should flow-in into the will principle: and the pillar of the cloud journeyed from before them and stood behind them, signifies the presence of the Lord protecting the things of the will principle as heretofore the things of the intellectual principle: and came between the camp of the Egyptians and between the camp of Israel, signifies between the falses of evil on the one part, and the truths of good on the other: and was a cloud and darkness, signifies the condensation of the false derived from evil on the one part: and illuminated the night, signifies the illustration of truth derived from good on the other: and the former approached not to the latter, signifies hence no communication: the whole night, signifies in an obscure state: and Moses stretched out his hand over the sea, signifies the dominion of the power of Divine Truth over hell: and Jehovah caused the sea to depart by a strong east wind, signifies the medium [or means] of the dissipation of the false: the whole night, signifies in an obscure state: and made the sea dry [land], signifies the dissipation of the false: and the waters were cut asunder, signifies separation from truths, and removal: and the sons of Israel came into the midst of the sea in the dry [land], signifies the ingress and passage of those who were of the Spiritual Church, safely through hell, and without influx of the false: and the waters were a wall to them on their right hand and on their left, signifies that they were withheld on all sides from falses.

8192. "And the angel of God journeyed"—that hereby is signified orderly arrangement from Divine Truth, appears from the signification of journeying, as here denoting orderly arrangement; the reason why journeying here denotes orderly arrangement is, because the pillar of the cloud, which was an angelic choir, which heretofore marched before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thereby induced darkness on the Egyptians, and illuminated the sons of Israel; inasmuch as these things were so arranged in order from the Lord, by the journeying of the angel of God or the pillar, and by interposition, therefore by journeying, is here signified orderly arrangement; and from the signification of the angel of God, as denoting Divine Truth, in like manner denoting God, for in the Word, where truth is treated of, the term God is used, but where good is treated of the term Jehovah, see n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873. As to what concerns angels, it is to be noted that the Lord is meant in the Word by angels,

n. 1925, 3039, 4085, where the Lord Himself is called angel, n. 6280, 6831, hence angels signify Divine Truth, for Divine Truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven, for so far as they receive the Divine Truth which is from the Lord, so far they are angels; which may also be manifest from this consideration, that the angels are altogether unwilling, yea they are averse, that any thing of truth and good should be attributed to them, because it is of the Lord with them; it is also from this ground that it is said, that the Lord is the All in All of heaven, and that they who are in heaven are said to be in the Lord; the angels also, by virtue of the Divine Truth which they receive from the Lord, in the Word are called gods, n. 4295, 7268; and hence God in the original tongue is in the plural number. It is further to be noted, that in the Word mention is made of an angel, and yet there are several who are meant, as in the present case, where it is said the angel of God, and it means the pillar which marched before the sons of Israel, and which was constituted of several angels. In the Word also angels are named by name, as Michael, Raphael, and others; they who do not know the internal sense of the Word, believe that Michael or Raphael is one angel, who is the supreme amongst his associates; but by those names in the Word is not signified one angel, but the angelic function itself, thus also the Divine [principle] of the Lord as to what is of the function.

8193. "Marching before the camp of Israel"—that hereby is signified which was about the truths and goods of the church, appears from the signification of camp, as denoting truths and goods; for by the camp is signified the whole company of Israel, and by the company of Israel are signified all goods and truths in the complex, n. 7830, 7843; hence also encampment denotes orderly arrangement according to truths and goods, n. 8103, 8131, 8155: that Israel denotes the Spiritual Church, has been often shown.

8194. "And went behind them"—that hereby is signified protection lest the false of evil should flow-in into the will principle, appears from the signification of going behind the sons of Israel, as denoting protection lest the Egyptians should invade, in the internal sense lest the falses derived from evil, which are signified by the Egyptians, should flow-in, n. 8132, 8135, 8148. The reason why it denotes lest they should flow-in into the will principle is, because in the Grand Man, or in the spiritual world, the things of the will are presented from the back or behind, and the things of the understanding from the face or before. As to what concerns influx into the will-principle and into the intellectual principle of man, it is to be noted that the utmost caution is used by the Lord, to prevent the infernals from flowing-in into the will principle of man,

for if they were to flow-in into his will principle, after that he is regenerated or made a church, it would be all over with him, for his will principle is nothing but evil: hence it is, that the man of the Spiritual Church is regenerated by the Lord as to the intellectual part, and that in this part a new will principle is formed, which is altogether separated from the will principle which man has hereditarily, on which subject see n. 863, 875, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113. From these considerations it may now be manifest, whence it is that by going behind them is signified protection, lest the false of evil should flow-in into the will principle.

8195. "And the pillar of the cloud journeyed from before them and stood behind them"—that hereby is signified the presence of the Lord protecting the things of the will as heretofore the things of the understanding, appears from the signification of the pillar of the cloud, as denoting the presence of the Lord, see n. 8110. It was an angelic choir in which the Lord was; and from the signification of from before them, as denoting the intellectual principle, and of behind them, as denoting the will principle, see just above, n. 8194; that it denotes protection, is evident.

8196. "And came between the camp of the Egyptians and between the camp of Israel"—that hereby is signified between the falses of evil on one part, and the goods of truth on the other, appears from the signification of camp, as denoting goods and truths in the complex, as just above, n. 8193, thus in the opposite sense evils and falses also in the complex; hence the camp of the Egyptians denotes the falses of evil, because by the Egyptians are signified falses derived from evil, n. 8132, 8135, 8148, and the camp of Israel denotes the goods of truth, because by Israel are signified the truths which are from good, n. 7956; that to come between them denotes to prevent the falses derived from evil from flowing-in, is evident.

8197. "And it was a cloud and darkness"—that hereby is signified the condensation of the false derived from evil on the one part; and that by illuminating the night is signified the illustration of truth derived from good on the other, appears from the signification of a cloud and darkness, as denoting the condensation of the false derived from evil; that clouds denotes falsity, see n. 1043, 1047, 8137, 8138; that it denotes also darkness, see n. 1839, 1860, 4418, 4531, 7688, 7711; and from the signification of illuminating the night, as denoting the illustration of truth from good; that a pillar of fire by night denotes a state of the obscurity of truth tempered by illustration from good, see n. 8108. In regard to this circumstance, that the pillar induced darkness on the Egyptians, and illuminated the sons of Israel, the case is this; the presence of the Lord, which is here signified

by the pillar, is celestial light itself, heaven having thence its light, which light is a thousand times brighter than the midday light of the world; but the same light becomes thick darkness with the evil, although they are in the very light, and it becomes the thicker darkness, in proportion as the false derived from evil is denser amongst them; the reason is, because the Divine Truth proceeding from the Lord appears before the eyes of the angels as light; but to those who are in falses derived from evil, it cannot appear as light, but as thick darkness, for the false is opposite to truth, and extinguishes truth; hence it is that the pillar, which was the presence of the Lord, induced a cloud and darkness on the Egyptians, because by the Egyptians are signified those who are in falses derived from evil, and illuminated the night amongst the sons of Israel, because by the sons of Israel are signified those who are in truth derived from good: that the Lord appears to every one according to his quality, see n. 1861, 6832.

8198. "And the former did not approach to the latter"—that hereby is signified hence no communication, appears from the signification of approaching, as denoting influx and communication, see n. 8159.

8199. "The whole night"—that hereby is signified in an obscure state, appears from the signification of night, as denoting a state of obscurity as to the truth and good of faith, see n. 1712, 6000; by night is here meant that obscure principle which follows immediately after temptations, for they who are liberated from temptations, at first come into an obscure principle before they come into a clear one, for the falses and evils injected from the hells for some while inhere, and are not dissipated but successively.

8200. "And Moses stretched out his hand over the sea"—that hereby is signified the dominion of the power of Divine Truth over hell, appears from the signification of stretching out the hand, as denoting the dominion of power, see n. 7673, 8183; and from the representation of Moses, as denoting Divine Truth, see frequently above; and from the signification of the sea, in this case the Red Sea [mare suph], as denoting hell, see n. 8099, 8137, 8138. It is said the dominion of the power of Divine Truth, because all Divine Power is by the truth which proceeds from the Lord; this [truth] created all things, according to what is said in John, "All things were made by the Word, and without him was not any thing made that was made," i. 3; the Word is the Lord as to Divine Truth; by that truth all things in heaven and in hell are arranged into order; hence all order also in earth: all miracles were done by it; in short, Divine Truth has in it all power, insomuch that it is power itself. There are some in the other life, who are principled in truth above others, and hence they are in such

power, that they can pervade hell without any danger: they who are in the hells fly in every direction at their presence. There are also some, who by truth from the Divine [being or principle] exercise power magically: concerning the latter and the former, more will be said, by the divine mercy of the Lord, at the close of the chapters, when we come to speak of the hells. They who look into the causes of things from what is external and terrestrial, cannot perceive otherwise, than that truth from the Divine [being or principle] is merely a principle of thought, of no real essence, when yet it is the veriest essential, from which all the essences of things in both worlds, viz. the spiritual and the natural, are derived.

8201. "And Jehovah caused the sea to depart by a strong east wind"—that hereby is signified the medium [or means] of the dissipation of the false, appears from the signification of causing to depart, as denoting to dissipate; and from the signification of the sea, as denoting the false, for by the sea are here signified its waters, and that these are falses, see n. 8137, 8138; and from the signification of an east wind, as denoting a medium [or means] of destruction, see n. 7679, in the present case of the destruction of the false, thus of its dissipation.

8202. "The whole night"—signifies in an obscure state, as above, n. 8199.

8203. "And made the sea dry [land]"—that hereby is signified the dissipation of the false, appears from the signification of the sea, as denoting the false, as just above, n. 8201; and from the signification of making dry, as denoting its dissipation; that to pass in the dry [siccus] or the dry [aridus], when it is said of the waters of that sea removed, denotes safely without influx of the false, see above, n. 8185.

8204. "And the waters were cut asunder"—that hereby is signified separation from truths, and removal, appears from the signification of the waters being cut asunder, as denoting the dissipation and disappearing of the false, see above n. 8184, thus separation from truths, and removal.

8205. "And the sons of Israel came into the midst of the sea in the dry [aridus]"—that hereby is signified the ingress and passage of those who were of the Spiritual Church safely through hell and without influx of the false, appears from what was explained above, n. 8185, where like words occur.

8206. "And the waters were a wall to them on their right hand and on their left"—that hereby is signified that they were withheld on all sides from falses, appears from the signification of the waters, viz. of that sea, as denoting falses derived from evil, see n. 8137, 8138; and from the signification of being a wall to them, as denoting to be withheld from them, of which we shall speak presently; and from the signification of on their right and on their left, as denoting on all sides. The reason

why being a wall to them, when it is said of waters, by which are signified falses, denotes to be withheld from falses is, because this is the case with man; when he is held by the Lord in good and truth, then falses and evils are removed, and being removed they stand round as a wall, for they cannot enter into the sphere where good and truth are; the reason is, because in good and truth the Lord is present, and the presence of the Lord puts away on all sides evil and the false, for good and truth are altogether opposite to evil and the false, wherefore they cannot be together but one must destroy the other; but good with truth destroys, that is, removes evil with the false, because the former is Divine, and hence has all power, whereas the latter is infernal, and therefore has nothing of power; the former acts from things internal, but the latter from things external; when evils with the falses appertaining to man are removed, they stand round, as was said, like a wall, and are in the perpetual endeavor to rush in, but they cannot rush in, because prevented by the presence of the Lord, which is in good and truth. These are the things which are signified by the waters being a wall to them on the left hand and on the right. That man is withheld from the evil and the false by being held in good and truth from the Lord, see n. 1581, 2406, 4564. But no one can be withheld from evil, and be held in good, unless by the exercise of charity in the world he had received that faculty; this reception is an effect of the life of good or of a life according to the truths of faith, hence of the affection or love of good; he, who by life has acquired the love and affection of good, may be in the sphere of good and truth, but not he who by life had put on the nature of evil.

8207. Verses 23, 24, 25. *And the Egyptians pursued, and came after them, all the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea. And it was in the morning watch, and Jehovah looked to the camp of the Egyptians in the pillar of fire and of the cloud, and disturbed the camp of the Egyptians. And He removed the wheel of His chariots and led it [the wheel] in heaviness; and the Egyptians said I will fly before Israel, because Jehovah fights for them into the Egyptians.* And the Egyptians pursued, signifies the endeavor of the false derived from evil to bring in violence: and came after them, signifies the endeavor of influx: all the horses of Pharaoh, his chariots, and his horsemen, into the midst of the sea, signifies scientifics from a perverted intellectual principle, the doctrinals of the false, and reasonings, that they filled hell: and it was in the morning watch, signifies the state of thick darkness and of the destruction of those who are in the false derived from evil, and the state of the illustration and salvation of those who are in truth and good: and Jehovah looked to the camp of the Egyptians, signifies extension thence of the

influx of the Divine [being or principle] towards those who endeavored by falses to bring in violence: in the pillar of fire and of the cloud, signifies thereby the presence of Divine Good and Truth there: and disturbed the camp of the Egyptians, signifies that hence the extensions of the false derived from evil relapsed upon them: and removed the wheel of his chariots, signifies the power of bringing in falses taken away: and led it [the wheel] in heaviness, signifies resistance and impotence: and the Egyptians said, signifies thought on the occasion: I will fly before Israel, signifies separation from those who are in the good of truth and truth of good: because Jehovah fights for them into the Egyptians, signifies that the Lord alone sustains the combat against falses and evils.

8208. "And the Egyptians pursued"—that hereby is signified the attempt of the false derived from evil to bring in violence, appears from the signification of pursuing, when by the Egyptians, as denoting an endeavor to subjugate, see n. 8136, 8152, 8154, thus to bring in violence; and from the representation of the Egyptians, as denoting those who are in falses derived from evil, see n. 8132, 8135, 8136, 8148, thus also denoting the falses derived from evil.

8209. "And came after them"—that hereby is signified the endeavor of influx, appears from the signification of coming after any one, when it is said of those who are in falses derived from evil, as denoting an endeavor to bring in violence by influx of the false derived from evil, see n. 8187; the reason why it denotes endeavor is, because the infernal genii and spirits cannot bring in evil to the good, but still perpetually endeavor it; there is a sphere exhaling from the hells, which may be called a sphere of endeavors, which is [a sphere] of doing evil; this sphere it has also been given occasionally to perceive; the endeavor is perpetual, and as soon as any thing of opportunity is given, an effect thence bursts forth; but that sphere is checked by the sphere of the endeavors of heaven which is from the Lord, and which is a sphere of doing good, wherein is all power, because it is from the Divine [being or principle]. Nevertheless between those endeavors diametrically opposite to each other an equilibrium is kept, to the intent that man may be in freedom, and thereby in election, and that he may be reformed, for all reformation is in freedom, and without freedom there is no reformation. Spiritual endeavor is the same thing as will; during man's reformation, he is kept in the equilibrium, that is, in freedom, between willing good and willing evil, and so far as he accedes in such case to will what is good, so far he accedes to heaven, and recedes from hell; and so far the new will principle, which in such case he receives from the Lord, prevails against the proper will principle, which he received by inheritance from his parents and afterwards by actual

life; when therefore man is so far reformed, that he wills good, and is affected with it, then good removes evil, because the Lord is present in good, for good is from the Lord, thus it is His, yea it is Himself. From these considerations it may be manifest how the case is with the endeavor of influxes attendant on man.

8210. "All the horses of Pharaoh, his chariots, and his horsemen, into the midst of the sea"—that hereby are signified scientifics from a perverted intellectual principle, the doctrinals of the false, and reasonings, that they filled hell, appears from the signification of the horses of Pharaoh, as denoting scientifics from a perverted intellectual principle; and from the signification of the chariots of Pharaoh, as denoting the doctrinals of the false; and from the signification of the horsemen of Pharaoh, as denoting reasonings thence, concerning all which see above, n. 8146, 8148; and from the signification of into the midst of the sea, as denoting to fill hell. The reason why these three things, which were of Pharaoh's army, viz. horses, chariots, and horsemen, are here now again mentioned is, because now the last state of devastation is at hand, of those of the church who were in faith separate from charity and in a life of evil, which state is a state of casting into hell; and casting into hell is a crowding together [constipatio] occasioned by the falses derived from evil; for when the evil are devastated as to all truth and good, and left to the evil of their life and to the false thence derived, then the hells are opened with which they had communicated by the evils of their life, in consequence whereof all those evils rush-in into them, which they have appropriated to themselves, and the falses which flow forth from evils constitute in such case a sphere around them, which sphere appears as a dense cloud, or as water; when this effect takes place, they are then in hell, for they are then secluded from all communication with heaven, and also are then separated from the other hells; this is called casting into hell. This is the reason why now, when they entered into the midst of the sea, mention is made of horses, of chariots, and of horsemen, for, as was said, the Red Sea [mare suph] signifies hell, and horses, chariots, and horsemen, signify all the falses and all things of the false derived from evil, which are now let-in into them, that thus by every quality of the false derived from evil they may be separated from the rest of the hells; these are the subjects specifically treated of in the verses now following, 24, 25, 26, 27, 28.

8211. "And it was in the morning watch"—that hereby is signified a state of thick darkness and of the destruction of those who are in the false derived from evil, and a state of illustration and salvation of those who are in truth derived from good, appears from the signification of the morning watch, as denot

ing a state of illustration and salvation, and in the opposite sense a state of thick darkness and destruction; the reason why morning watch has this signification is, because states of faith and love in the other life are as the times of the day in the world, viz. as morning, mid-day, evening and night, wherefore also these latter correspond to the former, n. 2788, 5672, 5962, 6110; states also vary nearly in like manner; the end and the beginning of those variations is morning, and specifically twilight, for then night is ended, and day begins. In that state to which morning corresponds, the good begin to be illustrated as to those things which are of faith, and to grow warm as to those things which are of charity, and the reverse is true of the evil, for the evil then begin to be overshadowed by falses, and to grow cold by evils, consequently morning is to the latter a state of thick darkness and destruction, and to the former a state of illustration and salvation. From these states in heaven exist states of light and heat, also states of thick darkness and cold in the earths, which states succeed each other every year and every day; for whatsoever exists in the natural world derives its birth and cause from those things which exist in the spiritual world, since universal nature is nothing else but a theatre representative of the Lord's kingdom, see n. 3483, 4939, 5173, 5962, hence come correspondencies; the variations of light and shade, also of heat and cold in the earths, are indeed from the sun, viz. from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate and in the natural world, were created according to those things in the spiritual world, as by their prior causes efficient of the posterior causes which exist in the natural world; for there is nothing at all given in the natural [world or principle], which is in order, but what derives its cause and birth from the spiritual [world or principle], that is, through the spiritual from the Divine. Inasmuch as morning signifies the beginning of illustration and salvation in respect to the good, and the beginning of thick darkness and destruction in respect to the evil, therefore it is here said that Jehovah in the morning watch looked to the camp of the Egyptians, and disturbed it, and at the same time removed the wheel of the chariots, and shook them off into the midst of the sea; and on the other hand, that He saved the sons of Israel. From these considerations it may now appear evident what is signified in the spiritual sense by the following passages in the Word, as in Isaiah, "*In the day* thou shalt make thy plant to grow, and *in the morning thy seed to flourish*," xvii. 11. Agai "About *the time of evening* behold terror, *before morning*, it is not," xvii. 14. Again, "Jehovah, be thou their arm *every morning*, also our salvation in the time of straitness," xxxiii. 2. And in Ezekiel, "Thus saith the Lord Jehovah, an evil, behold

one evil is come, the end is come, the end is come, *the morning is come upon thee.* Inhabitant of the earth, the day of tumult is near," vii. 5, 6, 7. And in Hosea, "Thus saith Bethel to you, by reason of the wickedness of your wickedness, *in the morning the king of Israel by being cut off shall be cut off*," x. 15. And in David, "Make me to hear thy mercy, *in the morning;* liberate me from mine enemies, O Jehovah," Psalm cxliii. 8, 9. Also why the Lord, "*when the day-dawn ascended*, saved Lot, and made sulphur and fire to rain upon Sodom and Gomorrah," Gen. xix. 15 and following verses. Inasmuch as morning signifieth a state of illustration and salvation of the good, and a state of thick darkness and destruction of the evil, therefore also morning signifies the time of the last judgment, when they are to be saved who are in good, and they are to perish who are in evil; consequently it signifies the end of a former church, and the beginning of a new church, which things are signified in the Word by the last judgment, see n. 900, 931, 1733, 1850, 2117 to 2133, 3353, 4057, 4535; this is signified by morning in Daniel, "He said to me, even to the evening, *morning*, two thousand three hundred, and then shall the holy be justified," viii. 14. And in Zephaniah, "Jehovah *in the morning, in the morning will give judgment into light*, nor shall it be wanting; I will cut off the nations, and their corners shall be devastated," iii. 5, 6. Also in Isaiah, "Crying to me out of Seir, *watchman what of the night, watchman what of the night*, the watchman said, *the morning cometh and also the night*, if ye enquire, enquire, return ye, come," xxi. 11, 12; in these passages morning denotes the Lord's coming, and illustration and salvation on the occasion, thus it denotes a new church; night denotes the state of a man and of the church at that time, that they are in mere falses derived from evil. It is called the morning watch, because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. The watchers were upon the walls, observing whether an enemy approached, and by a cry announcing what they saw; by them, in the internal representative sense, is meant the Lord, and by watch His continual presence and protection, n. 7989; as in David, "*Thy watchman* [or keeper] shall not slumber, behold *the watchman* [or keeper] *of Israel* shall neither slumber nor sleep; *Jehovah is thy watchman* [or keeper]; Jehovah is thy shade upon thy right hand, the sun shall not smite thee by day, nor the moon by night, *Jehovah shall watch* [or keep] thee from all evil, He shall watch [or keep] thy soul," Psalm cxxi. 3, 4, 5, 6. And also by watchmen [or guards] are meant prophets and priests, consequently the Word in Isaiah, "*Upon thy walls*, Jerusalem, *I have appointed watchmen* [or guards], they shall not be silent *the whole day and the whole night*, commemorating Jehovah,"

lxii. 6. And in Jeremiah, "The day is, *the watchmen* [or guards] in *mount Ephraim shall cry*, arise ye, and let us go up to Zion to Jehovah our God," xxxi. 6.

8212. "And Jehovah looked to the camp of the Egyptians" —that hereby is signified the extension thence of Divine influx towards those who by falses attempted to bring in violence, appears from the signification of looking, when it is predicated of Jehovah, as denoting the extension of the influx of Himself; for that the Lord's looking to any one denotes to flow in is evident, for in such case He presents Himself present, and gives perception of good and truth to those who are in truth grounded in good from Himself, which is done by influx. Hence it is that, when the angels look into any one, they infuse into him the affection which is of their life: and from the signification of the camp of the Egyptians, as denoting falses derived from evil, see n. 8193, 8196: and inasmuch as on this occasion they who were in falses derived from evil pursued the sons of Israel, it signifies also an attempt to bring in violence by falses, n. 8208.

8213. "In the pillar of fire and of the cloud"—that hereby is signified the presence of Divine Good and Truth there, appears from the signification of the pillar of fire and of the cloud, as denoting the presence of the Lord, see n. 8110, consequently of Divine Good and Truth, for where the Lord is, there is good and truth; what is specifically signified by the pillar of fire and of the cloud, see n. 8106, 8107, 8108.

8214. "And disturbed the camp of the Egyptians"—that hereby is signified that hence the extensions of the false derived from evil relapses upon them [the evil], appears from the signification of disturbing the camp of the Egyptians, as denoting the relapse of falses derived from evil upon them, which [falses] they attempted to bring in to those who were in truth and good; the reason why these things are signified by those is, because the presence of the Lord with the evil presents that effect; for the evil, who by injections of the false and of evil are willing to bring in violence to the good, cast themselves into the punishment of retaliation, which is such, that the falses and evils which they intend to bring in relapse into them; this punishment, which is called the punishment of retaliation, comes from this law of order in heaven, "All things whatsoever ye would that men should do to you, even so do ye to them; this is the law and the prophets," Matt. vii. 12; wherefore they who do good from good, or from the heart, receive good from others; and on the other hand likewise, they who do evil from evil, or from the heart, receive evil from others; hence it is, that every good hath its recompense adjoined to it, and every evil its punishment, n. 696, 967, 1857, 6559. From these considerations it is now evident, that

by Jehovah disturbing the camp of the Egyptians, is signified that the extensions of the false derived from evil relapsed upon them, hence came their disturbance. That this hath place with the evil by the presence of the Lord, see n. 7989.

8215. "And removed the wheel of his chariots"—that hereby is signified the power of bringing in falses taken away, appears from the signification of removing, as denoting to take away; and from the signification of a wheel, as denoting the power of advancing, of which we shall speak presently; and from the signification of the chariots of Pharaoh, as denoting the doctrinals of the false, see n. 8146, 8148, thus falses. What a wheel signifies in the genuine sense, may be manifest from the signification of a chariot; chariots were of two kinds, there were chariots to convey merchandise, and chariots for combat; by the chariots for conveying of merchandise were signified the doctrinals of truth, and in the opposite sense the doctrinals of the false; but by chariots for combat were signified also doctrinals in each sense, but, combating, thus truths themselves, and falses themselves, drawn out to combat; hence it may be manifest what is meant by the wheel of a chariot, viz. the power of advancing, in the present case, of bringing in falses, and of combating against truths; inasmuch as this power is of man's intellectual part, hence by wheel also is signified the intellectual principle as to those things which are of doctrine. In the other life there appear very frequently chariots laden with merchandise of various kinds, and they are of different forms and sizes; by them, when they appear, are signified truths in their complex, or doctrinals, which are as it were for receptacles of truth, and by merchandise knowledges of various use; these things appear, when in heaven the discourse amongst the angels is concerning doctrines, for their discourse, inasmuch as it cannot be comprehended by those who are beneath, is presented representatively, and to some by chariots, as was said, in which all and singular things of the discourse are presented in form and before the eyes, whence in a moment may be comprehended and seen the contents of the discourse, some in the form of the chariot, some in its contexture, some in its color, some in its wheels, some in the horses which draw it, some in the merchandise which the chariot conveys; it is from these representatives that chariots in the Word signify doctrinals: hence it may in some measure be seen, that by the wheel of chariots is signified the power appertaining to the intellectual principle; for as a chariot has its motion and progression by wheels, so the truths which are of doctrinals have their progression by the intellectual principle. This is also signified by wheels in Isaiah, "Whose weapons are sharp, and all their bows bent, the hoofs of their horses are counted as flint, *their wheels are as a storm*," v. 28, speaking

of the waster of truth, where weapons denote falses, and bows the doctrine of the false, n. 2686, 2709: the hoofs of the horses denote sensual scientifics derived from a perverse intellectual principle, n. 7729; wheels denote the powers of perverting and destroying truths, as a storm. And in Ezekiel, "I saw animals, when behold *one wheel in the earth* by the animals near his four faces. *The aspect of the wheels and their work* was as a species of beryl, and they four had the same likeness. Moreover in their aspect and their work *there was as it were a wheel in the midst of a wheel;* where they went, they went upon their quadratures, they did not turn themselves when they went: they had their rings, and they had height, and they had fear: moreover, *their rings were full of eyes round about* them four. Thus when the animals went, *the wheels appertaining to them went; the spirit of an animal was in the wheels*," i. 15 to 21; also chap. x. 9 to 14; by the four animals, which were cherubs, is signified the providence of the Lord, n. 308; by the wheels Divine Intelligence, or foresight, hence it is said that the wheels went together with the animals, and that their rings were full of eyes, also that the spirit of an animal was in them, that is, the truth of wisdom. And in Daniel, "I saw, until the thrones were cast down, and the Ancient of Days sat, His raiment was as white snow, the hair of His head as clean wool; His throne flames of fire, *His wheels burning fire*," vii. 9, in which passage the Ancient of Days denotes the Lord as to Divine Good: the thrones cast down are falses; his raiment is Divine Truth in the external form; the hair of the head is Divine Good in the external form; his throne is heaven and the church; wheels are the things which are of wisdom and intelligence, thus Divine Truths; burning fire denotes the things which are of love and charity. Under the ten lavers about the temple of Solomon there were also *wheels of brass, the work of the wheels was as the work of a chariot wheel*, their hands and their *backs* and their *felloes*, and their *spokes*, were all graven," 1 Kings vii. 30, 31, 32, 33; by those lavers or bases were signified the receptacles of truth, by which man is purified and regenerated; by the wheels were signified intellectual powers, whereby is progression.

8216. "And led it in heaviness"—that hereby is signified resistance and impotence, appears from the signification of the wheel, as denoting the power of bringing in falses, see just above n. 8215, hence to lead it in heaviness denotes hindrance by resistance, and hence impotence.

8217. "And the Egyptians said"—that hereby is signified thought, viz. of those who were in falses derived from evil, appears from the signification of saying, when evil is hard at hand, as denoting thought, as n. 7094, 7107, 7244, 7937; and from

the signification of the Egyptians, as denoting those who were in falses derived from evil, see n. 8132, 8135, 8146, 8148.

8218. "I will fly before Israel"—that hereby is signified separation from those who are in the good of truth and truth of good, appears from the signification of flying, as denoting separation, see n. 4113, 4114, 4120; and from the representation of Israel, as denoting those who are of the Spiritual Church, or what is the same thing, who are in the good of truth and the truth of good, see n. 7956.

8219. "Because Jehovah fights for them into the Egyptians"—that hereby is signified that the Lord alone sustains combat against falses and evils, appears from what was explained above, n. 8175, where like words occur.

8220. Verses 26, 27, 28. *And Jehovah said to Moses, stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched out his hand over the sea, and the sea returned to verge to the morning to the force of its flux, and the Egyptians fled to meet it, and Jehovah shook off the Egyptians into the midst of the sea. And the waters returned, and covered the chariots and horsemen, to all the army of Pharaoh, coming after them into the sea, there was not one left in them even to one.* And Jehovah said to Moses, signifies influx: stretch out thy hand over the sea, signifies the dominion of the power of Divine Truth over hell: and let the waters return upon the Egyptians, signifies that falses should flow back to them, and should spread around those who are in falses derived from evil: upon his chariots, and upon his horsemen, signifies the doctrinals of the false, and reasonings from a perverse intellectual principle: and Moses stretched out his hand over the sea, signifies, as above, the dominion of Divine Power over hell: and the sea returned to verge to the morning, to the force of its flux, signifies the flowing back of the falses derived from evil to them, from the presence of the Lord: and the Egyptians fled to meet it, signifies that they themselves immersed themselves in falses derived from evil: and Jehovah shook off the Egyptians into the midst of the sea, signifies that thereby they cast themselves into the hell, where are falses derived from evil: and the waters returned, signifies the relapse of falses into them: and covered the chariots and horses to all the army of Pharaoh, signifies that their own falses hid them: coming after them into the sea, signifies that they seized upon them: there was not left in them even to one, signifies all and singular.

8221. "And Jehovah said to Moses"—that hereby is signified influx, appears from the signification of Jehovah said, when concerning the dominion of power to be exercised by Divine Truth which is represented by Moses, as denoting influx, as also, n. 7291, 7381.

8222. "Stretch out thy hand over the sea"—that hereby is signified the dominion of the power of Divine Truth over hell, appears from what was explained above, n. 8200, where like words occur.

8223. "And let the waters return upon the Egyptians"—that hereby is signified that falses derived from evil would flow back to them and spread around those who are in falses derived from evil, appears from the signification of waters, as denoting falses, see n. 6346, 7306, 8137, 8138; hence by the waters returning is signified the flowing back or relapse of the false, in the present case also a spreading round about, because by the waters of the Red Sea [mare suph], which are falses derived from evil of those of the church who have been in faith separate [from charity] and in the life of evil; and from the signification of the Egyptians, as denoting those who are in falses derived from evil, see frequently above. How the case herein is, that falses flowed back or relapsed to those, who intended to pour them forth upon them who are in truth and good, who are represented by the sons of Israel, see above, n. 8214, viz. that the evil, which is intended to others, relapses upon themselves, and that this arises from the law of Divine Order, *Do nothing to another but what thou art willing that another should do to thee*, Matt. vii. 12; from this law, which in the spiritual world is constant and perpetual, the laws of retaliation, which were enacted in the representative church, derived their origin, viz. these in Moses, "If hurt befal, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, plague for plague," Exod. xxi. 23, 24, 25. Again, "*If a man shall cause a blemish in his neighbor, as he hath done, so shall it be done to him*, breach for breach, eye for eye, tooth for tooth; *as he hath caused blemish in a man, so shall it be caused in himself*," Levit. xxiv. 19, 20. "Again, "If a witness shall answer a lie against his brother, *ye shall do to him as he thought to do to his brother*," Deut. xix. 18, 19. From these passages it is very evident, that these laws derive their origin from that universal law, which in the spiritual world is constant and perpetual, viz. That thou shalt not do to others but as thou art willing that others should do to thee; thus it is clear how it is to be understood, that falses from evil, which are intended to be brought in to others, flow back or relapse upon the persons themselves. But with respect to that law in the other life, the case is this; the like, or retaliation, when there is evil, is brought in by the evil, and in no case by the good, or it comes from the hells, and in no case from the heavens; for the hells, or the evil ones who are there, are in the continual lust of doing evil to others, inasmuch as it is the very delight of their life, wherefore as soon as it is permitted, they do evil, without any con-

cern to whom, whether he be evil or good, whether he be a companion or an enemy; and whereas it is from the law of order that evil relapses upon those who intend evil, hence, when it is permitted by the law, they make their assault; this is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, inasmuch as it is the delight of their life, wherefore as soon as an opportunity is given, they do good, as well to foes as to friends; yea neither do they resist evil, for the laws of order defend and protect good and truth; hence it is that the Lord saith, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not evil. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thy foe; but I say unto you, love your foes, bless them that curse you, do good to them that hate you, that ye may be the sons of your Father in the heavens," Matt. v. 38, 39, 43, 44, 45. It very frequently happens in the other life, that the evil, when they are desirous to bring in evil to the good, are grievously punished, and that the evil which they intend to others, relapses upon themselves; this appears at the time as if it were revenge from the good; but it is not revenge, neither is it from the good, but from the evil, to whom in such case opportunity is given from the law of order; yea, neither do the good will evil to them, but still they cannot take away the evil of punishment, because at such times they are kept in the intention of good, in like manner as a judge when he sees a malefactor punished, or as a father, when he sees his son chastised by a master; the evil, who punish, do it from the lust of doing evil, but the good from the affection of doing good. From these considerations it may be manifest what is meant by the Lord's words concerning the love of a foe in Matthew above; and concerning the law of retaliation, which was not repealed by the Lord, but explained, viz. that they who are in heavenly love, ought not to have delight in retaliation or revenge, but in doing good; and that the very law of order, which protects good, does it of itself, by the evil.

8224. "Upon his chariots and upon his horsemen"—that hereby are signified the doctrinals of the false, and reasonings from a perverse intellectual principle, appears from the signification of the chariots of Pharaoh, as denoting the doctrinals of the false, see n. 8146, 8148, 8215; and from the signification of horsemen, as denoting reasonings from a perverse intellectual principle, see n. 8146, 8148.

8225. "And Moses stretched out his hand over the sea"—signifies dominion of Divine Power over hell, as above, n. 8200, 8222.

8226. "And the sea returned to verge to the morning to the

force of its flux"—that hereby is signified the flowing back of the falses derived from evil to them from the presence of the Lord, appears from the signification of returning, when it is said of falses derived from evil, which are signified by the waters of the Red Sea [mare suph], as denoting a flowing back or relapse to them, see just above, n. 8223; and from the signification of the sea, in the present case the waters of the sea, as denoting the falses derived from evil which are in the internal principle, see n. 6346, 7306, 8137; and from the signification of verging to the morning, as denoting the presence of the Lord, of which we shall speak presently; and from the signification of to the force of its flux, as denoting according to the common state and order in hell, for in the hells there is an order alike as in the heavens, for in the hells there is consociation by evils, as in the heavens by goods, but the consociation in the hells is like that of robbers. That to verge to the morning denotes the presence of the Lord, may be manifest from what was shown above concerning the morning, n. 8211, viz. that the morning is a state of thick darkness and destruction to the evil, and a state of illustration and salvation to the good, and this from the presence of the Lord alone, n. 7989, 8137, 8138, 8188; and that it is from the presence of His Divine Human [principle], n. 8159. The like to what is here said of the Egyptians, is said of Babel in Jeremiah, "He is the former of all things, especially of the staff of His inheritance, Jehovah Zebaoth is His name; thou art my battle-axe, the arms of war, and I will disperse by thee the nations, and I will destroy by thee the kingdoms, and I will disperse by thee *the horse and his chariot*, and I will disperse by thee *the chariot and him that is carried in it: I will recompense* to Babylon and all the inhabitants of Chaldæa all their evil, which they have done in Zion before your eyes," li. 19, 20, 21, 24; by Babel in this passage are signified those who have been of the church and have profaned good, and by Chaldæa those who have profaned truth; their intellectual principle, and the doctrinals and reasonings thence derived, are here signified also by horse, chariot, and him that is carried therein; and vastation by their dispersion; the Lord as to the Divine Human [principle], by whose presence their dispersion is effected, is meant by these words, He is the former of all things, especially of the staff of His inheritance, Jehovah Zebaoth is His name, thou art my battle-axe, the arms of war, I will disperse by thee the nations, and I will destroy by thee the kingdoms; nations denote evils, and kingdoms falses. Hence it is also evident, that the evils, which they do to others, flow back or relapse upon themselves, for it is said that evil shall be recompensed to them; and also in other passages throughout the Word, that in the day of visitation revenge will be taken and he will be avenged.

8227. "And the Egyptians fled to meet it"—that hereby is signified that they themselves immersed themselves in the falses derived from evil, appears from the signification of flying to meet the sea, as denoting to immerse themselves in falses derived from evil, which are signified by the waters of that sea, n. 8226. The case herein is this, he who is not acquainted with the interior things of causes, cannot believe otherwise, than that the evils, which befal the evil, as punishments, vastations, damnations, and finally castings down into hell, are from the Divine [being or principle], for so it altogether appears, inasmuch as such things exist from the presence of the Divine [being or principle], see n. 8137, 8138, 8188; nevertheless nothing of the sort befals them from the Divine [being or principle], but from themselves; the Divine [being or principle] and His presence regard solely the protection and the salvation of the good as an end, and when the Divine [being or principle] is present with these latter, and protects them against the evil, then the evil are more and more inflamed against them, and still more against the Divine [principle] Itself, having the utmost hatred against it, since they who hate good, bear the greatest hatred against the Divine [being or principle]; hence they are furious in their assault, and in proportion to the fury of their assault, they cast themselves by the law of order into punishments, vastations, damnation, and at length into hell; from these considerations it may be manifest that the Divine [being or principle], that is, the Lord, does nothing but good, and no evil to any one, but that they who are in evil cast themselves into such things. These are the things which are signified by the Egyptians flying to meet the sea, that is, by their immersing themselves in falses derived from evil. It may be expedient to say something further on this subject; it is believed that even evils are from the Divine [being or principle] by reason that the Divine [being or principle] permits, and does not take away, and he who permits and does not take away when he is able, appears as if he wills, and thereby that he is in the cause; but the Divine [being or principle] permits, because He cannot hinder nor take away: for the Divine [being or principle] wills nothing but good; if therefore He hindered and took away evils, viz. of punishments, of vastations, of persecutions, of temptations, and the like, He would then will evil, for then there could be no amendment, and in such case evil would increase, until it had the dominion over good. The case herein is like that of a king, who absolves the guilty; in so doing he is the cause of the evil afterwards done by them in the kingdom, and also the cause of licentiousness thence derived to others, besides that an evil person would be confirmed in evil; wherefore a just and good king, although he is able to take away punishments, still is not able, for thereby he does

not good but evil; it is to be noted that all punishments, and also temptations, in the other life have good for their end.

8228. "And Jehovah shook off the Egyptians into the midst of the sea"—that hereby is signified that thus they themselves cast themselves into the hell, where are falses derived from evil, appears from the signification of shaking off into the sea, as denoting to cast into falses derived from evil, for those falses are signified by the waters of that sea, see n. 6346, 7306, 8137, 8138. That evils, which in the literal sense of the Word are attributed to Jehovah, that is the Lord, are from those themselves who are in evil, and nothing from the Lord, and that the Word in its internal sense is so to be understood, see n. 2447, 6073, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227.

8229. "And the waters returned"—that hereby is signified the relapse of falses into them, appears from what was explained above, n. 8223, 8226.

8230. "And covered the chariots and horsemen, to all the army of Pharaoh"—that hereby is signified that their own falses hid them, appears from the signification of covering, as denoting to close up and thereby to hide; and from the signification of the chariots and horsemen of Pharaoh, as denoting the doctrinals of the false, and reasonings, combating against truths and goods, in general denoting the falses themselves derived from evil: that chariots denote the doctrinals of the false, and horsemen reasonings from a perverse intellectual principle, see n. 8146, 8148; and that they are combating against truths and goods, n. 8215.

8231. "Coming after them into the sea"—that hereby is signified that they seized upon them, appears from the signification of coming after them, when it is said of the waters of the sea, by which are signified falses derived from evil, as denoting to seize upon.

8232. "There was not left in them even to one"—that hereby are signified all and singular, appears without explication. The subject treated of in this verse is concerning the immersion and casting into hell of those, who have been in falses derived from evil; but what immersion and casting into hell mean, is known to few, it being supposed to mean the casting down into a certain place containing the devil with his crew, who there inflict torment; but the case is not so, for casting into hell is nothing else but a closing up by mere falses which are from evil, in which evil they were principled when in the world. When they are there closed up by those falses, they are then in hell, and the evils and falses, in which they then are, torment them; but the torment does not arise from hence, that they grieve at the evil which they have done, but from this consideration that they cannot do evil, this being the de-

light of their life; for when in hell they do evil to others, they are punished and tormented by those to whom they do it; they do evil especially to each other, from the lust of commanding, and on that account of subjugating others, which is effected, if they do not suffer themselves to be subjugated to another, by a thousand methods of punishments and of torments; but the dominion there, which they continually aim at, is in a perpetual state of vicissitude, and thus they who had punished and tormented others, are in their turn punished and tormented by others; and this so long, until at length such ardor abates from the fear of punishment. From these considerations it may now be manifest whence hell is, and what it is. The fire of hell is nothing else but the concupiscence which is of self-love, which inflames and torments, n. 6314, 7324, 7575.

8233. Verses 29, 30, 31. *And the sons of Israel went on the dry [ground] in the midst of the sea, and the waters were a wall to them on their right hand and on their left. And Jehovah saved Israel in this day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand, which Jehovah did in the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moses His servant.* And the sons of Israel went on the dry [ground] into the midst of the sea, signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation: and the waters were a wall to them on their right hand and on their left, signifies that they were withheld from falses on all sides: and Jehovah saved Israel in this day from the hand of the Egyptians, signifies that the Lord in this state defended those who were of the Spiritual Church from all violence arising from falses derived from evil: and Israel saw the Egyptians dead on the sea shore, signifies the aspect of the damned dispersed here and there: and Israel saw the great hand which Jehovah did in the Egyptians, signifies the acknowledgment of the omnipotence of the Lord: and the people feared Jehovah, signifies adoration: and believed, signifies faith and confidence: in Jehovah and in Moses His servant, signifies the Lord as to Divine Good, and as to Divine Truth proceeding from Himself and ministering.

8234. "And the sons of Israel went on dry [ground] into the midst of the sea"—that hereby is signified that they who were in the good of truth and truth of good passed safely through that hell without infestation, appears from what was explained above, n. 8185, where like words occur. It is said in the good of truth and in the truth of good, and thereby is meant the Spiritual Church; for they who are of this church are first in the good of truth, and next in the truth of good; for at first they do good, because the truth dictates that it ought to be

done, consequently from obedience; but afterwards they do good from affection, in which case they see truth from good, and also do it; hence it is evident, that before the man of the Spiritual Church receives a new will from the Lord, that is, before he is regenerated, he does truth from obedience, but after he is regenerated, he does truth from affection, and in this case truth to him becomes good, because it is of the will; for to do from obedience is to do from the intellectual principle, but to do from affection is to do from the will principle. Hence also it is, that they who do truth from obedience, are men of the external church, but they who do it from affection are men of the internal church. From these considerations it is evident, that they who are of the Spiritual Church are meant, when it is said they who are in the good of truth and the truth of good.

8235. "And the waters were a wall to them on their right hand and on their left"—that hereby is signified that they were withheld from falses on all sides, appears from what was explained above, n. 8206, where like words occur.

8236. "And Jehovah saved Israel in this day from the hand of the Egyptians"—that hereby is signified that the Lord in this state defended those who were of the Spiritual Church from all violence arising from falses derived from evil, appears from the signification of saving, as denoting to defend; and from the signification of in this day, as denoting in this state; that day denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and from the representation of Israel, as denoting those who are of the Spiritual Church, see frequently above; and from the representation of the Egyptians, as denoting those who were in the falses derived from evil, see also frequently above; hence it is evident, that to save from their hand denotes to protect from violence arising from those who are in falses derived from evil.

8237. "And Israel saw the Egyptians dead on the sea shore"—that hereby is signified the aspect of the damned dispersed here and there, appears from the signification of seeing, as denoting to behold or aspect; and from the representation of the Egyptians, as denoting those who were in falses derived from evil; and from the signification of dead, as denoting damned, see n. 5407, 6119, 7494; and from the signification of on the sea shore, as denoting about the extremes of hell; that shores denote extremes, is evident, and that the sea denotes hell, has been before shown. Hence it is, that by seeing them dead on the sea shore, is signified the aspect of the damned dispersed here and there. Inasmuch as it is said the aspect of the damned, it may be expedient to illustrate how the case herein is. They who are in hell do not appear to those who are in another hell, not even to those who are in the next or nearest,

for they are altogether separated, but they appear to those who are in heaven, as often as it is well pleasing to the Lord; for the Lord rules the hells also by angels, to whom is given an opportunity, from the place where they are, of seeing all things which exist in hell; this is done to the intent that order also may be in hell, and to prevent one doing violence to another beyond what is permitted: this office is given to the angels, and by it dominion over the hells. To look into the hells, and to see the things which are doing there, is also occasionally given to good spirits, for it is of order, that inferior things may be seen from superior, but not superior from inferior; thus the hells, and their inhabitants, may be seen by those who are in heaven, but not vice versa. Hence it is, that from good may be seen evils, but not from evil goods, for good is superior and evil inferior.

8238. "And Israel saw the great hand, which Jehovah did in the Egyptians"—that hereby is signified acknowledgment of the omnipotence of the Lord, appears from the signification of seeing, as denoting to understand, to acknowledge, and to have faith, see n. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403 to 4421, 5400, 6805; and from the signification of a hand great, strong, robust, high, when it is said of Jehovah, that is the Lord, as denoting omnipotence, see n. 878, 7188, 7189, 7518, 8050, 8069, 8153; and from the representation of the Egyptians, as denoting those who are in damnation, in this case who are in hell.

8239. "And the people feared Jehovah"—that hereby is signified adoration, appears from the signification of fearing Jehovah, as denoting worship either from love, or from faith, or from fear, see n. 2826, thus adoration.

8240. "And believed"—that hereby is signified faith and confidence, appears from the signification of believing, as denoting to have faith, and also confidence, for he who has faith has also confidence; confidence is of love by faith, consequently confidence in Jehovah, that is, the Lord, is not given but with those who are in love, namely to the Lord and towards the neighbor, because with others there is no faith.

8241. "In Jehovah and in Moses his servant"—that hereby is signified the Lord as to Divine Good, and as to Divine Truth proceeding from Him and ministering, appears from this consideration, that by Jehovah in the Word is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956, and indeed the Lord as to Divine Good, n. 2586, 2769, 2807, 2822, 4402, 6905; and from the representation of Moses, as denoting the Divine Truth proceeding from Him, see n. 6752, 7014, 7010, 7089, 7382. It is said the Lord as to Divine Good and as to Divine Truth, because Divine Good is in the Lord, and Divine Truth is from the Lord; Divine Good is to Divine Truth,

as the fire of the sun is to the light thence derived, the light is not in the sun, but from the sun; and from the signification of servant, as denoting one who ministers; that he is named a servant who serves, thus who ministers, see n. 7143; and that on this account the Lord as to the Divine Human [principle], when He was in the world, is called in the Word a servant, n. 3441; for He then ministered, as He Himself also says, "Whosoever would be great amongst you, ought to be your minister, and whosoever would be first, ought to be your servant; *as the Son of Man came not to be ministered to, but to minister*," Matt. xx. 26, 27, 28; Mark x. 44, 45.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8242. *IT was further shown me what sort of faces the inhabitants of the earth Jupiter had, not that the inhabitants themselves were seen by me, but that the spirits were seen with faces similar to what they had during their abode on their earth. But previous to this manifestation, one of their angels appeared behind a bright cloud, who gave permission; and instantly two faces were presented to view; they were like the faces of the men of our earth, fair but more beautiful; sincerity and modesty beamed forth from them.*

8243. *During the presence of the spirits of Jupiter with me, the faces of the inhabitants of our earth appeared less than usual, which was owing to this, that there was an influx from those spirits of the idea which they had concerning their own faces, as being larger; for they believe during their abode in their earth, that after their decease their faces will be larger, and of a round shape; and whereas this idea is impressed on them, it consequently remains with them, and when they become spirits, they appear to themselves to have larger faces. The reason why they believe that their faces will be larger is, because they say that the face is not body, inasmuch as by* [*or through*] *it they speak and present their thoughts, and inasmuch as thus by* [*or through*] *it the mind as it were is transparent; hence they have an idea of the face as of the mind in a form; and whereas they know that they shall become wiser after their life in the world, they hence believe that the form of the mind, or the face, will become larger.*

8244. *When they are in the world, they believe also that after their decease they shall perceive a fire, which will make warm their faces; this belief takes its rise from hence, that*

the wiser amongst them know, that fire in the spiritual world is love, and that that fire is the fire of life, and that from this fire the angels have heat; such of them also, as have lived in celestial love, have their wishes herein gratified, and perceive their faces warmed as by a fire; and on this occasion the interiors of their minds are kindled not with heat but love.

8245. *It is on this account, that they also frequently wash and make clean their faces, and likewise carefully secure them from the sun's heat; they use a covering for the head made of the bark of a tree of a bluish color, with which they encompass the head, and thereby cover the face: but they are not much concerned about the body.*

8246. *Concerning the faces of the men of our earth they said they were not handsome; and they wondered that the faces of some were full of warts and pimples, and in other respects deformed, and said that no such appear amongst them. Some of their faces retained a smiling cast, viz. such as were of a cheerful and smiling habit, and such as were a little prominent about the lips.*

8247. *The reason why the faces, which were smiling and cheerful, retained a smiling cast was, because in their earth the faces of almost all the inhabitants are of this description, and this by reason that they have no anxiety concerning things future, neither care about worldly things; for these are the things which induce sadness and anxiety into minds, and thence into faces; and in case there be cheerfulness and a smile in the faces of such as are not good, it is in the external skin, but not in the fibres derived from what is internal; it is otherwise with the inhabitants of Jupiter. The reason why the faces, which were prominent about the lips, had a smiling cast was, because the chief part of their discourse is effected by the face, and especially by the region thereof about the lips; and also because they never use simulation, that is, speak otherwise than they think; on this account they do not force their faces, but let them have free play. It is otherwise with those who from childhood have been practised in simulation; the face is hence contracted from within, to prevent the inward thoughts from being manifested; neither has it free play from without, but is kept in readiness either to put itself forth or to contract itself, according to the suggestion of cunning. The truth of this may appear from an examination of the fibres round about the lips, for the series of the fibres in those parts are manifold, complex and interwoven together, being created not only for the purposes of chewing the food and of forming expressions of speech, but also of expressing ideas of the mind.*

8248. *It was also shown me how the thoughts are presented to view by the face ; the affections, which are of the love-principle, are manifested by the features and their changes, and the thoughts in those affections by variations as to the forms of the interiors ; it is impossible to describe them further The inhabitants of the earth Jupiter use also vocal speech, but it is not so loud as with us ; one kind of speech is an aid to the other, and life is insinuated into vocal speech by the speech of the face.*

8249. *I have been informed by the angels, that the first speech of all in every earth was by the face, and this from two origins in the face, from the lips and from the eyes : the reason why such speech was first in use is, because the face was formed altogether to effigy those things which a man thinks and which he wills ; hence also the face has been called an effigy and index of the mind : a further reason is, because in the most ancient or primitive times man was influenced by a principle of sincerity, n.* 8118, *and cherished no thought, nor wished to cherish any, but what he was willing should beam forth from his face. Thus also the affections of the mind and the ideas of the thought could be presented to the life, and in their fulness : hereby also they appeared to the eye, as in a form, and several together ; which speech therefore as far excelled vocal speech, as the sense of seeing excels that of hearing, that is, as the sight of a fine country excels a verbal description of it ; add to this, that such speech was in agreement with the speech of the angels, with whom men in those times had communication ; also when the face speaks, or the mind by the face, angelic speech is exhibited with man in its ultimate natural form, and there is a presence of the internal sight or thought of one in that of another, but not so in verbal discourse. That the most ancient people in this earth spake in this manner, see n.* 607, 608, 1118, 1120, 7361. *Every one also may know, that the most ancient people could not practise verbal discourse, inasmuch as the expressions of the tongue were not immediately infused, but must have been invented and applied to things, which could not be done but in a course of time.*

8250. *So long as man continued to be influenced by a principle of sincerity and rectitude, so long also such speech remained, but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, then verbal discourse had increase, the face being either silent or at the same time deceitful ; hence the internal form of the face was changed, contracted itself, grew hard, and began to be nearly void of life ; whereas the external form, inflamed by the fire of self-love,*

seemed as alive; for want of life in the internal forms which lie underneath, and are as an interior plane, does not appear before the eyes of men, but before the eyes of angels, for the latter see interior things. Such are the faces of those who think one thing and speak another, for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is otherwise in the other life, where it is not allowable for the speech and thoughts to be at variance; their variance there is also clearly perceived in every expression, and in every tone of expression, and when it is perceived, the spirit, who is found guilty, is separated from his associates, and fined; afterwards he is reduced by various methods to speak as he thinks, and to think as he wills, until his mind be one, and not divided; if he be a good spirit he is reduced to a state of willing what is good, and of thinking and speaking what is true from a principle of good; and if he be an evil spirit, he is reduced to a state of willing what is evil, and of thinking and speaking what is false from a principle of evil; until this is effected, the good spirit is not elevated into heaven, nor is the evil one cast into hell; and this to the end, that in hell there may be nothing but evil and the false grounded in evil, and that in heaven there may be nothing but good and truth grounded in good.

8251. *A continuation of the subject concerning the spirits and inhabitants of the earth Jupiter will be given at the close of the following chapter.*

EXODUS.

CHAPTER THE FIFTEENTH.

THE DOCTRINE OF CHARITY.

8252. IN the man of the church there ought to be the life of piety, and there ought to be the life of charity; the two lives should be conjoined together. The life of piety without the life of charity is of no avail, but the former united with the latter is all sufficient.

8253. The life of piety consists in thinking piously and speaking piously, in giving much time to prayer, in behaving with due humility on the occasion, in frequenting public worship,

and in a devout attendance to discourses from the pulpit at the time, and in frequently every year receiving the sacrament of the Holy Supper, and in a right observance of other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to the neighbor, in acting in every employment from a principle of justice and equity, and from a principle of good and truth, in like manner in every function; in a word, the life of charity consists in performing uses.

8254. The most essential worship of the Lord consists in the life of charity, but not in the life of piety without it; the life of piety without the life of charity is to be willing to consult oneself alone, not the neighbor; but the life of piety with the life of charity is to be willing to consult oneself for the sake of the neighbor; the former life is grounded in love towards self, but the latter in love towards the neighbor.

8255. That to do good is to worship the Lord, is manifest from the Lord's words in Matthew, "*Every one who heareth My words, and doeth them, I will compare to a prudent man; but every one that heareth My words and doeth them not, shall be compared to a foolish man,*" vii. 24, 26.

8256. Man also is of a quality according to the quality of the life of his charity, but not according to the quality of the life of his piety without the former: hence the life of charity abides with man to eternity, but not the life of piety, only so far as the latter is in agreement with the former. That the life of charity abides with man to eternity, is also manifest from the Lord's words in Matthew, "*The son of man is about to come in the glory of His Father with his angels, and then shall He render to every man according to his deeds,*" xvi. 27; and in John, "*They shall come forth, they who have done good things into the resurrection of life, but they who have done evil things into the resurrection of judgment,*" v. 29; also from what is said in Matthew, chap. xxv. 31 to the end.

8257. By the life, by which the Lord is principally worshipped, is meant a life according to His precepts in the Word, for by these man is made acquainted with what faith is and what charity is; this life is the Christian life, and is called spiritual life: but a life according to the laws of what is just and honest, without the former life, is civil and moral life; this latter life makes man to be a citizen of the world, but the former to be a citizen of heaven.

CHAPTER XV.

1. THEN sang Moses and the sons of Israel this song to JEHOVAH, and they said, saying; A song to JEHOVAH, because in exalting He hath exalted, the horse and his rider He hath cast into the sea.

2. My virtue, and song [is] JAH, and He was to me for safety; He is my GOD, and I will appoint an habitation to Him, the GOD of my father, and I will exalt Him.

3. JEHOVAH is a man of war, JEHOVAH is His name.

4. The chariots of Pharaoh and his army He cast into the sea; and the choice of the leaders of thirds were overwhelmed in the Red Sea [mare suph].

5. The abysses covered them, they went down into the depths as a stone.

6. Thy right hand JEHOVAH was magnified in strength; with thy right hand JEHOVAH thou breakest to pieces the enemy.

7. And in the multitude of thine excellence thou destroyest them that rise up against thee, thou sendest forth thy wrath, it devoureth them as stubble.

8. And by the wind of thy nostrils the waters were heaped together, the streams stood as a heap, the abysses were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil, my soul shall be filled with them, I will evacuate my sword, my hand shall drive them out.

10. Thou hast blown with thy wind, the sea covered them, they sought the deep as lead in great waters.

11. Who is as thou among the gods JEHOVAH, who is as thou, magnificent in holiness, to be venerated by praises, doing what is wonderful.

12. Thou hast stretched out thy right hand, the earth swallowed them up.

13. Thou hast led in thy mercy that people, thou hast redeemed, thou hast conducted [them] in thy virtue to the habitation of thy holiness.

14. The people heard, they trembled, grief seized upon the inhabitants of Philisthea.

15. Then the leaders of Edom were in consternation, the mighty ones of Moab, terror took hold of them; all the inhabitants of Canaan melted.

16. Dread and consternation fell upon them, in the greatness of thine arm they shall be cut off as a stone, until thy people shall pass, JEHOVAH, until this people shall pass, thou hast possessed.

17. Thou shalt bring them in, thou shalt plant them in the mountain of thine inheritance, in the place for thyself to in-

habit; thou hast worked JEHOVAH, thine hands, O LORD, have prepared a sanctuary.

18. JEHOVAH shall reign into the age and eternity.

19. Because the horse of Pharaoh came in his chariot and in his horsemen into the sea, and JEHOVAH brought back upon them the waters of the sea; and the sons of Israel went in the dry [ground] through the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went forth after her in timbrels and in dances.

21. And Miriam answered them, Sing ye to JEHOVAH, because exalting He hath exalted, the horse and his rider he hath cast into the sea.

22. And Moses made Israel to journey from the Red Sea [mare suph], and they went forth to the wilderness of Shur, and went three days in the wilderness, and did not find waters.

23. And they came to Marah, and they could not drink the waters by reason of bitterness, because they were bitter, therefore he called the name thereof Marah.

24. And the people murmured against Moses, saying, what shall we drink.

25. And he cried to JEHOVAH, and JEHOVAH showed him [a piece of] wood, and he cast it to the waters, and the waters were made sweet: there He set for him a statute and a judgment, and there He tempted him.

26. And said, if hearing thou wilt hear the voice of JEHOVAH thy GOD, and wilt do what is right in His eyes, and wilt hearken to His precepts, and wilt keep all His statutes, every disease which I have put into the Egyptians, I will not put upon thee, because I JEHOVAH am thy healer.

27. And they came to Elim, and there were there twelve fountains of waters, and seventy palms; and they encamped near the waters.

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8258. In the internal sense of this chapter the Lord is celebrated, in that after He glorified His Human [principle], He cast down into the hells the evil who infested the good in the other life; and elevated into heaven the good, who were infested. These are the things, which in the internal sense are contained in the prophetic song.

8259. The subject afterwards treated of in the internal sense is concerning another temptation of those who were of the Spi-

ritual Church, which is described by the murmuring of the people at Marah, where the waters were bitter; and next of the consolation, which is signified by the encampment at Elim, where were twelve fountains and seventy palms.

THE INTERNAL SENSE.

8260. VERSES 1, 2. *Then sung Moses and the sons of Israel this song to Jehovah, and they said saying, I will sing to Jehovah because exalting He hath exalted; the horse and his rider He hath cast into the sea. My virtue and song [is] Jah, and He was to me for safety; He is my God, and I will appoint to Him an habitation, the God of my father, and I will exalt Him.* Then sung Moses and the sons of Israel this song to Jehovah, signifies the glorification of the Lord by those who were of the Spiritual Church on account of liberation: and they said saying, signifies thus from influx: I will sing to Jehovah, signifies that the Lord alone hath glory: because exalting He hath exalted, signifies that He manifested His Divine [being or principle] in the Human: the horse and his rider He cast into the sea, signifies in this that from the presence alone of Him falses derived from evil were damned and cast into hell: my virtue, signifies that the all of power is from Him: and song [is] Jah, signifies that the all of faith and thence of glory is from the Divine Truth, which is from Him: and He was to me for safety, signifies that hence is salvation: and I will appoint to Him an habitation, signifies that in the good, which is from Him, he shall be as in his own heaven: the God of my father, signifies that there was no other Divine [being or principle] in the ancient churches: and I will exalt him, signifies that also now He hath divine worship.

8261. "Then sung Moses and the sons of Israel this song to Jehovah"—that hereby is signified the glorification of the Lord by those who were of the Spiritual Church on account of liberation, appears from the signification of singing a song, as denoting glorification, of which we shall speak presently; the reason why it denotes the glorification of the Lord is, because by Jehovah in the Word is meant the Lord, see n. 1343, 1736, 2921, 3003, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956; and from the representation of Moses and the sons of Israel, as denoting those who are of the Spiritual Church, for Moses together with the people represents that Church, Moses the head thereof, because also Divine Truth, and the people or sons of Israel the Church itself; that the sons of Israel denote those who are of the Spiritual Church, see n. 6426, 6637, 6862, 7035,

7062, 7198, 7201, 7215, 7223; that the glorification of the Lord is on account of liberation, is evident from what was shown in the foregoing chapter, viz. that they who were of the Spiritual Church were saved solely by the coming of the Lord into the world, and that until that time they were detained in the lower earth, and there infested by spirits who were in falses derived from evil, and were liberated by the Lord after that He made the Human [principle] in Himself Divine; that they who were of the Spiritual Church were saved solely by the coming of the Lord into the world, see n. 2661, 2716, 2833, 2834, 6372; and that until that time they were detained in the lower earth, and were liberated by the Lord when He made the Human [principle] in Himself Divine, see n. 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054. The reason why to sing a song denotes to glorify, and thus a song denotes glorification, is, because songs in the ancient church, and afterwards in the Jewish, were prophetic, and treated of the Lord, especially of His coming into the world, and destroying the diabolical crew at that time more raging than ever, and liberating the faithful from their assaults; and inasmuch as the prophetics of songs contained such things in the internal sense, hence by them is signified the glorification of the Lord, that is, the celebration of Him from gladness of heart; for gladness of heart is especially expressed by a song, inasmuch as gladness in a song breaks forth as it were of itself into sound: hence it is that Jehovah, that is, the Lord, in songs is called Hero, a Man of War, the God of Armies, the Conqueror, Strength, Defence, a Shield, Salvation; and the diabolical crew, which was destroyed, is called the enemy, which was smitten, swallowed up, overwhelmed, cast into hell. They who knew nothing of the internal sense, believed also formerly that such worldly things were meant, as worldly enemies, combats, victories, overthrows, overwhelmings, of which things the songs treated in the external sense; but they who knew that all prophetics involved things celestial and divine, and that these latter were represented in the former, knew that the subject treated of in those prophetics was concerning the damnation of the unbelieving, and concerning the salvation of the believing by the Lord when He should come into the world; and they who knew this to be the case, and thought it, and were thence affected, had internal gladness, but the former only external; the angels also, who were attendant on man, were at the same time on such occasions in glorification of the Lord: hence they who sung, and they who heard songs, had heavenly gladness from the holy and blessed principles which flowed in out of heaven, in which gladness they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the church amongst the ancients, such an effect also they might have at this day, for the spiritual an-

gels are especially affected by songs which relate to the Lord, His kingdom, and the church. That the songs of the church had such effect, was not only in consequence of gladness of heart being rendered active by them, and its breaking forth from the interior even to the extreme fibres of the body, and moving these fibres with a glad and at the same time a holy tremor, but also because the glorification of the Lord in the heavens is effected by choirs, and thus by the chanting of several together; hence also angelic speech is harmonious, falling into numbers; concerning choirs, see n. 2595, 2596, 3350, 5182, 8115; concerning angelic speech, that it falls into numbers, see n. 1648, 1649, 7191; hence it is that the glorifications of the Lord amongst the ancients, who were of the church, were performed by songs, psalms, musical instruments of various kinds; for the ancients who were of the church, derived a joy, which exceeded all joys, from the recollection of the Lord's coming, and of the salvation of the human race by Him. That prophetic songs in the internal sense contained the glorification of the Lord, is manifest from the songs in the Word, as in Isaiah, "I Jehovah have called thee in justice, and will take hold of thy hand, I will guard thee, and *will give thee for a covenant to the people, for a light of the Gentiles, to open the blind eyes, to bring forth from the prison him that is bound*, him that sitteth in darkness out of the house of inclosure. *Sing ye to Jehovah a new song*, His praise to the extremity of the earth, let the wilderness and the cities thereof lift up their voice; let the inhabitants of the rock *sing, let them give glory to Jehovah;* Jehovah shall go forth as a *hero*, as *a man of wars*, He shall stir up zeal, He shall prevail over *His enemies*," xlii. 6, 7, 8 and following verses; that the subject here treated of is concerning the Lord, that He was about to come to liberate those who were in spiritual captivity, is evident; wherefore it is said, sing ye to Jehovah a new song, and let the inhabitants of the rock sing. Again in the same prophet, "*I have given thee for a covenant of the people*, to restore the earth, to divide the wasted inheritances, *to say to the bound, go ye forth*, to those who are in darkness, be ye revealed. They shall feed on the ways, and in all high places shall be their pasture. *Sing ye heavens, and exult O earth, and break forth into singing O mountains*, because Jehovah hath comforted His people, and will have mercy on His afflicted," xlix. 8, 9, 10, 13 and following verses; the subject treated of in this passage also is concerning the coming of the Lord, and concerning the liberation of the bound. And in David, "*Sing ye to Jehovah a new song*, bless His name, declare His *glory* in the nations. All the gods of the people are vanities; but Jehovah hath made the heavens, *glory and honor* are before Him, strength and gracefulness are in His sanctuary; give to Jehovah *glory and*

strength, give to Jehovah *the glory of His name;* say amongst the nations, Jehovah reigneth, also the round world is established, and shall not be moved; *Jehovah cometh, cometh to judge the earth*," Psalm xcvi. 1 to the end. Again, "Jehovah made me to ascend *out of the pit of vastation*, out of the mire of clay; and hath set my foot on a rock; *and hath given into my mouth a new song*, praise to our God; many shall see and have confidence," Psalm xl. 2, 3; from these words it is also manifest, that a song is the glorification of the Lord on account of liberation; for songs involved gladness of heart, and exaltation of the Lord; gladness of heart on account of the Lord's coming and salvation on the occasion, and exaltation on account of victory over spiritual enemies; gladness of heart attended with exaltation of the Lord is what is meant by glorification. That gladness of heart was signified by songs, is evident from David, "Confess ye to Jehovah in the harp, in a psaltery of ten strings, play to Him, *sing to Him a new song*, play excellently with a loud voice, because *He hath gathered as an heap the waters of the sea*, He gives the abysses in treasures," Psalm xxxiii. 1 to 7. And in Isaiah, "The joy of timbrels shall cease, the tumult of the cheerful shall cease, the joy of the harp shall cease, *they shall not drink wine with a song*," xxiv. 8, 9. And in Amos, "I will turn your feasts into mourning, *and all your songs into lamentation*," viii. 10. That the exaltation of Jehovah, that is, of the Lord, was wrought by songs, is plain from David, "David the servant of Jehovah, *who spake to Jehovah the words of this song;* Jehovah is my strength, Jehovah is my rock, and my fortress, and my deliverer, my God, my rock in which I confide, my shield, and the horn of my safety, my refuge, I will call upon the praised Jehovah, then shall I be preserved from mine enemies," Psalm xviii. 1, 2, 3, 4 and following verses. Again, "Jehovah is my strength, and my shield, *therefore with a song will I confess Him;* Jehovah is strength to them, and the strength of salvations of His anointed," Psalm xxviii. 7, 8. Again, "Thy salvation, O God, shall lead me on high, *I will praise the name of God with a song, and make it great with confession*," Psalm lxix. 29, 30. That songs treated of the Lord is also manifest in the Revelations, "The twenty-four elders *sung a new song*, saying, Thou art worthy to take the book, and open the seals thereof, because thou wast slain, and hast redeemed us to God by thy blood," v. 9, 10. And again, "I saw seven angels, *who sung the song of Moses the servant of God, and the song of the Lamb*, saying, Great and wonderful are thy works, O Lord, God omnipotent; just and true are thy ways, O King of Saints; who shall not fear thee O Lord, and shall not *glorify thy name*," Rev. xv. 2, 3; the song of Moses and of the Lamb is the song which is in this chapter; it is called the song of the Lamb be-

cause the subject therein treated of is concerning the glorification of the Lord.

8262. "And they said, saying"—that hereby is signified thus from influx, appears from the signification of saying, when the subject treated of is concerning the glorification of the Lord by a song, as denoting influx, see also n. 5743, 6152, 6291, 7291, 7381, 8221.

8263. "I will sing to Jehovah"—that hereby is signified that the Lord alone hath glory, appears from the signification of singing to Jehovah, as denoting to glorify the Lord, see just above, 8261, thus that He hath glory: the reason why it denotes Him alone is, because the Lord is Jehovah in the Word, n. 8261, thus the only God. It is said in the Word throughout, that to God alone shall be glory and honor: he who is not acquainted with the interior things of the Word, may believe that the Lord wills and loves glory as a man in the world, by reason also that he holds nothing in the universe in competition with it: but the Lord does not will glory for the sake of Himself, but for the sake of the man who glorifies Him; the man who glorifies Him, does it from a holy veneration for Him as being the Supreme, and from humiliation of himself as being respectively nothing, and whereas in the glorification of the Lord by man there is thus holy veneration and humiliation, man in this case is in a state of receiving the influx of good from the Lord, thus also love to Him, and hence it is that the Lord wills glorification from man, see n. 4347, 4593, 5957; that the influx of good from the Lord is into an humble [or lowly] heart, see n. 3994, 7478.

8264. "Because exalting He hath exalted"—that hereby is signified that He manifested His Divine [principle] in the Human, appears from the signification of exalting Himself, when said of the Lord, as denoting to manifest the Divine [principle] in the Human; the reason why this is signified by exalting He exalted Himself is, because the Divine [principle] is the highest or supreme, and the Lord, when He was in the world, made the Human [principle] in Himself Divine, and thus exalting exalted; that by high in the Word is signified the Divine [being or principle] see n. 8153. It is here said exalting He exalted, and thereby is signified the manifestation of the Divine [principle] in the Human, because the subject treated of in this song is concerning the Lord, in that, after He made His Human [principle] Divine, He cast the evil into hells, and elevated the good into heaven, see n. 8258, and this by His presence alone, n. 7989, for to cast the evil into hells, and to elevate the good into heaven, by presence only, is Divine.

8265. "The horse and the rider He hath cast into the sea"—that hereby is signified that from His presence alone falses

derived from evil were damned and cast into hell, appears from the signification of a horse, as denoting falses derived from a perverted intellectual principle; that a horse denotes the intellectual principle, see n. 2761, 2762, 3217, 5321, and in the opposite sense a perverted intellectual principle, and whereas this is no intellectual principle, in this sense by a horse is signified the false, and the horse of Pharaoh scientific false, n. 6125, 8146, 8148; and from the signification of a rider [or horseman], as denoting reasonings thence, see n. 8146, 8148; and from the signification of casting into the sea, as denoting to damn and cast into hell; that the sea, in this case the Red Sea [mare suph], denotes hell, where are falses derived from evil of those of the church who have been in faith separate [from charity] and in the life of evil, see n. 8099, 8137, 8148; hence it is that they are called falses derived from evil; that those falses are damned and cast into hell by the mere presence of the Lord, was shown in the foregoing chapter; for the evil cannot in anywise bear and endure the Divine presence, inasmuch as by the Divine presence they are tortured, tormented, and as if they were deprived of life, they behave themselves like those who are in the agony of death; the reason is, because in the Divine [being or principle] there is omnipotence, which destroys and extinguishes what is opposite, thus what is false and evil; hence the life of those who are principled in what is false and evil, is distressed by the Divine Presence, and in such case feels hell in itself according to the degree of presence; but lest they who are in falses and evils should be altogether destroyed and tormented, they are vailed with their own falses and evils, as with mist, which are of such a nature that they break the influx of the Divine [being or principle], or repel, or suffocate, as earthly mists or clouds are wont to do the rays of the sun. These things are meant by the words in the Apocalypse, "They shall say to the mountains and rocks, fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb, because the great day of His anger is come, who then can stand," vi. 16, 17, where by mountains, and rocks, to which they shall say, fall upon us and hide us, are signified evils and falses; by the anger of the Lamb is signified torment, for it appears as if the Divine [being or principle] tormented from anger, when yet falses and evils themselves are the cause; in like manner in Isaiah, chap. ii. 10; and in Hosea, chap. x. 8; and in Luke, chap. xxiii. 30; that damnation is from the mere presence of the Lord, is also signified by what follows in this song, "Thou sendest forth thy wrath, it devoured them as stubble; and with the wind of thy nostrils the waters were heaped together, the streams stood as a heap: Thou didst blow with Thy wind, the sea covered them, they sought the deep: Thou stretchedst out Thy right hand, the

earth swallowed them up," verses 7, 8, 12; in like manner in several other passages in the Word.

8266. "My virtue"—that hereby is signified that the all of power is from Him, appears from the signification of virtue, as denoting strength and power; and because it is said My virtue, and is concerning Jehovah or the Lord, it denotes that the all of power is from Him.

8267. "And song [is] Jah"—that hereby is signified that the all of faith and hence of glory is from the Divine Truth which is from Him, appears from the signification of a song, when concerning Jehovah, as denoting the glorification of the Lord, see above, n. 8261; but when concerning man, as in the present case, denoting the glory which is derived from faith, thus faith from which [comes] glory, for the all of glory, which appertains to man, is derived from faith in the Lord, because faith, which is faith, is from the Lord, and thus the Lord is in faith, consequently glory itself. The reason why the glory of man is derived from faith is also, because the Divine Truth, from which and by which faith [exists], appears before the eyes of the angels as light, also as brightness and a beam of light; this beam of light, together with the magnificent things of heaven which are from light, is called glory, which thus is nothing else but Divine Truth, thus faith. The reason why Jah denotes the Divine Truth proceeding from the Divine Human [principle] of the Lord, is, because Jah is from Jehovah, and is called Jah, because it is not the esse, but the existere from the esse, for Divine Truth is the existere, but the Divine Good is the esse, see n. 6880; hence also it is said [my] song [is] Jah, because by song is signified faith which is of Divine Truth: by Jah is also signified Divine Truth in David, "*Sing unto God*, praise His name, extol Him that rideth upon the clouds, *by His name Jah*, and exult before Him," Psalm lxviii. 4, where to praise and extol God by His name Jah denotes by Divine Truth. Again, "In straitness I called upon *Jah*, *Jah* answered me in the breadth; Jehovah helped me, my strength and *song is Jah:* I shall not die but live, and announce the works of *Jah;* I will enter through the gates of justice, and will confess *Jah*," Psalm cxviii. 5, 13, 14, 17, 20; in this Psalm Jah denotes the Lord as to Divine Truth; in like manner *Jah* in Hallelu-Jah, Psalm cv. 45; Psalm cvi. 1, 48; Psalm cxi. 1; Psalm cxii. 1; Psalm cxiii. 1, 9; Psalm cxv. 17, 18; Psalm cxvi. 19.

8268. "And He was to me for safety"—that hereby is signified that hence is salvation, appears without explication.

8269. "And I will appoint an habitation to Him"—that hereby is signified that in the good, which is from Him, he shall be as in his own heaven, appears from the signification of habitation, when it is said of Jehovah or the Lord, as denoting good; the

reason why the habitation of the Lord denotes good is, because all good is from the Lord, thus good is of the Lord, insomuch that it may be said, that the Lord is good, in which when the Lord dwells, He dwells in His own Divine [principle], nor can He dwell elsewhere, according to the Lord's words in John, "Jesus said, if any man love Me he will keep My word, and My Father will love him, and *we will come to him and make our abode with him*," xiv. 23; good from the Divine [being or principle] is here described by loving the Lord and keeping His Word, for good is of the love; with such a one it is said that they would make abode, that is, in the good appertaining to him. It is said, as in His own heaven, because heaven is called the habitation of God from this circumstance, because good, which is from the Lord, is there, and constitutes heaven. The Lord also is in every man as in His own heaven, when He is in good there, for good is the heaven of man, and man by good is associated with angels in heaven: Hence now it is evident, that by appointing an habitation to Him is signified, that in the good which is from Him, He will be as in His own heaven.

8270. "The God of My father"—that hereby is signified that there was no other Divine [being or principle] in the ancient churches, appears from the signification of father, as denoting the ancient church, see n, 6050, 6075, 7648, 8055, hence the God of a father denotes the Divine [being or principle] in the ancient churches; that the Divine [being or principle] in those churches was the Lord, see n. 6846, 6876, 6884, and that no other but the Lord was meant by Jehovah in those churches, n. 1343, 5663.

8271. "And I will exalt Him"—that hereby is signified that also now He hath divine Worship, appears from the signification of exalting, when it is said of man that he will exalt Jehovah, as denoting worship, for Divine Worship consists in the exaltation of the Lord in respect to man's self, which has place according to the degree of self-humiliation before the Lord: humiliation is an essential of Divine Worship: when man is in this essential, he is then in a state of receiving from the Lord the truth which is of faith and the good which is of charity, consequently in a state of worshipping Him. But if man exalts himself before the Lord, he then closes the interiors of his mind to the reception of good and truth from the Lord. What is meant by exalting himself, when it is said of the Lord that He exalts Himself, see above n. 8264.

8272. Verses 3, 4, 5. *Jehovah is a man of war, Jehovah is His name. The chariots of Pharaoh and his army He cast into the sea; and the choice of the leaders of thirds were overwhelmed in the Red Sea* [*mare suph*]. *The abysses covered them, they went down into the depths as a stone.* Jehovah is a man

of war, signifies that the Lord protects against evils and falses which are from the hells: Jehovah is His name, signifies that in Him alone all things originate: the chariots of Pharaoh and his army He cast into the sea, signifies falses derived from evil specifical and general of those who were of the church, and in the life of evil there, that at His presence they cast themselves into the hells: and the choice of leaders of thirds, signifies all things with singulars: were overwhelmed in the Red Sea [mare suph], signifies that they closed themselves up in falses derived from evil: the abysses covered them, signifies that falsities derived from lusts hid them: they went down into the depths as a stone, signifies that they lapsed to lower things as from a principle of gravity.

8273. "Jehovah is a man of war"—that hereby is signified that the Lord protects against all evils and falses which are from the hells, appears from the signification of a man of war, as denoting one who fights and conquers against falses and evils, that is, against the hells, in the present case, who protects man against them; for, as was before shown, the Lord alone fights for man, and protects him, when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called a man of war from this circumstance, first, that when He was in the world, He alone, that is, of Himself, fought against the hells, which were then for the most part open, and attacked and endeavored to subjugate all, as many as came into the other life: the reason why the diabolical crew, that is, the hells, at that time so raged was, because the Divine [being or principle] passing through heaven, which before the coming of the Lord was the Divine Human, had not strength to prevail against evils and falses which were so immensely increased, therefore it pleased the Divine [being or principle] Himself to assume the Human, and to make this Divine, and on this occasion at the same time, by combats admitted into Himself, to cast that diabolical crew into the hells, and there shut them in, and subject them to the heavens; and at the same time also to reduce the heavens themselves into order: from these combats the Lord is first called a *man of war;* and afterwards, because when He had thus conquered the hells, and was made Justice, from Divine Power He protects men, and this continually, and especially in combats of temptations. That the Lord alone and from Himself fought against the hells, and overcame them, is thus taught in Isaiah, "*Judgment was rejected backwards, and justice stood afar off, for truth hath stumbled in the street, and rectitude cannot approach; whilst truth was taken away, and he that departed from evil was insane: Jehovah saw, and it was evil in His eyes, that there was no judgment, and He saw that there was no man* [*vir*], *and He was amazed that there was*

no intercessor; therefore His own arm brought salvation to Him, and His justice stirred Him up; whence He put on justice as a coat of mail, and a helmet of salvation upon His head," lix. 14, 15, 16, 17; in this passage is described the state of that time in each world, and that the Lord alone of Himself restored what was decayed. In like manner in another passage of the same prophet, "*Who is this that cometh from Edom, with dyed garments from Bozrah; this that is honorable in His raiment, walking in the multitude of His strength. I who speak in justice, great for salvation; I have trodden the wine-press alone, and of the people there was not a man with me, therefore their victory was sprinkled upon my garments; for the day of vengeance was in my heart, and the year of my redeemed was come: I looked around, but there was none to help, and I was amazed, but there was none to support, therefore my own arm brought salvation to me*," lxiii. 1, 2, 3, 4, 5. From these words it may be manifest, that the Lord in the world fought alone against the hells, and overcame them. With respect to combats and victories over the hells the case is this; he who once overcomes them, overcomes them perpetually, for by victory he procures to himself power over them, inasmuch as he so far confirms to himself and so far appropriates to himself the good which is of love and the truth which is of faith, against which afterwards the hells dare not make any attempts; the Lord, when he was in the world, admitted the combats of temptations in Himself from all the hells, and by those combats made the Human [principle] in Himself Divine, and at the same time reduced the hells under obedience for ever, see n. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287; hence it is that the Lord alone hath power over the hells to eternity; and from Divine Power fights for for man. Hence now it is that the Lord is called a man of war, and also a hero, as likewise in Isaiah, "Jehovah shall go forth as a *hero*, as a *man of wars*, He shall stir up zeal, He shall prevail over his enemies," xlii. 13. And in David, "Who is this king of glory, Jehovah *mighty and a hero*, Jehovah a *hero of war;* who is this king of glory, *Jehovah Zebaoth* [of armies]," Psalm xxiv. 8, 10. In the Word, where mention is made of war, in the internal sense is meant spiritual war, which is against falses and evils, or what is the same thing, which is against the devil, that is, the hells, n. 1664, 2686; the subject concerning the wars, or combats of the Lord against the hells, is treated of in the internal sense both in the historicals of the Word and in the propheticals; in like manner concerning the wars and combats of the Lord for man. Amongst the ancients, with whom the church of the Lord was, there was also a Word both historical and prophetical, which at this day is not extant; the historical Word was called *the book of the wars of Jehovah*,

and the prophetical Word, *enunciations;* this word is mentioned in Moses, Numb. xxi. 14 and 27; that by that expression at verse 27, are signified propheticals, is evident from the signification of that expression, Numb. xxiii. 7, 18; chap. xxiv. 3, 15; by the *wars of Jehovah* were there meant the Lord's combats and victories, when He was in the world, against the hells; and also His perpetual combats and victories afterwards for man, for the church, and for His kingdom; for the hells continually will to lift themselves up, inasmuch as they breathe nothing else but sovereignty, but they are repressed by the Lord alone; their attempts to climb upwards appear as ebullitions, and as ejections of the back by man; but as often as they attempt this, so often several of them are cast down deeper there.

8274. "Jehovah is His name"—that hereby is signified that in Him alone all things originate, appears from the signification of the name of Jehovah, as denoting all things of faith and love, or all things of truth and good in the complex, by which the Lord is worshipped, see n. 2724, 3006, 6674, and as denoting in the supreme sense the Divine Human [principle] of the Lord, n. 2628, 6887, from whom all those things are derived; hence, and also from the consideration, that Jehovah is esse itself, thus the esse of all things, it is evident, that by Jehovah is His name is signified that the Lord alone is He in whom all things originate.

8275. The chariots of Pharaoh and his army He cast into the sea"—that hereby are signified falses derived from evil specifical and general of those who were of the church and in the life of evil there, that at His presence they cast themselves into the hells, appears from the signification of chariots, as denoting falses, see n. 8146, 8148, 8215, in the present case falses specifical, because it is also said the army, by which are signified falses in general; that armies denote falses, see n. 3448, 8138, 8146, 8148; and from the representation of Pharaoh and of the Egyptians, as denoting those of the church who are in faith separate [from charity] and in the life of evil, and hence in mere falses derived from evil, see n. 7926, 8132, 8135, 8138, 8148; and from the signification of the sea, in the present case the Red Sea [mare suph], as denoting the hell where they are who are in those falses, see n. 8099, 8137, 8148; hence His casting into the sea denotes that he cast into hell, in the internal sense that they cast themselves thither at the mere presence of the Lord, see n. 8266. From these considerations it is evident, that by the chariots of Pharaoh and his army being cast into the sea is signified, that falses derived from evil specifical and general of those who were of the church and in the life of evil there, at the presence of the Lord cast themselves into the hells.

8276. "And the choice of the leaders of thirds"—that hereby are signified all things with singulars, appears from the signification of leaders of thirds, as denoting common [things or principles] under which are particulars in a series, see n. 8150, thus all and singular [things or principles]; for when mention is made of common [things or principles], the particulars also are meant which are under them and in them, and likewise the singulars which are under the particulars and in them, for a common [thing or principle] without particulars and singulars is not any thing, inasmuch as it is called a common [thing or principle] from those particulars and singulars, because it is the complex of several; hence it is that by leaders of thirds are signified all things with singulars. It is said the choice, and by it are signified the chief, viz. falses, under which the rest are.

8277. "Were overwhelmed in the Red Sea [mare suph]"—that hereby is signified that they closed themselves up in falses derived from evil, appears from the signification of being overwhelmed, in the present case in the waters of the Red Sea [mare suph], as denoting to inclose themselves in falses derived from evil, for by the waters of that sea are signified falses, n. 8137, 8138; and by being overwhelmed is signified to be inclosed; for they who are in the hells are inclosed and encompassed by falses, as they who are overwhelmed by waters; that they immerse or inclose themselves in them, see n. 7927, 8227, 8228.

8278. "The abysses covered them"—that hereby is signified that falsities derived from lusts hid them, appears from the signification of abysses, as denoting falsities which are from lusts; by abysses in the Word are meant waters, and stores of waters in deep [places]; and by waters in the good sense are signified truths, and in the opposite sense falses, n. 739, 790, 2702, 3058, 3424, 4976, 5668, and by deep places are signified the hells; hence it is that abysses denote falsities derived from lusts; also that they denote the hells. That by abysses in the Word are meant waters in deep [places], and stores of waters, is manifest in Ezekiel, "The waters caused the cedar to grow, *the abyss made it high*, so that with its rivers it went about thy plant, and sent forth aqueducts to all the trees of the field," xxxi. 4. And in David, "He clave the rocks in the wilderness, *and caused them to drink the great abysses*, He brought forth streams from the rock, and made waters to descend as streams," Psalm lxxviii. 15, 16. And in Moses, "A good land, a land of rivers of waters, of fountains, *and of abysses coming forth from the valley and the mountain*," Deut. viii. 7; in these passages abysses denote waters in store: and waters in store or abysses denote the truths of faith in abundance: to make them to drink great abysses out of the rock, denotes the truths of faith with-

out deficiency; for the rock denotes faith from the Lord, thus the Lord as to faith: the abysses going forth from the valley and from the mountain denote the truths of faith derived from love; hence also amongst the blessings of Joseph were mentioned "*The blessings of the abyss that lieth beneath*," Gen. xlix. 25; Deut. xxxiii. 13. That abysses denote falsities derived from lusts, consequently also the hells, is manifest from Isaiah, "Awake according to the days of antiquity, the generations of eternity, dost not thou dry up the sea, *the waters of the great abyss*, and makest *the depths of the sea* for a way, that the redeemed may pass," li. 9, 10, 11. Again, "Jehovah, who cut asunder the waters before them, *who led them through abysses*, as a horse in the wilderness, they did not stumble," lxiii. 13, 14. And in Ezekiel, "Thus saith the Lord Jehovah, when I shall make thee a desolate city, as the cities which are not inhabited, *when I shall cause the abyss to come up against thee, and many waters shall cover thee*," xxvi. 19. And in the Apocalypse, "I saw a star fall from heaven into the earth, to which was given *the key of the pit of the abyss, and he opened the pit of the abyss*, ix. 1, 2—11. Again, "The beast which came up *out of the abyss*, made war with them," Apoc. xi. 7. Again, "The beast which thou sawest, was, and is not, *and is about to ascend out of the abyss*, and to go away into perdition," Apoc. xvii. 8; in these passages abysses denote hells, thus also falsities derived from lusts, for these are in the hells, and make them. Inasmuch as these things are signified by abysses, by them are also signified temptations, for temptations are affected by falses and evils injected from the hells; in this sense it is written in Jonah, "The waters encompassed me even to the soul, *the abyss closed me round about*," ii. 6. And in David, "*Abyss crying to abyss*, at the voice of thy water-spouts, all thy billows and thy waves have passed over me," Psalm xlii. 7. Again, "Who showed me many and evil straightnesses; return and vivify me, *and make me to return and ascend from the abysses of the earth*," Psalm lxxi. 20.

8279. "They went down into the depths as a stone"—that hereby is signified that they lapsed to lower things as from a principle of gravity, appears from the signification of going down, when to lower things, as from a principle of gravity, as denoting to lapse; and from the signification of depths, as denoting lower things where the hells are, of which we shall speak presently; and from the signification of as a stone, as denoting as from a principle of gravity; it is said as a stone, because by a stone in the genuine sense is signified truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, hence in the opposite sense the false also derived from evil is of such a nature, that it slides down towards lower things, as a heavy body in the world; but truth derived from good is of such a

nature, that it ascends to higher things, like a light body in the world; hence it is, that so long as the evil are not yet devastated as to truths, they are in a region above the hells, but as soon as they are devastated, that is deprived of truths, it is as if their wings were cut, and in this case they sink down like weights, and so much the deeper, as the falses derived from evil are worse; hence it is, that by depths, as well as by abysses, are signified hells: but by depths, hells in respect to evils, and by abysses, hells in respect to the falses derived from evils; as in Jeremiah, "Fly ye, they have turned themselves away, *they have let themselves down into the deep to dwell*," xlix. 8 and 30. And in David, "The waters came even to the soul, I am sunk *in the clay of depth*, where there is no standing: I am come into *depths of waters*, and the wave overwhelmeth me: snatch me out from the clay lest I sink; let me be snatched from them that hate me, *and from the depths of waters;* let not the wave of waters overwhelm me, *and let not the depth swallow me up*, neither let the pit shut its mouth upon me," lxix. 1, 2, 14, 15. And in Micah, "He shall cast *into the depths of the sea* all my sins," vii. 19. The reason why the deep denotes hell in respect to evil is, because it is opposite to *high*, by which is signified heaven, and which is predicated of good, n. 8153: evil also corresponds to what is heavy in the earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a stone is signified the false.

8280. Verses 6, 7, 8, 9, 10. *Thy right hand Jehovah was magnified in strength; with thy right hand Jehovah, Thou breakest in pieces the enemy. And in the multitude of Thine excellence Thou destroyest them that rise up against Thee; Thou sendest forth thy wrath, it devoureth them as stubble, and by the wind of Thy nostrils the waters were heaped together, the streams stood as a heap, the abysses were congealed in the heart of the sea. The enemy said I will pursue, I will overtake, I will divide the spoil, my soul shall be filled with them, I will evacuate my sword, my hand shall drive them out. Thou hast breathed with Thy wind, the sea covered them, they sought the deep as lead in great waters.* Thy right hand Jehovah, was magnified in strength, signifies the Omnipotence of the Lord shown: with thy right hand Jehovah Thou breakest in pieces the enemy, signifies the effect of Omnipotence into evils and the falses thence derived, whose power is annihilated: and in the multitude of Thine excellence Thou destroyest them that rise up against Thee, signifies that opposites are rejected as of no account by the Divine [being or principle]: Thou sendest forth thy wrath, signifies the fury of lust with the evil, and their endeavor to bring in violence: it devoured them as stubble, signifies thence devastation and damnation from themselves: and by the wind of Thy nostrils the waters were heaped

together, signifies falses gathered together into one by the presence of heaven: the streams stood as a heap, signifies that they who continually attempted evil could not at all infest: the abysses were congealed in the heart of the sea, signifies that mere falsities derived from the evil of the lust of self-love cannot in any wise emerge: the enemy said, signifies the thought of those who are in evils and consequent falses before the coming of the Lord: I will pursue, signifies infestation: I will overtake, signifies subjugation: I will divide the spoil, signifies service: my soul shall be filled, signifies delight: I will evacuate my sword, signifies the continual combat of the false derived from evil: my hand shall drive them out, signifies that by power heaven will be destroyed: Thou hast breathed with Thy wind, signifies the presence of the Lord with the angels: the sea covered them, signifies every false that it closed them up: they sought the deep as lead, signifies that evils drew them down to lower things, like things heavy in the world: in great waters, signifies a spreading round about by an immense store of falses.

8281. "Thy right hand Jehovah, was magnified in strength"—that hereby is signified the Omnipotence of the Lord, that it was shown, appears from the signification of the right hand of Jehovah, as denoting Omnipotence, of which we shall speak presently; and from the signification of being magnified in strength, as denoting to be shown, for Divine Power is shown by the strength by which it is magnified. The reason why the right hand of Jehovah denotes Omnipotence is, because by hand in the Word is signified power, and thus by right hand eminent power; hence when hand or right hand is spoken of in regard to Jehovah, it denotes Divine Power, or Omnipotence; that hand and right hand denotes power, see n. 878, 4931 to 4937, 6292, 6947, 7188, 7189, 7588; and when it is predicated of Jehovah, that it denotes Omnipotence, see n. 3387, 7518, 7673, 8050, 8069, 8153. That the right hand of Jehovah denotes Divine Power or Omnipotence, is also manifest from the following passages in the Word, "Jesus said, *henceforth ye shall see the Son of Man sitting on the right hands of power*, and coming on the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62. And in Luke, "*From henceforth the Son of Man shall sit on the right hands of the virtue of God*," xxiii. 69. And also in David, "Jehovah said to my Lord, *sit Thou at my right hand*, until I make thy foes thy footstool: thou art a Priest forever, according to the manner of Melchizedeck, *the Lord at thy right hand* hath smitten kings in the day of anger," Psalm cx. 1, 4, 5; Matt. xxii. 41, 42. He who does not know that the right hand, when it is said of Jehovah, signifies Omnipotence, cannot conceive any other idea from these Words of the Lord, than that the Lord shall sit at the right

hand of His Father, and shall have dominion like one who sits at the right hand of a king on earth; but the internal sense instructs as to what is meant in those passages by sitting at the right hand, viz. that Divine Omnipotence is meant; hence also it is said, to sit at *the right hands of power*, and at *the right hands of the virtue of God*. That the Lord is He who has Omnipotence, is evident, for it is said of the Lord, and by the Lord in David is meant the Lord as to Divine Truth, and also by the Son of Man in the evangelists; for Divine Truth is what has Omnipotence from Divine Good; that Divine Truth has Omnipotence, see n. 6948, 8200: in general that power is of truth from good, n. 3091, 3563, 4931, 6344, 6413; and that hence hand is predicated of truth, n. 3091, 4931, and that the Son of Man is the Divine Truth proceeding from the Lord, n. 2159, 2803, 2813, 3704: Divine Power or Omnipotence is also signified by the right hand in the following passages in David, "Now I know that Jehovah saves His anointed, answers Him in heaven, *by the virtues of the salvation of His right hand*," Psalm xx. 6. Again, "Jehovah, look down from the heavens, and see, and visit this vine, and the twig which *thy right hand* hath planted, let Thy hand be upon the Son thou hast made strong for thyself," Psalm lxxx. 14, 15, 17. Again, "Thou hast an *arm* with virtue, strong is *Thy hand*, Thy *right hand* shall be exalted," Psalm lxxxix. 13. Again, "My strength and song is Jah, He is become my salvation; the voice of jubilee and salvation is in the tents of the just, *the right hand of Jehovah hath done fortitude, the right hand of Jehovah* is exalted; *the right hand of Jehovah hath done fortitude*," Psalm cxviii. 14, 15, 16; in these passages the right hand of Jehovah denotes Omnipotence, and in the supreme sense the Lord as to Divine Truth; this appears still more manifest from another passage in David, "Let *thy hand* Jehovah be for *the man of thy right hand;* for the Son of Man, Thou hast strengthened for Thyself," Psalm lxxx. 17, where the man of the right hand of Jehovah, and the Son of Man, denote the Lord as to Divine Truth. Again, "Thou with *Thy hand* hast driven out the nations, they possessed not the land by their own sword, and their *arm* did not preserve them, but *Thy right hand*, and *Thine arm*, and the light of Thy faces," Psalm xliv. 2, 3; where the light of the faces of Jehovah is Divine Truth from Divine Good, so also the right hand and arm. And in Isaiah, "God hath sworn by *His right hand*, and by *the arm of His strength*," lxii. 8, in which passage also, the right hand of God and the arm of His strength denote the Lord as to Divine Truth, for Jehovah or the Lord swears not by any other than by Himself, n. 2842; thus by the Divine Truth, for this is Himself, because from Himself: hence it is, that in the Word throughout the Lord is not only called the right hand and arm of Jehovah, but

also the strength, by which He breaks in pieces the enemies, and likewise the hammer, as in Jeremiah, chap. li. 19, 20, 21, and the following verses. The Lord also came into the world, and was there made Divine Truth and afterwards Divine Good, from which is Divine Truth, that he might inclose all evils and falses in the hells, and gather together goods and truths into the heavens, and there arrange them into Divine Order. From these considerations now it is manifest, that by the right hand of Jehovah in the Word is signified Omnipotence, which the Divine [being or principle] has by Divine Truth. That the right hand denotes eminent power, originates in this circumstance, that they who in the Grand Man or heaven have reference to the shoulders, the arms and hands, are they who are powerful from truth which is from good, that is, from faith which is from love, n. 4931 to 4937, 7518.

8282. "With Thy right hand Jehovah Thou breakest in pieces the enemy"—that hereby is signified the effect of Omnipotence into evils and consequent falses, whose power is annihilated, appears from the signification of the right hand of Jehovah as denoting the Omnipotence of the Lord, see just above, n. 8281; and from the signification of breaking in pieces, as denoting to annihilate; and from the signification of enemy, as denoting evils and falses, for nothing else is meant in the Word in the spiritual sense by enemies, foes, and haters: they are called enemies, foes, and haters, not that the Lord is an enemy to them, or bears hatred towards them, but because they are haters and enemies in opposition to the Divine [being or principle]; but when they themselves devastate themselves, and cast themselves into damnation and into hell, it appears as if it comes from the Divine [being or principle]: this appearance, or fallacy, is like what befals him who sees the sun every day revolving round our earth, and hence believes that it is the motion of the sun, when yet it is the motion of the earth; and like what befals him who sins against the laws, and on that account is judged by a king or judge, and is punished, in that he believes the punishment to come from the king or judge, when yet it comes from himself who acts contrary to the laws; or like what befals him who casts himself into water, or into fire, or who runs against a pointed sword, or against a troop of enemies, in that he believes that his destruction comes from those sources, when yet it comes from himself: such is the case with those who are in evil, who exalt themselves in opposition to the Divine [being or principle], and cast themselves into the midst thereof.

8283. "And in the multitude of Thine excellence Thou destroyest those that rise up against Thee"—that hereby is signified that by the Divine [being or principle] opposites are rejected as of no account, appears from the signification of the

multitude of excellence, as denoting the Divine [being or principle] as to power over those things which oppose themselves to him; and from the signification of destroying, as denoting to reject as of no account; and from the signification of them that rise up against, as denoting those who oppose themselves, thus opposites.

8284. "Thou sendest forth Thy wrath"—that hereby is signified the fury of lusts with the evil, and their endeavor to bring in violence, appears from the signification of wrath, when it is attributed to Jehovah or the Lord, as denoting the destruction and punishment of the endeavors appertaining to those who oppose themselves to the Divine [being or principle], and are willing to bring in violence to those whom the Divine [being or principle] protects; that it appears as if anger and wrath was from the Divine [being or principle] and yet that it appertains to those [who oppose themselves], see n. 5798, 6073, 6997; that not only anger and wrath, but also all evils which are done, are attributed to the Divine [being or principle], when yet they are from [the evil] themselves, n. 2447, 6073, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228; that the sphere of the endeavors to do evil is perpetual from the hells, but the sphere of the endeavors to do good is perpetual from the heavens, n. 8209.

8285. "It devoured them as stubble"—that hereby is signified thence devastation and damnation from themselves, appears from the signification of devouring, as denoting to consume and in the spiritual sense to devastate and damn, for the consumption of those who are in evil is devastation and damnation, for in such case they are not in any truth, but in mere falses derived from evil, hence no longer in any spiritual life: it is said as stubble, because a plenary vastation, that is devastation is signified.

8286. "And by the wind of Thy nostrils the waters were heaped together"—that hereby are signified falses gathered together into one by the presence of heaven, appears from the signification of the wind of the nostrils, as denoting heaven, of which we shall speak presently; and from the signification of being heaped together, as denoting to be gathered together into one; and from the signification of waters, as denoting falses, see n. 7307, 8137, 8138; that damnation and casting into hell is the gathering together of all falses derived from evil, and a closing up by them, see n. 8146, 8210, 8232; and that this is effected by the presence of the Lord alone, n. 8265. The reason why the wind of the nostrils of Jehovah or the Lord denotes heaven is, because by it is meant the breath of life, thus Life Divine, and as this constitutes the life of heaven, by the wind of the nostrils of Jehovah is signified heaven; hence also it is, that the same expression in the original tongue signifies

both wind and spirit. That by the wind of Jehovah, or His breath, is signified the life which is of heaven, and which is of man who is in heaven, that is, of a regenerate man, is manifest in David, "By the Word of Jehovah the heavens were made, and *by the spirit* [the wind] *of his mouth* all the army of them," Psalm xxxiii. 6. Again, "Thou gatherest together *their spirit*, they expire and fall back to their dust; *Thou sendest forth Thy spirit* [wind], they are created," Psalm civ. 29, 30. And in Ezekiel, "Jehovah said to me, shall these bones live? also He said, prophecy *upon the spirit*, prophecy, Son of Man, and *say to the wind*, thus saith the Lord Jehovah, *from the four winds come thou spirit*, and *breathe into* these slain, that they may live; and *the spirit came into them*, and they revived," xxxvii. 3, 9, 10. And in the Apocalypse, "I saw four angels, standing on the four corners of the earth, *holding back the four winds of the earth, that the wind might not blow upon the earth*, nor upon the sea, nor upon any tree," vii. 1; wind in these passages denotes the life of heaven, that is, [the life] Divine; as also in Job, *The spirit of God* made me, and *the breath of Schaddai vivified me*," xxxiii. 4. Inasmuch as wind signified life, therefore when the Lord teaches concerning the regeneration of man, He also says, "*The spirit* [or wind] *bloweth where it wills*, and thou hearest the voice thereof, but dost not know whence it cometh or whither it goeth, *so is every one who is born of the spirit*," John iii. 8. And because by the wind of Jehovah, or his breath, was signified life from the Divine [being or principle], therefore where the new life of Adam is treated of, it is said, *that Jehovah breathed into his nostrils the breath of lives*, and man was made into a living soul," Gen. ii. 7; it is said into the nostrils, because by [or through] them respiration is effected, and by respiration life; as in Isaiah, "Cease ye from man, *in whose nose is spirit*," ii. 22. And in Jeremiah, "*The spirit* [or breath] *of our nostrils*, the anointed of Jehovah, was taken in their pits, of whom we had said, in his shade we shall live amongst the nations," Lam. iv. 20; the anointed of Jehovah denotes the Lord; the spirit [or breath] of our nostrils denotes life from him. And in Job, "As long as my soul is in me, *and the wind of God in my nose*," xxvii. 3. Inasmuch now as by the wind of the nostrils of Jehovah is signified the life which is from the Lord and thereby in the universal sense heaven, and inasmuch as by the presence of the Lord, or by the presence of heaven where the Lord is, evils and falses are cast into hell, n. 8266, therefore also this effect is signified by the wind of the nostrils of Jehovah, as in David, "The channels of the sea appeared, the foundations of the world were revealed at the rebuke of Jehovah, *by the breath of the spirit of His nose*," Psalm xviii. 15; 2 Sam. xxii. 16. And in Isaiah, "*The breath of Jehovah*, as a fire of sulphur kindles it," xxx.

33. Again, "Also they are not planted; also they are not sown; also their trunk is not rooted in the earth, and also *He breathes into them*, and they wither, that the storm carries them away like stubble," xl. 24. And in David, "*He sendeth His wind*, and melteth them, *He maketh his wind to breathe*, the waters flow," Psalm cxlvii. 18: hence also it is, that *by the nose*, when it is predicated of Jehovah or the Lord, is also signified wrath, thus punishment, vastation, and the damnation of those who are in evils and falses, as Numb. xxv. 4; Deut. vii. 7; Judges ii. 14; Isaiah ix. 21; Jerem. iv. 8; Hosea xiv. 4; Psalm vi. 1; Psalm lxxxvi. 15; Psalm ciii. 8; Psalm cxlv. 8;* and in very many other passages besides: also by *blowing with the nostrils*, or *breathing* is signified to be angry, Deut. iv. 21; Isaiah xii. 1; Psalm ii. 12; Psalm vi. 1; Psalm lx. 3; Psalm lxxix. 5; Psalm lxxxv. 5.

8287. "The streams stood as a heap"—that hereby is signified that they who continually attempted evil could not at all infest, appears from the signification of standing as a heap, when it is said of falses derived from evil, as denoting continually to attempt evil, for when streams stand as a heap, they are imminent and in the endeavor to flow in, but are restrained by a stronger force; and from the signification of streams, as denoting falses derived from evil, in like manner as waters, n. 7307, 8137, 8138, but they are called streams on account of their attempt to flow in, that is, to infest.

8288. "The abysses were congealed in the heart of the sea"—that hereby is signified that mere falsities derived from the evil of the lust of self-love could not in any wise emerge, appears from the signification of being congealed, when it is said of those who are in the hells, as denoting not to be able to emerge; and from the signification of abysses, as denoting falsities derived from lusts, and as denoting the hells, see above, n. 8278, 8279; and from the signification of the heart of the sea, as denoting the evil of self-love and the falses thence derived; for the heart in the genuine sense signifies celestial good, which is of love to the Lord, see n. 3635, 3883 to 3896, 7542, hence in the opposite sense it signifies the evil of self-love, for this evil is opposite to the good of love to the Lord; and the evil of the love of the world is opposite to spiritual-love, which is that of love towards the neighbor; hence it is evident, that by the abysses being congealed in the heart of the sea, are signified mere falsities derived from the evil of the lusts of self-love that they could not in any wise emerge. It is said that they could not emerge, because by abysses and by the heart of the sea are signified the hells, where are falsities derived from lusts, or where are falses derived from evil; hence, inasmuch as they

* In the original in all these passages it is expressed the *heat of the nose*.

are there closed in by their own falses derived from evil, they cannot any longer climb out, because the Divine [principle] of the Lord there opposes falses.

8289. "The enemy said"—that hereby is signified the thought of those who were in evils and consequent falses before the coming of the Lord, appears from the signification of said, as denoting thought, as n. 3395, 7244, 7937; and from the signification of the enemy, as denoting those who are in evils and falses, for enemy in the spiritual sense denotes no others, n. 8282. The reason why the thought of those is signified, who were in evils and falses before the Lord's coming, is, because the infernal crew at that time raged almost without control, and infested and attempted to subdue all; their thought on the occasion is described in this verse by, I will pursue, I will overtake, I will divide the spoil, my soul shall be filled, I will evacuate the sword, my hand shall drive them out; but this glorying of theirs was changed into lamentation, when the Lord came into the world; this is described in the verse which presently follows by, Thou didst blow with thy wind, the sea covered them, they sought the deep as lead in great waters; concerning the change of state wrought amongst them by the coming of the Lord, see n. 6854, 6914, 7091, 7828, 7932, 8018, 8054.

8290. "I will pursue"—that hereby is signified infestation, appears from the signification of pursuing, when it is said by those who are in evil concerning those who are in good, as denoting to infest and to attempt to subjugate.

8291. "I will overtake"—that hereby is signified subjugation, appears from the signification of overtaking, when it is said by those who are in evil concerning those who are in good, as denoting to subjugate.

8292. "I will divide the spoil"—that hereby is signified service, appears from the signification of spoil, as denoting those who are subjugated, hence to divide the spoil denotes to distribute them one amongst another, when reduced to servants, thus it denotes service.

8293. "My soul shall be filled"—that hereby is signified what is delightful, appears without explication. It is said my soul shall be filled, because the very delight of those who are in hell is to bring in evil to others, in some instances for no end, only for the sake of delight; in some instances for the sake of an end that they may be reduced to the state of servants, whom they are disposed afterwards to treat cruelly. That they who are in evil of life, take such delight in the other life, scarce any can believe, and not even themselves, for so long as they are in the world they are restrained by fears, which respect legal penalties, also the loss of honors, of wealth, of reputation, and likewise of life, which fears at the time cause them to ab-

stain from evils in externals, and hence they suppose that they are not in evils; but when reflections upon the loss of life, of wealth, of honor, and of reputation are taken away from them, as is the case in the other life, and they are left to their own evil, then the delight of doing evil, which lay concealed in the will, and exerted itself, as often as they could remove those fears, makes itself manifest; this delight in such case constitutes their life, which life is infernal life.

8294. "I will evacuate my sword"—that hereby is signified the continual combat of the false derived from evil, appears from the signification of a sword, as denoting truth combating against the false and evil, and in the opposite sense the false combating against truth and good, see n. 2799, 4499; and from the signification of evacuating or making it bare, as denoting continual combat until the enemy is overthrown. Continual combat is also signified by an unsheathed or evacuated sword in Moses, "I will disperse you among the nations, *and will evacuate the sword after you*," Levit. xxvi. 33. And in Ezekiel, "I will disperse every troop of his into every wind, and *I will unsheathe the sword after them*," xii. 14. Again, "Thus saith Jehovah, Behold I am against thee, *I will draw forth my sword out of its sheath*, and will cut off from thee the just one and the wicked; *My sword shall go forth from its sheath* against all flesh, from the south to the north; that all flesh may know, that I Jehovah *have drawn forth the sword out of its sheath, neither shall it return any more*," xxi. 3, 4, 5; in which passages to unsheathe or evacuate the sword denotes not to cease from fighting, until the enemies be overthrown; thus it denotes continual combat. Continual combat against evils and falses is also signified *by the unsheathed sword of the prince of the army of Jehovah*, who was seen by Joshua, when he came into the land of Canaan, Josh. v. 13, by which was signified that they should fight against the nations there and destroy them; by the nations, which at the time possessed the land of Canaan, are signified those who before the coming of the Lord occupied the region of heaven, which was afterwards given to those who were of the Lord's spiritual kingdom, n. 6904, 8054.

8295. "My hand shall drive them out"—that hereby is signified that by power heaven will be destroyed, appears from the signification of driving out, as denoting to cast down and thereby to destroy; and from the signification of hand, as denoting power, see n. 878, 4931 to 4937, 6292, 6447, 7188, 7189, 7518; the reason why heaven is signified is, because it is said that He will drive them out, thus from heaven, for the evil, when the reins are loosened, proceed to such boldness and impudence, as to suppose themselves able to destroy heaven itself; for all who are in the hells are in opposition against hea-

ven, because against good and truth, and hence they are in the continual lust of destroying heaven, and so far as it is permitted them, they continually attempt it, n. 8273. To will to destroy heaven, or to will to cast down those who are there, is not effected by hostile invasion, as on earth, for such invasion, or such combat, is not given in the other life; but it is effected by the destruction of the truth which is of faith and of the good which is of love, for the truth of faith and the good of love are heaven; herein consists combats and wars in the other life, and how direful and atrocious those combats and wars are, will be shown at the close of the chapters, when, by the Divine Mercy of the Lord, we come to treat of the hells. The war recorded in the Apocalypse is to be understood in this sense, where it is written, "There was *war* in heaven, Michael and his angels *fought* against the dragon, and the dragon *fought* and his angels, but prevailed not," Rev. xii. 7, 8.

8296. "Thou didst blow with thy wind"—that hereby is signified the presence of the Lord with the angels, appears from what was explained above, n. 8286.

8297. "The sea covered them"—that hereby is signified every false that it closed them up, appears from the signification of covering, as denoting to close up; and from the signification of the sea, in this case of the waters of the Red Sea [mare suph], as denoting falses derived from evils, and that that sea denotes hell, see n. 8099, 8137, 8138, 8148; that they were there closed up by falses derived from evil, see n. 8210, 8232.

8298. "They sought the deep as lead"—that hereby is signified that evils drew them down to lower things, like things heavy in the world, appears from the signification of the deep, as denoting inferior [things or principles] and the hells as to evils, see n. 8279, hence to seek the deep denotes to be drawn down by evils to those things. That the evil by their evils sink down to the hells, like things heavy in the world, see n. 8279. It is said as lead, because by lead is signified evil; but above it was said, they went down into the depths of the sea as a stone, verse 5, because by a stone is there signified the false; each is heavy, both the false and evil, and hence each sinks down, but still it is evil which makes what is heavy in the spiritual sense, and thus which sinks down as from heaviness, but not the false by itself, but from the evil which is in it, for the false of itself has nothing of weight, but derives from evil its tendency to sink. It is to be noted that all metals signify good or truth, and in the opposite sense evil or the false; lead, inasmuch as it is more ignoble than the rest of the metals, signifies evil which is the lowest, such as is the evil of the exterior natural principle; but in the good sense it signifies good of the same degree, as in Jeremiah, "They are all refractory

of the refractory, slanderers, *brass and iron*, they are all destroyers; the bellows are heated, *the lead is consumed by the fire*, in vain he melteth by melting, for the evil are not plucked away; they shall call them reprobate silver, because Jehovah hath reprobated them," vi. 28, 29, 30. And in Ezekiel, "Son of man, the house of Israel are become to me as dross, they are all *brass* and *tin* and *iron* and *lead* in the midst of a furnace, they are become *the dross of silver*," xxii. 18.

8299. "In great waters"—that hereby is signified a spreading about by an immense store of falses, appears from the signification of waters, as denoting falses derived from evil, see just above, n. 8297; hence great waters denote falses in immense store; that they were spread around or closed up by them, see n. 8210, 8232.

8300. Verses 11, 12, 13. *Who is as Thou among the gods Jehovah, who is as Thou, magnificent in holiness, to be venerated by praises, doing what is wonderful. Thou stretchedst out Thy right hand, and the earth swallowed them up. Thou hast led in thy mercy that people Thou hast redeemed, Thou hast conducted them in Thy virtue to the habitation of Thy holiness.* Who is as Thou amongst the gods Jehovah, signifies that every truth of good proceeds from the Divine Human [principle]: who is as Thou, magnificent in holiness, signifies that from Him is all that is holy: to be venerated by praises, signifies that He alone has glory and is entitled to thanksgiving: doing what is wonderful, signifies that from Him are all the means [or mediums] productive of power: Thou stretchedst out Thy right hand, signifies that the dominion of power over all things thence appeared: the earth swallowed them up, signifies that from presence alone they had damnation and hell: Thou hast led in Thy mercy that people, signifies the Divine Influx attendant upon those who had abstained from evils and thereby received good: Thou hast redeemed, signifies whom He liberated from Hell: Thou hast conducted them in Thy virtue to the habitation of Thy holiness, signifies that the Divine Power of the Lord elevated them to heaven into the Divine [being or principle] there.

8301. "Who is as Thou amongst the gods Jehovah"—that hereby is signified that every truth of good proceeds from the Divine Human [principle] of the Lord, appears from the signification of gods, as denoting truths, see n. 4402, 7268, 7873, in the present case truths derived from good, because comparison is made with Jehovah, for it is said, Who is as Thou amongst the gods Jehovah; that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956. The reason why the Divine Human [principle] is here meant by Jehovah is, because the subject treated of in this song is concerning the salvation of those who were of

the Spiritual Church, by the coming of the Lord into the world, and on this occasion by His Divine Human [principle], see n. 2661, 2716, 2833, 2834, 6372, 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054. The reason why by those words is signified, that every truth of good proceeds from the Divine Human [principle] of the Lord, is, because truths may proceed from other sources, but the truths of good are only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are also thought and spoken by those who are in persuasive faith, and still in a life of evil, and likewise by several others within the Church, but those truths are not of good, thus they do not proceed from the Lord, but from themselves [who think and speak them.] That truths grounded in good proceed from the Lord, may also be manifest from this consideration, that the Lord is good itself, because He is love itself, from which proceeds truth, as light from the flame of the sun; and this truth is as the light in the time of spring and summer, which has heat in its bosom, and causes all things of the earth to receive as it were life; but the truth which is not from good is as the light in the time of winter, when all things of the earth die. The reason why gods denote the truths of good is, because by gods in a good sense are meant the angels, who are called gods, because they are substances or forms recipient of truth in which is good from the Lord. The angels, consequently the truths of good which are from the Lord, are also meant by gods in the following passages, "God standeth *in the company of God, in the midst of the gods* He shall judge: I said, *ye are gods*, and ye are all the sons of the Most High," Psalm lxxxii. 1, 6: that the truths which proceed from the Lord are what are here meant by gods, is manifest from this consideration, that it is first said the company of God, and afterwards in the midst of gods; that the term God is used in the Word where truth is treated of, see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010; and that God in the supreme sense is the Divine Truth proceeding from the Lord, n. 7268. Again, "I will confess to Thee in my whole heart, *before the gods I will sing psalms unto Thee*," Psalm cxxxviii. 1. Again, "*There is none as thou amongst the gods, O Lord*," Psalm lxxxvi. 8. Again, "The great God is Jehovah, *and a great king over all gods*," Psalm xcv. 3. Again, "Thou Jehovah art over all the earth, *Thou art exceedingly exalted over all gods*," Psalm xcvii. 7. Again, "I know that Jehovah is great, *and that our Lord is before all gods*," Psalm cxxxv. 5; hence also Jehovah is called Lord of lords and God of gods, Deut. x. 17; Josh. xxii. 22; Psalm cxxxvi. 2, 3. The reason why it is so often said that Jehovah is above all gods, and that He is God of gods, was, because at that time several gods were worshipped, and the nations were distinguished by the gods whom they worshipped,

and each nation believed that its own god was the supreme of all, and because hence a plurality of gods had a place in all minds, and it was a matter of dispute which of them was the greater, as may sufficiently appear from the historicals of the Word in several passages; this opinion had place also in the minds of the Jews more than of others, on which account it is so often said in the Word, that Jehovah is greater than all gods, and that He was the King and God of gods. That this opinion concerning gods had place in the minds of the Jews more than other nations, may be sufficiently manifest from their frequent apostacy to the worship of other gods, so frequently mentioned in the historical books of the Word, as Judg. ii. 10 to 13, 17, 19; chap. iii. 5, 6, 7; chap. viii. 27, 33; chap. x. 6, 10. 13; chap. xviii. 14, 17, 18, 20, 25, 31; 1 Sam. vii. 3, 4; chap. viii. 8; 1 Kings xiv. 23, 24; chap. xvi. 31, 32, 33; chap. xviii. 20 and following verses; chap. xxi. 26; chap. xxii. 53; 2 Kings xvi. 1, 10 and following verses; chap. xvii. 7, 15, 16, 17; chap. xxi. 3 to 7, 21; chap. xxiii. 4, 5, 7, 8, 10, 11, 12, 13; and in other places. This nation was so wild and lawless, that they confessed Jehovah only with the mouth, but still in heart acknowledged other gods, which may be manifest from this consideration, that after they had seen so many miracles in Egypt, so many likewise on future occasions, the sea divided before them, and the army of Pharaoh immersed therein, the pillar of the cloud and fire continually appearing, the manna rained down daily from heaven, and the very presence itself of Jehovah with so great majesty and so great terror on mount Sinai, and afterwards had uttered a confession that Jehovah alone was God, yet after some weeks, merely because Moses delayed his return, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, they paid them divine worship, by a festival, by burnt-offerings and sacrifices, and by dances; hence it may be manifest, that the worship of several gods inhered in their hearts. That this nation was of such a character above every other nation throughout the earth, is also evident from Jeremiah, *Hath a nation changed gods, and hath my people changed their glory for that which doth not profit? be astonished ye heavens at this, and be horribly afraid, tremble exceedingly. According to the number of thy cities were thy gods O Judah,*" ii. 11, 12, 28. The temper of that nation also is such, that above all other nations they adore things external, thus idols, and are altogether unwilling to know any thing about things internal; for they are the most avaricious of all nations, and avarice, such as theirs, with whom gold and silver is loved for the sake of gold and silver, and not for the sake of any use, is an affection the most earthly, and which draws down the mind altogether into the body and immerses it therein, and closes the interiors to such a degree, that it is impossible for

any thing of faith and love from heaven to enter. Hence it is evident how much they are mistaken, who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, the rest being rejected; when yet it would be an easier matter to convert stones than them to faith in the Lord: it is believed that the church will again pass to them, because in the propheticals of the Word it is said in many passages that they are to return: but it is not known that by Judah in those passages, by Jacob, and by Israel, is not meant that nation, but those to whom the church appertains.

8302. "Who is as Thou magnificent in sanctity"—that hereby is signified that from Him is every thing that is holy, appears from the signification of the expression, "Who is as Thou magnificent in sanctity," as denoting that no one is so holy, but in the internal sense, that from Him is every thing that is holy, because He is Holiness [or sanctity] itself. By holy is meant the Divine Truth proceeding from the Lord, this is called holy, and is meant also by the Holy Spirit, who is therefore called the Spirit of Truth, John xiv. 16, 17: chap. xv. 26, 27; chap. xvi. 13; and sent by the Lord, John xv. 26, 27; and that he shall receive from the Lord what he shall announce, John xvi. 15. Inasmuch as holiness [or sanctity] is predicated of the Divine Truth which proceeds from the Lord, therefore the angels, who receive it, are called holy, Matt. xxv. 31; Mark viii. 38; Luke ix. 26; and also the prophets, especially the Word which is the very Truth Divine itself. The Lord also, from the Divine Truth, which is Himself, because from Himself, is called the Holy One of Israel, the Holy One of Jacob, and the Holy of God.

8303. "To be venerated by praises"—that hereby is signified that He alone hath glory and is entitled to thanksgiving appears from the signification of being venerated by praises, when said of Jehovah, as denoting that He is to be celebrated and worshipped, thus that He alone has glory and is entitled to thanksgiving.

8304. "Doing what is wonderful"—that hereby is signified that from Him are all the means [or mediums] productive of power, appears from the signification of wonderful things and miracles, as denoting the means [or mediums] of Divine Power, see n. 6910. The reason why wonderful things denote the means [or mediums] of Divine Power is, because by them men were led to believe that Jehovah was the supreme of the gods, yea that there was no God besides Him, consequently that He alone was to be worshipped; and they who were in this truth were next introduced into the truths of the worship of Him which truths are the means [or mediums] of power, for all power in the spiritual sense is in the truths which are from the Divine [being or principle], see n. 3091, 6344, 6413, 6948.

8200; power in the spiritual sense consists in shunning and ejecting from oneself the infernal crew, which is effected solely by truths: hence now it is, that by doing what is wonderful is signified, that from the Lord are all the means [or mediums] productive of power. The means [or mediums] of Divine Power are also signified by wonderful things in David, "Sing ye to Jehovah, sing psalms to Him, *meditate on all His wonderful things*, glory ye in the name of His holiness, seek ye Jehovah and His strength, seek His faces continually, *make mention of his wonderful things*, His prodigies *and the judgments of His mouth*," Psalm cv. 2 to 6. That all power belongs to the truths which are of faith from the Lord, is evident from the Lord's words to Peter, "I say to thee, thou art Peter, and *upon this rock* will I build My Church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of the heavens," Matt. xvi. 18, 19: where by Peter is represented faith, and by rock in the Word is signified faith, and by key is meant power, see preface to Gen. chap. xxii.; also n. 4738, 6344 at the end.

8305. "Thou stretchedst out Thy right hand"—that hereby is signified that the dominion of power over all things thence appeared, is manifest from the signification of stretching out, as being predicated of the dominion of power, and when it is said of Jehovah, as being predicated of Omnipotence, see n. 7673; and from the signification of the right hand, as denoting Power Divine, see above, n. 8281; that it denotes that it hence appeared, viz. the dominion of power over all things, is manifest from what now follows, "That the earth swallowed them up," by which is signified that by the mere presence of the Lord they had damnation and hell.

8306. "The earth swallowed them up"—that hereby is signified that from presence alone they had damnation and hell, appears from the signification of being swallowed up by the earth as denoting damnation and hell, for by that swallowing up [absorption] is signified a sinking down or casting down into hell; hell also is at a depth below, because it is at the furtherest distance from the sun of heaven, which is the Lord, where is the highest, the distances of removal from thence being according to the qualities and quantities of evils and the falses thence derived; hence it is that heaven appears above and hell beneath; there appears also, where they are who are in falses derived from evil, consequently in damnation, as the land of a wilderness, which is called damned land, beneath which they are cast down who are cast into hell, see n. 7418; that this comes from the mere presence of the Lord, see n. 8265; hence now it is, that by the earth swallowing them up is signified damnation and hell; as is evident from Moses, "Moses said to the assembly concerning Korah, Dathan and

Abiram, If Jehovah hath created the creation, *and the earth shall open her mouth and swallow them up*, and all that appertaineth to them, *that they go down alive into hell*, ye shall know that these men have irritated Jehovah. And *the earth burst asunder* which was under them, *and the earth opened her mouth and swallowed them up*, and they *went down*, and all who appertained to them, *alive into* hell," Numb. xvi. 30, 31, 32, 33.

8307. "Thou hast led Thy people in Thy mercy"—that hereby is signified the Divine Influx attendant on those who had abstained from evils, and thereby received good, appears from the signification of leading in mercy, as denoting to receive the Divine [being or principle], and because they received the Divine [being or principle] who abstained from evils, the Divine Influx attendant on them is signified. In regard to mercy from the Lord the case is this; the mercy of the Lord is perpetually attendant on every man, for the Lord wills to save all men, how many soever they be; but this mercy cannot flow in until evils are removed, for evils and the falses thence derived, oppose and hinder; but as soon as evils are removed, mercy flows in, that is, good grounded in mercy from the Lord, which [good] is charity and faith. Hence it may be manifest that the mercy of the Lord is universal, that is, towards all, and also peculiar towards those who abstain from evils. Man is able of himself to abstain from evils, but he cannot of himself receive good; the reason why man can of himself abstain from evils is, because the Lord continually flows-in into the will of man with that endeavor, and thereby puts in his freedom to desist from evils, also to apply himself to good; the Lord likewise gives him the faculty of understanding truth, but the reason why he does not understand is, because he is not willing to understand, and this on account of evil which is of the life, for the false defends evil, and truth damns it; hence it is that man cannot be gifted with spiritual good from the Lord, thus cannot be led of mercy, unless he desists from evils.

8308. "Thou hast redeemed"—that hereby is signified whom He has liberated from hell, appears from the signification of redeeming, as denoting to liberate from hell, see n. 7205, 7445.

8309. "Thou hast conducted in Thy virtue to the habitation of Thy holiness"—that hereby is signified that the Divine Power of the Lord elevated them to heaven into the Divine [being or principle] there, appears from the signification of conducting in virtue, when it is said of elevation into heaven by the Lord, as denoting to elevate from Divine Power; that virtue denotes power, is evident; and from the signification of the habitation of holiness, as denoting heaven where the Divine [being or principle] is, for holiness is predicated of the Divine

Truth which proceeds from the Lord n. 8302, and this Divine Truth makes heaven. That the habitation of Jehovah or of the Lord is heaven, and also good because in good there is heaven, is manifest from the following passages, "*Look Thou from the habitation of Thy holiness out of heaven*, and bless the people of Israel," Deut. xxvi. 15. And in Isaiah, "*Behold from heaven*, and see, *from the habitation of holiness* and of thy gracefulness," lxiii. 15. And in David, "If I shall give sleep to mine eyes, until I have found a place for Jehovah, *habitations* of the mighty Jacob. Lo we have heard of Him in Ephratah, we have found Him in the fields of the forest, *we will enter-in into His habitations*," Psalm cxxxii. 4, 5, 6, 7. That the habitation of Jehovah, that is of the Lord, is in good, is plain from Zechariah, "Rejoice and be glad O daughter of Zion, behold I come *that I may dwell in the midst of thee*, many nations shall cleave to Jehovah in that day, and shall be to Me for a people, *for I will dwell in thee*," ii. 10, 11. And in Ezekiel, "I will put My sanctuary into the midst of them to eternity, *thus My habitation shall be with them*," xxxvii. 26, 27; sanctuary denotes where Divine Truth is in which is Divine Good.

8310. Verses 14, 15, 16. *The people heard, they trembled, grief seized upon the inhabitants of Philistea. Then the leaders of Edom were in consternation, the mighty ones of Moab, terror took hold of them, all the inhabitants of Canaan melted. Dread and consternation fell upon them; in the greatness of Thine arm they shall be cut off as a stone, until Thy people shall pass, Jehovah, until this people shall pass, Thou hast possessed.* The people heard, signifies all who are in the false derived from evil every where: they trembled, signifies terror: grief took hold of the inhabitants of Philistea, signifies the despair of enlarging dominion appertaining to those who were in faith separate from good: then the leaders of Edom were in consternation, signifies the like appertaining to those who were in the life of evil derived from self-love: the mighty ones of Moab, signifies those who were in the life of the false derived from that love: terror took hold of them, signifies that they dared not attempt any thing: all the inhabitants of Canaan melted, signifies the like appertaining to those of the church who both adulterated goods and falsified truths: dread and consternation fell upon them, signifies that they were without any hope of establishing dominion: in the greatness of Thine arm, signifies by virtue of Omnipotence: they shall be cut off as a stone, signifies a sinking down as somewhat heavy: until Thy people shall pass, signifies that thus without danger of infestation all shall be saved who are in the faculty of receiving the truth of good and the good of truth: until this people shall pass, signifies that thus they shall be saved who are in truth

and good [derived] from the church : Thou hast possessed, signifies that thus they were made the Lord's.

8311. "The people heard"—that hereby are signified all who are in the false derived from evil every where, appears from the signification of people, as denoting those who are in truths derived from good, and in the opposite sense who are in falses derived from evil, see n. 1259, 1260, 3295, 3581, 4619; it is said in falses derived from evil, to distinguish them from those who are in falses, and yet in good ; they within the church are in falses and at the same time in good, who are in heresies and in the life of good, and all out of the church [are in falses and at the same time in good] who are in good ; but falses with these do not damn, unless they be such falses as are contrary to good, and destroy the very life of good ; but the falses which are not contrary to good, in themselves indeed are falses, but in respect to the good of life, which they are not contrary to, they almost put off the quality of the false, which is effected by application to good ; for such falses can be applied to good, and be applied to evil ; if they are applied to good, they become mild, but if to evil, they become hard ; for falses can equally be applied to good, as truths to evil, for truths of every kind by applications to evil are falsified. To illustrate this by an example ; it is said that faith alone saves, which in itself is false, especially with the evil, who thereby exclude the good of charity, as if it contributed nothing at all to salvation ; but this false grows mild with those who are in the good of life, for they apply it to good, saying, that faith alone saves, but that it is not faith unless together with its fruit, consequently unless where good is ; so in other cases. The subject treated of in what now follows is concerning all those who are in falses derived from evil, and in evil derived from falses, and were cast into hell when the Lord came into the world ; for there are several kinds of evil, and hence also of the false, for every kind of evil has its own false adjoined to it, for the false is produced from evil, and is evil in form, altogether as the intellectual principle appertaining to man is the form of his will, for the will by the intellectual principle puts itself forth in light, and effigies and forms itself, and presents itself by images, and these by ideas, and these again by words. These observations are made that it may be known that there are several kinds of evil and thence of the false ; they were first described by the Egyptians, now or in these verses they are described by the inhabitants of Philistea, by the leaders of Edom, by the mighty ones of Moab, and by the inhabitants of Canaan, of whom it is said that consternation and terror seized them, because they heard that they were cast into hell who were in faith separate from charity and in the life of evil, who were signified by the Egyptians, and that they in like manner were to be

cast down into hell, to the intent that they who were in truth and good might pass safe and inviolate, and be brought through to heaven; this last is signified by these words of the following verses 16 and 17, "Dread and consternation fell upon them, in the greatness of Thine arm they are cut off as a stone, until Thy people shall pass Jehovah, until this people shall pass, Thou hast possessed: Thou shalt bring them in, and plant them in the mountain of Thine inheritance a place for Thee to dwell in."

8312. "They trembled"—that hereby is signified terror, appears without explication.

8313. "Grief seized upon the inhabitants of Philistea"—that hereby is signified the despair of enlarging dominion appertaining to those who were in faith separate from good, appears from the signification of grief, as denoting despair on this account that they could no longer enlarge dominion, of which we shall speak presently; and from the signification of the inhabitants of Philistea, as denoting those who are in faith alone separate from the good of charity, see n. 1197, 1198, 3412, 3413, 8093, 8096, 8099; they are distinguished from the Egyptians in this, that they exclude the goods of charity by believing that man is saved by faith without those goods; from this principle of their doctrine are born several errors, as that salvation is of mercy without respect to man's life; that all sins and evils are washed away by faith, and that thus man walks justified; also that salvation may be effected in a moment, even in the last hour of death, by the confidence of faith, consequently that it is not the affection of heavenly love which constitutes heaven with man; these are the Philistines, and they were called uncircumcised, by reason of the evils of self-love and the love of the world in which their lives were principled. The reason why grief in this passage denotes despair is, because the highest grief is meant, such as is that of women in labor; the expression also in the original tongue signifies such grief; despair, or the highest state of grief, in the Word is also described by the grief of a woman in labor, as in David, "The kings gathered themselves together, terror seized upon them, *the grief as of a woman in labor*," Psalm xlviii. 4, 6. And in Jeremiah, "O inhabitant of Lebanon, having thy nest in cedars, how much of grace shalt thou find when grief comes upon thee, *the grief as of a woman in labor*," xxii. 23. Again, "The king of Babel heard their report, hence his hands became remiss, *straitness took hold of him, the grief as of a woman in labor*," l. 43. And in Isaiah, "The day of Jehovah is near, as devastation from Schaddai, therefore all hands are let down, and every heart of man melteth, and they are affrighted, *torments and grief take hold of them, they are in pain as a woman in travail*," xiii. 6, 7, 8. And in Jeremiah, "Behold

a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth, they lay hold of the bow and the spear, they are cruel and have no mercy, their voice resoundeth as the sea, and they ride upon horses, prepared as a man for war, against thee O daughter of Zion; we have heard the fame thereof, our hands are let down, *straitness taketh hold of us, the grief as of a woman in travail*," vi. 22, 23, 24; in which passage the subject treated of is concerning the vastation of truth appertaining to those who are in evil; a people from the land of the north denotes those who are in falses derived from evil; a great nation from the sides of the earth denotes those who are in evils altogether opposite to good; their laying hold of the bow and the spear denotes that they fight from false doctrinals; their voice resounding as the sea denotes reasoning thence; riding on horses denotes argumentation as from the intellectual principle; prepared as a man for war denotes the lust of assaulting truth; the daughter of Zion denotes the church where good is; the straitness which taketh hold denotes grief at truths being infested; grief as of a woman in travail denotes despair at good being hurt; hence it is evident that by grief is here signified despair on account of the hurt done to good. The reason why grief laying hold of the inhabitants of Philistea denotes despair, or no hope of enlarging dominion, is, because the Philistines, that is, they who established salvation on faith alone without the goods of charity, in the other life continually affect dominion, by combating against others, and this so long as they are not yet devastated as to the science of the knowledges of faith; for every one in the other life retains the principles of his faith which he had had in the life of the body, nor do any others change them into truths, but they who have been in the good of life, for good desires truth, and receives it willingly, because it is homogeneous; but they who have been in evil of life, do not change, being as it were hard, and they also reject truths, and likewise are in obscurity, that they cannot even see them, seeing only such things as confirm their own principles, and not the least of what is against them: such also believe that they are the most intelligent of all others, yet they know nothing but to reason from an assumed principle; wherefore they are they who chiefly assault charity, consequently who are willing to have dominion; for they who are in charity are humble, and as the lowest are willing to serve all; but they who are in faith without charity, are elated, and are willing to be served by all as if themselves were supreme; wherefore also they make heaven to consist in the glory of having dominion, and suppose, because they believe themselves more intelligent than all others, that they shall become archangels, and thus that many others will serve them; and this also in agreement with the words

in Daniel, "That the intelligent shall shine as the splendor of the expanse, and they who justify many as the stars for an age and eternity," xii. 3, but instead of splendor they have darkness.

8314. "Then the leaders of Edom were in consternation"—that hereby is signified the like appertaining to those who were in the life of evil derived from self-love, appears from the signification of leaders, as denoting the chief, thus all and singular, of which signification we shall speak presently; and from the representation of Edom, as denoting those who from the evil of self-love seize upon falses and reject truths, in the sense abstracted from person, denoting the evil of self-love to which the false is adjoined and by which truth is rejected; thus also denoting those who are in the life of evil grounded in that love, viz. in self-love. As to what concerns leaders, by them are signified the chief, in the sense abstracted from person, the chief things, thus all and singular things, for when leaders are mentioned, common [things or principles] are signified under which are the rest, or the chief things, as leaders of thirds, n. 8150, 8276, and they are predicated of good, and in the opposite sense of evil; but by princes are signified also common [things or principles] under which are the rest, or primary things, n. 1482, 2089, 5044, but they are predicated of truth. It is to be noted, that in the Word there are expressions which appertain to the class of spiritual things, and which appertain to the class of celestial things, that is, which express such things as are of truth or faith, and such things as are of good or love; there are also expressions which are predicated of both; he who is acquainted with these things may, from the first glance or reading of the Word, especially in its original tongue, know what part treats, in the internal sense, of such things as are of truth, or of such things as are of good. This is the case with the signification of princes and leaders. Princes signify things primary, and are predicated of the truths of faith, but leaders signify chief things, and are predicated of the good of love; in the opposite sense princes are predicated of the false of faith, and leaders of the evils of love. Hence it is, that they who reigned in Edom were called leaders, as is evident from Gen. chap. xxxvi. 15, 16, 17, 18, 19, 21, 29, 30, 40, 41, 42, 43,* the reason is, because by Edom was signified the good of celestial love, and in the opposite sense the evil of self-love; but with the sons of Ishmael, they who presided over the rest, were not called leaders, but princes, Gen. xxv. 16, because by Ishmael were signified those who were in truth, n. 3263, 3268, 4747. From this ground also they were called

* In the translation of those passages, the term here rendered *leaders* is rendered *dukes*, but the learned reader will know that both terms properly signify the same thing, being both derived from the Latin duco, signifying to *lead* or *guide*.

princes who presided in Israel, Numb. vii. 2, 10, 18, 24, 30, 36, 42, 48, 54, for by Israel were represented those who were in the truth and good of faith, but they who presided over Judah were called leaders, because by Judah were represented those who were in the good of love, as in Zechariah, "Let him be as a *leader in Judah*," lx. 7. And again, "*The leaders of Judah shall say* in their heart, I will confirm to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God; in that day I will set the *leaders of Judah*, as a furnace of fire among the wood," xii. 5, 6.

8315. "The mighty ones of Moab"—that hereby are signified those who are in the life of the false derived from that love, appears from the signification of the mighty [ones], as denoting things reigning and prevailing; and from the representation of Moab, as denoting those who are in natural good, and suffer themselves to be easily seduced, see n. 2468, thus who are in the life of the false thence derived, for they who are in natural good, and not in good derived from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe falses of whatever sort they be, thus to live according to them; they are led away from truths to falses principally by those things which favor their loves; these are they who are meant by Moab; that they who are in natural good, and not in spiritual good, cannot in any wise be lead by any influx from heaven, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7198, 8002. The expression, by which the mighty [ones] are expressed in the original tongue, is predicated of those who are in truth from good, and in the opposite sense, who are in the false from evil; in this latter sense the expression is applied in Ezekiel chap. xxxi. 11; 2 Kings xxiv. 15.

8316. "Terror took hold of them"—that hereby is signified that they durst not attempt any thing, appears from the signification of being taken hold of by terror, as denoting not to dare any thing, for with those who are in terror, the blood grows cold and rushes into the veins, and the circulation ceases, hence the nerves grow flaccid, and the strength fails, so that they dare not attempt any thing.

8317. "All the inhabitants of Canaan melted"—that hereby is signified the like appertaining to those who were of the church, and adulterated goods, and falsified truths, appears from the signification of the inhabitants of Canaan, as denoting those who were of the church, and as denoting those there who adulterated goods and falsified truths. The reason why by the inhabitants of Canaan are signified those who were of the church is, because the church of the Lord had been in the land of Canaan from the most ancient times, see n. 3686, 4447, 4454, 4516, 4517, 5136, 6526; that also they are signified who adulterated goods and falsified truths, is because by the nations

there, which the sons of Israel were to expel, are represented evils and likewise the falses of faith, see n. 8054, they represented these latter because they had before been of the church

8318. "Dread and consternation fell upon them"—that hereby is signified that they were without any hope of obtaining dominion, appears from the signification of dread and consternation, when it is said of those who are in self-love and thence in falses and evils, who are signified by the leaders of Edom and the mighty ones of Moab, as denoting that they are without hope of obtaining dominion; for when they are in the evil of self-love, they are continually desirous to have dominion, but when terror falls upon them on account of a victorious enemy, then the hope of obtaining dominion falls. It is to be noted that evils are from a double origin, viz. from self-love and from the love of the world; they who are in evils derived from self-love, love themselves alone, and despise all others, except those who make one with themselves, in loving whom they do not love them but themselves, because they see themselves in them; evils from this origin are the very worst of all, for they who are under their influence not only despise all others in comparison with themselves, but also pursue them with invectives, and bear hatred towards them on every trifling occasion, and at such times breathe their destruction; thus revenge and cruelty become the delight of their lives; they who are in the evil of this love, are at a depth in hell according to the quantity and quality of that love. But they who are in evil derived from the love of the world, hold their neighbor also in disdain, and estimate him merely from his opulence, thus they estimate wealth but not him; they desire to possess all things which belong to their neighbor, and when they are in this desire, then they are without all charity and mercy: to deprive also their neighbor of his goods is the delight of their lives, especially of those who are sordidly avaricious, viz. who love gold and silver for the sake of gold and silver, but not for the sake of any use derived from them: they, with whom the evil of this love has dominion, are also in the hells, but not in so deep hells as they who are in the evil of self-love. Besides these two origins of evil, there is also given a third, which is to do evil from principles of false religion; but this evil has in it the character of evil with those who are in self-love and the love of the world, but not with those who are in love towards their neighbor and to their God; for the end is good, and the end qualifies all other things, see n. 8311.

8319. "In the greatness of Thine arm"—that hereby is signified from omnipotence, appears from the signification of arm, as denoting power, see n. 878, 4931 to 4937; and when it is said of the Divine [being or principle], as denoting omnipotence.

8320. "They shall be cut off as a stone"—that hereby is sig-

nified a sinking-down as somewhat heavy, appears from what was explained above, n. 8279, 8298.

8321. "Until Thy people shall pass"—that hereby is signified that thus without danger of infestation all will be saved who are in the faculty of receiving the truth of good and the good of truth, appears from the signification of passing, as denoting to be saved without danger of infestation, for when they are cast into hell, they who are in falses derived from evil, and who infested, are removed, then there are none who oppose by injecting falses and evils, and thus there are none who hinder the reception of good and truth from the Lord; these are the things which are here signified by passing; for so long as the evil were not cast into hell, scarce any could pass, that is, be saved, for in this case the evil continually excited the evils and falses appertaining to those who came into the other life, and thereby drew them back from good and truth. To the intent therefore that they who are in good and truth, might be liberated from such, the Lord came into the world, and when He was in the world, by continual temptations at that time admitted into Himself, and by continual victories therein, He subjugated all such, and next by His presence caused them to be cast into hell, where being obsessed by their own evils and falses they might be kept bound for ever. By people are here meant those who are in the faculty of receiving the truth of good and the good of truth, for people in general signify those who are in the truth and good of faith, see n. 1259, 1260, 3295, 3581, 4619, in the present case they signify Israel, that is, those who are of the Spiritual Church, or what is the same thing, who are in the truth of good and in the good of truth, n. 7956, 8234. It is said in the faculty of receiving the truth of good and the good of truth, because no others are in that faculty but they who have lived a life of charity; this life gives that faculty. It is one of the greatest errors to believe that faith without charity can give this quality, for faith without charity is hard and resisting, and rejects all influx from the Lord, but charity with faith is yielding and soft, and receives influx; hence it is, that charity gives that faculty, but not faith without charity; and because charity gives that faculty, it is that also which saves, for they who are saved, are not saved by charity itself, but by charity from the Lord, consequently by the faculty of receiving it.

8322. "Until this people shall pass"—that hereby is signified that thus they shall be saved who are in truth and good from the church, appears from what has been just now explained above.

8323. "Thou hast possessed"—that hereby is signified that thus they were made the Lord's, appears from the signification of possessing, as denoting to be His; inasmuch as the subject

here treated of is concerning those who are in truth and good, to save whom the Lord came into the world, they are those who are signified, as being the Lord's; they are called in other places the redeemed, as in Isaiah, "Art not thou it which dried up the sea, the waters of the great abyss, which set the depths of the sea for a way, *that the redeemed might* pass, thus *the redeemed of Jehovah* shall return," li. 10, 11.

8324. Verses 17, 18, 19. *Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place for Thyself to inhabit, Thou hast worked Jehovah, Thine hands, O Lord, have prepared a sanctuary. Jehovah shall reign into the age and eternity. Because the horse of Pharaoh came in his chariot and in his horsemen into the sea, and Jehovah brought back upon them the waters of the sea; and the sons of Israel went in the dry [ground] through the midst of the sea.* Thou shalt bring them in, signifies elevation: Thou shalt plant them, signifies regeneration continually: in the mountain of Thine inheritance, signifies heaven where the good of charity is: in the place for Thyself to inhabit, signifies where the Lord is: Thou hast worked Jehovah, signifies that it is from the Lord alone: Thy hands, O Lord, have prepared a sanctuary, signifies heaven where they are who are in the truth of faith from the Lord: Jehovah shall reign into the age and eternity, signifies that the Lord alone is Lord of heaven and earth: because the horse of Pharaoh came in his chariot and in his horsemen, signifies all falses derived from a perverted intellectual principle appertaining to those who are in faith separate and the life of evil: into the sea, signifies damnation: and Jehovah brought back upon them the waters of the sea, signifies the falses derived from evils, which they intended for the good, relapsed upon them, from the presence of the Lord attendant on those who were in good: and the sons of Israel went in the dry [ground] through the midst of the sea, signifies that they who were in the good of truth and the truth of good passed safely the region of that hell.

8325. "Thou shalt bring them in"—that hereby is signified elevation, appears from the signification of bringing in, when to heaven, as denoting elevation; it is said elevation, because heaven before the external sight of spirits is on high, and before the internal sight, such as is that of the angels, heaven is in what is internal; for every thing internal in the other life is presented representatively as above, and every thing external as beneath, hence heaven appears above and hell beneath, see n. 2148, 3084, 4599, 5146; for they are states of truth and of good, and in the opposite sense states of the false and of evil, which are represented in the other life by heights and depths, in a word, which are represented by distances and places, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381. From this

experience alone it may be concluded, how hardly the natural man can apprehend spiritual things, consequently those things which are of heaven. Who of this character can comprehend that spaces and times are not given in heaven, but instead thereof states, viz. states of good or states of esse instead of spaces, and states of truth or states of existere instead of times? Would not the mere natural man believe that there must be mere emptiness and nothingness, where there is not time and space? Hence it is evident, if the natural man concludes with himself that nothing is to be believed but what he apprehends, that in such case he casts himself into enormous errors: as it is with spaces and times, so also it is in many other things; as for example, the natural man must needs fall into fantastic [thought] concerning the Divine [being or principle], when he thinks from time, what the Divine [being or principle] had done before the creation of the world, that is, what He had done from eternity till then; nor can he be extricated from this labyrinth, until the ideas of time and space are removed; the angels, when they think of this eternity, never think of it from time, but from state. In the other life there appear two statues, partly of flesh and partly of stone, placed in the boundary of the created universe in front towards the left, and it is said of them, that they swallow up those who think of the Divine [being] what He had done from eternity, before He created the world; the swallowing up represents, that man, inasmuch as he cannot think but from space and time, cannot extricate himself thence of himself, but by a power from the Divine [being or principle], which is effected either by the dissipation of that thought, or by the removal of the ideas of time.

8326. "And shalt plant them"—that hereby is signified regeneration continually, appears from the signification of planting, as denoting to regenerate, for regeneration is like planting; for when a tree is planted, it grows into branches, leaves, and fruits, and from the seeds of the fruits grows into new trees, and so forth; the case is similar with regeneration appertaining to man, wherefore also man in the Word is compared to a tree, and a regenerate man to a garden or paradise; the truths of faith appertaining to him are compared to leaves, and the goods of charity to fruits, the seeds productive of new trees to truths which are from good, or what is the same thing, to faith which is from charity. It is said regeneration continually, because regeneration commences with man, but never ceases, being continually perfecting not only whilst he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection, as to admit of any comparison with the Divine [being or principle].

8327. "In the mountain of thine inheritance"—that hereby is signified heaven where the good of charity is, appears from

the signification of the mountain of inheritance, as denoting heaven, for by mountain is signified the good of love, n. 795, 796, 2772, 4210, 6435, and by inheritance the life of another, in this case of the Lord, thus the life of good and truth which is from the Lord, for they who are in this life, are called heirs of the kingdom and sons, n. 2658, 2851, 3672, 7211; inasmuch as these things are signified by the mountain of inheritance, heaven is also signified, for heaven is heaven from the good of love, and is an inheritance to those who are of the Lord.

8328. "The place for Thyself to inhabit"—that hereby is signified where the Lord is, appears from the signification of place, as denoting state, see just above, n. 8325, in this case a state of good from the Divine [being or principle], because heaven is meant; and from the signification of the habitation of Jehovah, or for Thyself to inhabit, as denoting where the Lord is; that to inhabit is predicated of good, see n. 2712, 3613, and that the habitation of Jehovah is good, and hence heaven, n. 8268, 8309; that the Lord is Jehovah in the Word, see above, n. 8261. Frequent mention is made by the Lord of *the Father who is in the heavens*, and in such cases is meant the Divine [being or principle] in heaven, thus the good constituent of heaven; the Divine [being or principle] considered in Himself is above the heavens, but the Divine [being or principle] in the heavens is the good which is in the truth which proceeds from the Divine being or principle], this is meant by the Father in the heavens; as in Matthew, "That ye may be the sons of *your Father who is in the heavens;* that ye may be perfect as *your Father who is in the heavens is perfect*," v. 45, 48, chap. vi. 1. "*Our Father who art in the heavens*, hallowed be Thy name," vi. 9. "Doing the will of the *Father who is in the heavens*," vii. 21, and further, Matt. chap. x. 32, 33; chap. xvi. 17; chap. xviii. 10, 14, 19. The Divine [principle] which is in the heavens is the good which is in the Divine Truth which proceeds from the Lord, but the Divine [principle] above the heavens is the Divine Good itself. By the place for Thyself to inhabit is signified heaven, where the Divine Truth proceeding from the Lord is, for this makes heaven. How the case is with the Divine Truth which proceeds from the Lord, as being good in heaven, may be illustrated by comparison with the sun, and with the light which is from the sun; in the sun is fire, but from the sun proceeds light, which light has in it heat, from which heat gardens germinate, and become as paradises; the fire itself of the sun does not pass to the earth, for it would burn up and consume all things, but [what passes to the earth is] the light wherein is heat from the fire of the sun; this light in the spiritual sense is the Divine Truth, the heat is the good in the truth from the Divine Good, and the paradise thence is heaven.

8329. "Thou hast worked Jehovah"—that hereby is signified that it was from the Lord alone, appears from the signification of working, when it is said of regeneration, and of heaven, as denoting that it is from the Lord alone, for the all of regeneration, and the all of heaven is from the Lord.

8330. "Thy hands, O Lord, have prepared a sanctuary"—that hereby is signified heaven where they are who are in the truth of faith from the Lord, appears from the signification of sanctuary, as denoting heaven where the truth of faith is, of which we shall speak presently; and from the signification of Thy hands have prepared, as denoting that it is from the Lord. The reason why it is said of sanctuary, that hands have prepared it is, because hands are predicated of truth, and signify power; that hands are predicated of truth, see n. 3091, 8283; and that they denote power, n. 878, 3387, 4931 to 4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281; in like manner as the sanctuary, that this is predicated of truth, see n. 8302; but the expressions which precede, as "The place for Thyself to inhabit, and Thou hast worked Jehovah," are predicated of good, because they are referred to the mountain of inheritance, by which is signified heaven wherein is the good of charity, n. 8327; that there are expressions in the Word which are predicated of good, and expressions which are predicated of truth, see. n. 8314. It may be expedient briefly to say what is meant by the heaven in which is the good of charity, which is signified by the mountain of inheritance, and what by the heaven in which is the truth of faith, which is the sanctuary; the heaven in which is the good of charity, is that in which the interior [angels] are, who are of the Lord's spiritual kingdom, and the heaven in which is the truth of faith, is that in which the exterior are who are of that kingdom; they who are interior, are in charity itself, and thence in faith; but they who are exterior, are such as are in faith but not yet in charity; these latter do good from obedience, but the former from affection; from these considerations it is evident, what is meant by the heaven in which is the good of charity, and what by the heaven in which is the truth of faith. As to what concerns the sanctuary, it is in the supreme sense the truth of faith which is from the Lord, and hence in the representative sense it is the Lord's spiritual kingdom, also the Spiritual Church, and hence the regenerate man who is a church; and it is thus, in a sense abstracted from those things, the truth of faith, thus faith itself; what is holy [sanctum], see above, n. 8302. Hence now it is, that heaven is called sanctuary from the truth of faith which is from the Lord; as in David, "Let Jehovah answer thee in the day of straitness, *let Him send help to thee from the sanctuary*, and support thee out of Zion," Psalm xx. 1, 2; where sanctuary denotes the heaven

where the truth of faith is, and Zion the heaven where the good of love is. Again, "They have seen thy goings, O God, the goings of my God, of my King *in the sanctuary;* God is formidable *out of the sanctuaries*, the God of Israel," Psalm lxviii. 24, 35, in which passage sanctuary denotes the heaven where the truth of faith is, hence the term God is applied and not Jehovah, also the term King, because the term God is used where truth is treated of, and the term Jehovah where good is treated of, see n. 2586, 2769, 2807, 3822, 3921, 4402, 7010, 7268: and because King is truth, n. 1672, 1728, 2015, 2069, 2009, 4575, 4581, 4966, 5044, 5068, 6148. Again, "He shall praise Jah, because He hath looked *from the height of His sanctuary*, Jehovah *from the heavens* hath looked to the earth, to hear the groaning of him that is bound, to open to the sons of death," Psalm cii. 18, 19, 20, where sanctuary also denotes heaven as to the truth of faith. Again, "*Praise God in His sanctuary*, praise Him in the expanse of His strength," Psalm cl. 1, where to praise in the sanctuary denotes from the truth of faith which is from the Lord, to praise in the expanse of strength denotes from the good of charity which is from the Lord.

8331. "Jehovah shall reign into the age and eternity"—that hereby is signified that the Lord alone is the Lord of heaven and earth, appears from this consideration, that it may be said of Jehovah, that is, of the Lord, that He shall reign into the age and eternity, of the angels that they shall indeed reign, but from the Lord, thus still it is the Lord alone [who reigns] by them. It was customary with the ancients, who were of the church, to say, *God reigns*, also, *God shall reign for ever*, by which was signified, that it is well with the church, because in such case good and truth from the Divine [being or principle] are with it, in general thereby was signified that Jehovah is the only God; and because they were instructed concerning the Lord's coming, that the Lord is the only Lord of heaven and earth. Inasmuch as in the church amongst the ancients it was customary to say, *God shall reign*, therefore in David some Psalms are inscribed by, *Jehovah shall reign*, as Psalm xciii. 1; Psalm xcvii. 1; Psalm xcix. 1. And again, "*Jehovah shall reign for ever, thy God* O Zion, into generation and generation, Hallelujah," Psalm cxlvi. 10. And in Isaiah, "How delightful upon the mountains are the feet of him that evangelizeth, that saith to Zion, *thy God shall reign*," lii. 7, speaking of the Lord. And in the Apocalypse, "*The kingdoms of the world are become* [the kingdoms] *of our Lord*, and of His Christ, and *He shall reign into the ages of ages*," Rev. xi. 15. And again, "I heard the voice of [one] saying, Hallelujah, *because the Lord God reigneth*," Rev. xix. 6; from these passages it is also evident, that those words were words of joy, hence the exclamation Hallelujah, and hence it is said, how

delightful are the feet of him that evangelizeth, that saith, Thy God reigneth. That the Lord is the Lord of heaven and earth, is manifest in Matthew, "Jesus said to the disciples, all power is given to Me in heaven and in earth," xxviii. 18.

8332. "Because the horse of Pharaoh came in his chariot and in his horsemen"—that hereby are signified all falses derived from a perverted intellectual principle appertaining to those who are in faith separate and a life of evil, appears from the signification of the horse of Pharaoh, also of his chariot, and of his horsemen, as denoting all falses derived from a perverted intellectual principle, see n. 8146, 8148: and from the the representation of Pharaoh and the Egyptians, as denoting those who are in faith separate from charity and a life of evil, see n. 7926, 8148.

8333. "Into the sea"—that hereby is signified into damnation, appears from the signification of the Red Sea [mare suph], as denoting hell, see n. 8099, 8137, 8138, in the present case damnation, because it is said that they came into the sea, and afterwards that Jehovah brought back upon them the waters of the sea, by which is signified that they sunk down into hell; for they come into damnation before they come into hell.

8334. "And Jehovah brought back upon them the waters of the sea"—that hereby is signified that the falses derived from evils which they intended for the good, relapsed upon them, from the presence of the Lord attendant upon those who were in good, appears from the signification of the expression, "Jehovah brought back upon them the waters of the sea," as denoting that the falses of evil which they intended for the good relapsed upon them. That falses derived from evil are collected into one, and are infused into those who are in evil, and that they are closed up by them, see n. 8146. That the falses derived from evil, which the evil intend to others, relapse upon themselves from the law of order, see n. 8214, 8223, 8226; that a closing up by falses of evil is casting into hell, see n. 8210, 8232: and that this is effected by the mere presence of the Lord attendant on the good, when he protects them, and gifts them with heaven and the joy of heaven, see n. 8137, 8266.

8335. "And the sons of Israel went in the dry [ground] through the midst of the sea"—that hereby is signified that they who were in the good of truth and the truth of good passed safely the region of that hell, appears from what was explained, n. 8099, 8185.

8336. Verses 20, 21. *And Miriam the prophetess the sister of Aaron took a timbrel in her hand; and all the women went forth after her in timbrels and dances. And Miriam answered them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider He hath cast into the sea.* And Miriam the prophetess the sister of Aaron took a timbrel in her hand,

signifies the glorification of the Lord from the good of faith: and all the women went forth after her, signifies all the goods of truth: in timbrels and in dances, signifies celebration from joy and gladness: and Miriam answered them, signifies what is reciprocal: Sing ye to Jehovah, signifies that the Lord alone hath glory: because exalting He hath exalted, signifies that He hath manifested his Divine [being or principle] in the Human: the horse and his rider He hath cast into the sea, signifies by this that from the mere presence of Himself the falses of faith and the evils of life cast themselves into hell.

8337. "And Miriam the prophetess the sister of Aaron took a timbrel in her hand"—that hereby is signified the glorification of the Lord from the good of faith, appears from the representation of Miriam, as denoting the good of faith, for Moses represents the truth of faith which immediately proceeds from the Lord, thus internal truth, but Aaron the truth of faith which proceeds mediately from the Lord, thus external truth, n. 7009, 7089, 7302, hence Miriam is the good of faith which proceeds mediately from the Lord, for when men [viri] represent truth, their women represent good, n. 6014; inasmuch as Miriam with the women represents external good, therefore it is added the sister of Aaron, and it is not said the sister of Moses; also good and truth are as sister and brother, n, 3160; but it is to be noted, that women represent good and men [viri] truth when the Spiritual Church is treated of, whereas women represent truth and men [viri] good where the Celestial Church is treated of, n. 4823; and from the signification of prophetess, as denoting one who teaches, see n. 2524, 2534, 7269, in the present case who joins in praising the Lord, or what is the same thing, who glorifies Him from the good of faith, because she sung to Jehovah, as Moses and the men of Israel; that to sing denotes to glorify, see n. 8261, 8263, 8267; and from the signification of taking a timbrel in the hand, as denoting to glorify from the good of faith, for a timbrel is predicated of spiritual good, or what is the same thing, of the good of faith, n. 4138.* Formerly in divine worship several kinds of musical instruments were applied, but with much distinction; in general by the wind instruments were expressed the affections of good, and by the stringed instruments the affections of truth, and this from the correspondence of every thing sonorous with the affections: it is a known thing, that by some kinds of musical instruments are expressed natural affections of one quality, by some natural affections of another quality, and when suitable harmony conspires, that they actually call forth those affections; they who are skilled in music are aware of this, and also act accordingly in applying the several instruments to the purpose intended;

* In the n. 4138, here referred to, the expression here rendered *timbrel* is rendered *drum*, but both expressions denote the same sort of instrument.

this circumstance has its ground in the very nature of sounds, and of their agreement with the affections; man learnt this at first, not from science and art, but from the hearing and its exquisite sense: hence it is plain that it does not originate in the natural world, but in the spiritual, and in this case is derived from the correspondence of things which flow from order in the natural world with things in the spiritual world. Harmonious sound and its varieties in the natural world correspond to states of joy and gladness in the spiritual, and states of joy and gladness in the spiritual world exist from affections, which in that world are the affections of good and truth. Hence now it may be manifest, that musical instruments correspond to the delights and pleasantnesses of spiritual and celestial affections, and that some instruments correspond to the latter affections, some to the former, see what was said and shown before on this subject, n. 418, 419, 420, 4138. As to what specifically concerns the timbrel, it corresponds to spiritual good, that is, to the good of truth; the reason is, because the timbrel is not a stringed instrument, neither is it a wind instrument, but inasmuch as it is made of skin, it is a stringed instrument as it were continuous, and also because its sound is graver and deeper than the sound of stringed instruments. This may likewise be manifest from the Word, where the timbrel is named, as in Isaiah, "*The joy of the timbrels shall cease*, the tumult of the cheerful shall cease, the joy of the harp shall cease," xxiv. 8, where the joy of the timbrels denotes the delights of the affections of the good of faith; the joy of the harp denotes the delight of the affection of the truth of faith. And in Jeremiah, "Again I will build thee, that thou mayest be built, O virgin of Israel, *thou shalt again adorn thy timbrels*, and shalt go forth *into the dance* of them that sport," xxxi. 4, where to adorn the timbrels denotes to glorify God from spiritual good, for the subject treated of is concerning the Spiritual Church, which is the virgin of Israel. In like manner in Ezekiel, "Thou hast been in Eden the garden of God: *the work of thy timbrels* and of thy pipes in thee was prepared in the day in which thou wast created," xxviii. 13, speaking of Tyre, by which are signified the knowledges of good and truth, and by timbrels and pipes the affections of the former and the joys of the latter. And in David, "They have seen thy goings, O God, the goings of my God in the sanctuary. The singers went before, the players on instruments after, *in the midst of virgins beating the timbrels*," Psalm lxviii. 24, 25. Again, "Make acclamation to the God of Jacob, lift up the song, *and give the timbrel*, the delightful harp with the psaltery," Psalm lxxxi. 1, 2. Again, "Sing to Jehovah a new song, let them praise His name in the dance, *with the timbrel* and harp let them play to Him," Psalm clxix. 1, 3, where to praise with the timbrel denotes to glorify from

the delight of the affection of the good of faith, and to praise with the harp denotes the pleasantness of the affection of the truth of faith. Again, "*Praise God with the timbrel* and dance, praise Him with the strings and organ, praise Him with the cymbals of sound, praise Him with the cymbals of loud sound," Psalm cl. 3, 4, 5, where to praise with the timbrel and dance denotes from the good and truth of faith; with the strings and organ denotes from truths and the good thence derived. Inasmuch as instruments of every kind by correspondence signified the delights and pleasantnesses of spiritual and celestial affections, hence also it was inscribed on several of the Psalms of David, and indicated how they were to be played, as upon Neginoth, upon Nechiloth, upon the Octave, Schigajon, Gitthith, Muthlabbean, Scheminith, Schuschannin, Machalath.

8338. "And all the women went forth after her"—that hereby are signified all the goods of truth, appears from the signification of women, as denoting the affections of good, when men [viri] denote the affections of truth, see just above, n. 8337.

8339. "In timbrels and dances"—that hereby is signified celebration from joy and gladness, appears from the signification of timbrel, as being predicated of the affection of spiritual good, or of the good of truth, and as signifying its delight or joy, see just above, n. 8337; and from the signification of dance, as being predicated of the affection of spiritual truth, and as signifying its pleasantness or gladness, of which we shall speak presently. In ancient times gladness of heart was testified not only by musical instruments and by singing, but also by dances; for joys of the heart or interior joys in the body burst forth into various acts, as into singing, and also into dances; and whereas in ancient times the gladnesses, which excelled all others, were spiritual gladnesses, that is, were derived from the affections of spiritual loves, which were those of good and truth, therefore also it was at that time allowed to adjoin dances to songs and musical harmonies, and thus likewise by these methods to testify joy. Hence it is that dances are mentioned in the Word, and thereby are signified the gladnesses of the affections of truth or faith derived from good or charity; as in Jeremiah, "Again thou shalt adorn thy timbrels, *and shalt go forth into the dances of them that sport.* Their soul shall become as a watered garden, and they shall not sorrow any more, *then shall the virgin be glad in the dance*, both young men and old together," xxxi. 4, 12, 13. Again, "The joy of our heart shall cease, *our dance hath been turned into mourning.*" Lam. v. 15. And in David, "*Thou hast turned my mourning into a dance for me*," Psalm xxx. 11. Again, "*Let them praise His name in the dance*, with timbrel

and harp let them play to Him," Psalm cxlix. 3; Psalm cl. 4. That the Gentiles also in their divine worship played and danced, is manifest from Exod. chap. xxxii. 6, 19. It is said joy and gladness, because joy in the Word is predicated of good and gladness of truth; hence in the Word in several passages mention is made of joy and gladness both together, as in Isaiah, "Behold it is *joy and gladness* to kill an ox," xxii. 13. Again, "*Joy and gladness* shall overtake them, and sorrow and groaning shall fly away," xxxv. 10. Again, "*Joy and gladness* shall be found in Zion, confession and the voice of singing," li. 3, 11. And in Jeremiah, "*The voice of joy and the voice of gladness*, and the voice of the bridegroom and the voice of the bride," xxxiii. 11. And in Zechariah, "The fast of the tenth [month] shall be to the house of Judah *for joy and gladness*," viii. 19. And in David, "Thou shalt make me to hear *joy and gladness*," Psalm li. 8. In these passages, inasmuch as joy is predicated of good and gladness of truth, both are mentioned, otherwise one expression would have been sufficient; such is the holy speech which occurs in the Word, to the intent that in singular the things therein there may be a celestial marriage, that is, the marriage of good and truth, see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945.

8340. "And Miriam answered them"—that hereby is signified what is reciprocal, appears from the signification of answering, when the subject treated of is concerning the glorification of the Lord by a song, as denoting what is reciprocal: amongst the ancients in sacred worship it was also customary to sing by choirs, viz. that there might be one or some to answer, by which was represented what is reciprocal, and the reply, such as is that of the church from heaven, and of heaven from the Lord. This is signified in Hosea, "*I will answer*, and sing to Him," xiv. 8; and in Moses, "Then sang Israel this song, Ascend O fountain, *answer ye upon it*," Numb. xxi. 17.

8341. "Sing ye to Jehovah"—that hereby is signified that the Lord alone has glory, appears from what was explained above, n. 8263, where the same words occur.

8342. "Because exalting He hath exalted"—that hereby is signified that He manifested His Divine [being or principle] in the human, appears from what was said above, n. 8264, where the same words occur.

8343. "The horse and his rider He hath cast into the sea"—that hereby is signified that from His presence alone the falses of faith and evils of life cast themselves into hell, appears from the signification of the horse and rider, as denoting falses derived from evil, see n. 8146, 8148; and from the signification of casting into the sea, as denoting into hell, see n. 8099, 8137, 8138; that this was done from the mere presence of the Lord, see n. 8137, 8266. It is said that falses and evils cast them-

selves into hell, by reason that the falses and evils themselves, which are cast into hell, are what draw along with them those to whom they adhere; for men, by evil of life, become forms of falses derived from evil, wherefore when the evils themselves with the falses are cast down, the forms also, to which they adhere, are drawn down together with them; for falses and evils are exhalations from the hells, and flow in with those, who by evils of life have made their interiors forms of reception; that the all of thought and of will flows in, good out of heaven, but evil from hell, see n. 2886, 2887, 2888, 4151, 4249, 5846, 6189, 6213, 6191, 6193, 6203, 6206, 6324, 6325, 7147, 7343; from this ground now it is said, that the falses of faith and evils of life cast themselves into hell. On this account the angels, when they think and speak about the hells, think and speak concerning falses and evils abstractedly from those who are there; for the angels always remove ideas of person, and remain in ideas of things, see n. 5225, 5287, 5434.

8344. Verses 22, 23, 24, 25, 26. *And Moses made Israel to journey from the Red Sea* [mare suph], *and they went forth to the wilderness of Shur, and went three days into the wilderness, and did not find waters. And they came to Marah, and they could not drink the waters by reason of bitterness, because they were bitter, therefore he called the name thereof Marah. And the people murmured against Moses, saying, what shall we drink? And he cried to Jehovah, and Jehovah shewed him* [*a piece of*] *wood, and he cast it to the waters, and the waters were made sweet. There he set for Him a statute, and a judgment, and there He tempted him. And said, if hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His precepts, and wilt keep all His statutes, every disease which I have put into the Egyptians I will not put upon thee, because I Jehovah am thy healer.* And Moses made Israel to journey from the Red Sea [mare suph], signifies what is successive according to the order of Truth Divine, after that they have passed the region of hell: and they went forth to the wilderness of Shur, signifies a state of temptation into which they were next led: and they went three days in the wilderness, and did not find waters, signifies that truths failed, and at length absolutely: and they came to Marah, signifies a state of temptation: and they could not drink the waters by reason of bitterness, because they were bitter, signifies that truths appeared to them undelightful, because without the affection of good: therefore he called the name thereof Marah, signifies the state and quality of that temptation: and the people murmured against Moses, signifies the feeling of pain from the bitterness of temptation: saying, what shall we drink, signifies that they do not endure truths, because they are undelightful from the want of their affection:

and he cried to Jehovah, signifies supplication to the Lord from the feeling of pain: and Jehovah shewed him a [piece of] wood, signifies that the Lord inspired good: and he cast it into the waters, signifies with which he affected truths: and the waters were made sweet, signifies that hence truths were made delightful: there He set for him a statute and a judgment, signifies the truth of order on this occasion revealed: and there He tempted him, signifies as to temptations in general: and said, signifies instruction: if hearing thou wilt hear the voice of Jehovah thy God, signifies the faith of the precepts of the Lord: and wilt do what is right in His eyes, signifies a life according to them: and wilt hearken to His precepts, signifies obedience and life according to the goods of faith which are the interior things of the church: and wilt keep all His statutes, signifies a life according to the truths of faith, which are the exterior things of the church: every disease which I have put into the Egyptians, I will not put upon thee, signifies that they should be withheld from the evils appertaining to those who are in faith separate and in the life of evil: because I Jehovah am thy healer, signifies that the Lord alone preserves from evils.

8345. "And Moses made Israel journey from the Red Sea [mare suph]"—That hereby is signified what is successive according to the order of Divine Truth, after that they had passed the region of hell, appears from the signification of journeying, as denoting what is successive and continuous as to life and its order, see n. 4375, 4554, 4585, 5996, 8182; and from the representation of Moses, as denoting Divine Truth, see n. 7010, 7014, 7382; hence by Moses making to journey is signified what is successive according to the order of Divine Truth; and from the representation of Israel, as denoting those of the Spiritual Church who were detained in the lower earth to the coming of the Lord, and were then liberated, see n. 6514, 6854, 7828, 7932, 8018, 8321; and from the signification of the Red Sea [mare suph], as denoting the hell where those of the church are, who are in faith separate from charity, and in a life of evil, see n. 8099, 8137, 8148; that they, when liberated, were brought through the hell, which is signified by the Red Sea [mare suph], see n. 8099.

8346. "And they went forth to the wilderness of Shur"—that hereby is signified the state of temptation into which they were next brought, appears from the signification of going forth, as denoting to be brought [or led]; and from the signification of the wilderness of Shur, as denoting a state of temptation; that a wilderness denotes a state of undergoing temptation, see n. 3828, 8098, and that Shur denotes the scientifics of the church which have not yet gained life, n. 1928, thus such things as were to gain life by temptations, for spiritual life

is acquired by temptations, which are spiritual combats or combats against evils and falses, and by victories in combats: that they who were of the Spiritual Church underwent temptations after the Lord's coming into the world, and that they could not before, see n. 8159.

8347. "And they went three days in the wilderness, and did not find waters"—that hereby is signified that truths failed, and at length absolutely, appears from the signification of three days, as denoting what is full, see n. 2788, 4495, 7715; and from the signification of the wilderness, as denoting a state of undergoing temptations, see just above, n. 8346, and from the signification of waters as denoting the truths of faith, see n. 2702, 3058, 3424, 4976, 5668; hence not to find waters denotes that truths failed; that they failed absolutely, is signified by going three days: it is said in the wilderness, because there they were tempted, as it follows.

8348. "And they came to Marah"—that hereby is signified a state of temptation, appears from this consideration, that there they were tempted; which is also said in what follows in these words, "There He set for him a statute and a judgment, *and there He tempted him*," verse 25.

8349. "And they could not drink the waters by reason of the bitterness, because they were bitter"—that hereby is signified that truths appeared to them undelightful, because without the affection of good, appears from the signification of drinking waters, as denoting to receive truths, and to apply them under good, see n. 3069, 5709; and from the signification of waters, as denoting truths, see just above, 8347; and from the signification of bitter, as denoting what is undelightful, see n. 7854; hence it is evident, that by their not being able to drink the waters by reason of bitterness, because they were bitter, is signified that truths appeared to them undelightful; the reason why it denotes because without the affection of good is, because all the delight of truth exists from good; the reason why the affection of truth derives its origin from good is, because good loves truth and truth good, for those two principles are joined together as by a marriage. It is a known thing that every one is willing to be instructed in those things which he loves and has for an end; he who loves good, that is, who wills from the heart to worship God, and to do well to his neighbor, loves to be instructed in the things conducive thereto, consequently in truths, from which considerations it may be manifest that all the affection of truth is from good. There are [some] indeed who live evilly, and yet are willing to be instructed in truths, but it is not the affection of truth appertaining to them, but only the affection of confirming the doctrinals of the church for the sake of self-glory, that is, reputation, honors, gain; the genuine affection of truth is to will to know

what is true for the sake of life in the world, and for the sake of eternal life. They who are principled in this genuine affection come into temptation, when truths begin to fail them, and especially when the truths which they know appear undelightful; this temptation derives its origin from this circumstance, that the communication with good is intercepted; and this communication is intercepted, as soon as man comes into his own proprium, for thus he lapses into the evil of the love of himself or the world: when he emerges from that state truths become delightful. This is meant in what follows by the bitter waters being healed by the [piece of] wood cast into them, for by wood is signified good.

8350. "Therefore he called the name thereof Marah"—that hereby is signified the state and quality of that temptation, appears from this consideration, that the names which are assigned to the things treated of in the Word, comprehend the quality and state of the thing which is treated of, see n. 2643, 3422, 4298, 4442; in the present case therefore Marah signifies the quality and state of the temptation which is treated of in these verses; Marah also signifies what is bitter.

8351. "And the people murmured against Moses"—that hereby is signified the feeling of pain from the bitterness of temptation, appears from the signification of murmuring, as denoting complaint, such as occurs in temptations, thus a feeling of pain from the bitterness of temptation. The temptations which they underwent who were of the Lord's Spiritual Church, after that they were liberated from infestations, also the temptations which they are to undergo who are of that church, are described by the murmurings of the sons of Israel in the wilderness; and whereas spiritual temptations are commonly brought to despair, n. 1787, 2694, 5279, 5280, 7147, 7166, 8165, therefore by murmuring is signified complaint from a feeling of pain in temptations, as Exod. xvi. 2, 3; chap. xvii. 3; Num. xiv. 27, 29, 36; chap. xvi. 11. It is said against Moses, because against the Divine [being or principle], for by Moses is represented Divine Truth, n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382. As to what concerns the temptations which they underwent who were of the Spiritual Church, and which they are to undergo who are of that church, it is to be noted, that faith cannot in any wise be implanted in those who are of the Spiritual Church but by temptations, thus neither can charity be implanted; for in temptations man is in combat against the false and the evil, which principles flow-in into the external man from hell, whilst good and truth flow in through the internal from the Lord; thus by the combat of the internal man with the external, which is called temptation; and so far as the external man in such case is reduced to obedience under the internal so far faith and charity are implanted; for the ex

ternal or natural principle of man is the receptacle of truth and good from the internal; and if the receptacle is not accommodated, it does not receive any thing which flows in from an interior principle, but either rejects it, or extinguishes, or suffocates, whence there is no regeneration. Hence it is, that there must needs be temptation that man may be regenerated, which is effected by the implantation of faith and charity, and thus by the formation of a new will and of a new understanding; on which account also the church of the Lord is called militant [combating]; see what was said and shown before on this subject, n. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 7159, 8168, 8179, 8273.

8352. "Saying, what shall we drink"—that hereby is signified that they do not endure truths because undelightful from the want of their affection, appears from the signification of drinking, as denoting to be instructed in truths, and to receive them, also to be affected with them, and hence to appropriate them to themselves, see n. 3069, 3168, 3772, 4017, 4018, in the present case not to endure them, by reason that they were undelightful on account of the want of the affection of good, which is signified by the waters being bitter, according to what was explained above, n. 8349. This temptation consists in this, that they complain and are in pain because the truths, which had before been delightful to them, and which thereby made their spiritual life or the life of heaven, now appear to them undelightful, insomuch that they can scarce endure them. The mere natural man cannot believe that such a circumstance could cause any thing of pain [or grief], for he thinks and says to himself, what have I to do with truths, whether they be delightful or undelightful: if they are undelightful, I have nothing to do but to reject them; but the spiritual man feels quite another sentiment; it is the delight of his life to be instructed in truths and to be illustrated in such things as relate to his soul, thus to his spiritual life, wherefore when those things fail, his spiritual life labors and suffers, whence comes grief and anxiety; the reason is, because the affection of good is continually flowing in through the internal man from the Lord, and exciting in the external [man] things suitable to itself, which [suitable things] before caused the delight of the affection of truth, and when they are assaulted by the evils of self-love and the love of the world, which the man had also before perceived as delightful, hence arises a conflict of delights or affections, which gives birth to anxiety, and to pain and complaint in consequence of anxiety. It may be expedient briefly to say how the case is with the temptation which exists by a deficiency of truth; the nourishment of spiritual life is good and truth, as the nourishment of natural life is meat and drink; if there be a deficiency of good it is like a deficiency of meat, and if there

be a deficiency of truth it is like a deficiency of drink; the sensation of pain arising from that deficiency is like the sensation of pain arising from hunger and thirst. This comparison is grounded in correspondence, for meat corresponds to good, and drink to truth, and it is in consequence also of this correspondence, that meat and drink nourish the body better and more suitably, when man at his meals is at the same time in the delight of discourse with others concerning such things as he loves, than when he sits at table alone without company; when man is in this latter state, then the vessels of his body receptive of food are bound up, but when he is in the former state, the same are then open; the correspondence of spiritual food and of natural food produces such effects. It is said the delight of discourse with others concerning such things as he loves, because every thing of that sort has relation to good and truth, for there is nothing given in the world which has not relation to both those principles; what a man loves has relation to the good appertaining to him, and what instructs him concerning good, and thereby joins itself with good, has relation to truth.

8353. "And he cried to Jehovah"—that hereby is signified supplication to the Lord from the feeling of pain, appears from the signification of crying, as denoting imploration, see n. 6801, and also interior lamentation, n. 7782, hence also it denotes supplication from a feeling of pain: that Jehovah in the Word is the Lord, see n. 8261.

8354. "And Jehovah showed him a [piece of] wood"—that hereby is signified that the Lord inspired good, appears from the signification of showing, when by Jehovah, that is, the Lord, as denoting to give perception, and as this is effected by influx, it denotes to inspire; and from the signification of wood, as denoting good, see n. 643, 2784, 2812, 3720.

8355. "And he cast [it] into the waters"—that hereby is signified with which He affected truths, appears from the signification of casting wood into waters, when wood denotes good and waters denote truths, as denoting to affect truths with good; that wood denotes good, see just above, n. 8354, and that waters denote truths, n. 2702, 3058, 3424, 4976, 5668, 8349.

8356. "And the waters were made sweet"—that hereby is signified that hence truths were made delightful, appears from the signification of sweet, as denoting what is delightful, for sweet in the spiritual sense is the sweet of life, which is one with delight; and from the signification of waters, as denoting truths, see just above, n. 8355. The case herein is this; that man is affected with truth is owing to good, for good and truth are conjoined as in a marriage, consequently the one loves the other as one conjugial partner loves the other conjugial partner; hence also the conjunction of good and of truth is compared

in the Word to a marriage, and the truths and goods which are thence born are called sons and daughters. From these considerations it may be manifest, that the delight of the affection of truth originates in no other source than in good; this is also evident from experience, for they who are in the good of life, that is, who love God and the neighbor, love also the truths of faith; hence it is, that so long as good flows in and is received, so long truth appears delightful; but as soon as good does not flow in, that is, as soon as evil begins to predominate and to prevent the influx of good, instantly there is felt a sensation of what is undelightful in regard to truth; for truth and evil mutually reject and hold each other in aversion. From these considerations now it may be manifest, why it was commanded that wood should be cast into the bitter waters, also why those waters by the wood cast into them were made sweet. These things would not in any wise have been enjoined by the Divine [being or principle], unless they had had such a signification, for the Divine [being or principle] could have rendered those waters sweet without the medium of wood.

8357. "There He set for him a statute and a judgment"—that hereby is signified the truth of order on this occasion revealed, appears from the signification of a statute, as denoting the external truth of the church; and from the signification of a judgment, as denoting the internal truth of the church; hence to set for any one a statute and a judgment denotes to arrange in order according to truths, consequently to reveal them; the reason why a statute denotes the external truth of order is, because every external [truth] of the church was called a statute, and every internal truth of order was called a judgment.

8358. "And there He tempted him"—that hereby is signified as to temptations in general, appears from the things which go before, and which follow; the subject treated of in what goes before was concerning the first temptation in the wilderness; the subject treated of in what follows is concerning instruction how they should live, that they may not yield in temptations.

8359. "And said"—that hereby is signified instruction, appears from the signification of saying, when by Jehovah concerning the truth of order as to temptations, as denoting instruction, as also, n. 6879, 6881, 6889, 6891, 7186, 7287, 7304, 7380, 7517, 8127.

8360. "If hearing thou shalt hear the voice of Jehovah thy God"—that hereby is signified the faith of the precepts of the Lord, appears from the signification of hearing, as denoting apperception and faith, see n. 3921, 5017, 7216; and from the signification of the voice of Jehovah, as denoting what is uttered from the Word, thus the precept of the Lord, see n. 6971.

8361. "And shalt do what is right in His eyes"—that here

by is signified a life according thereto, appears from the signification of doing what is right, as denoting to live according to the dictate of truth; and from the signification of in the eyes of Jehovah, as denoting before the Lord, thus according to His precepts, for the Lord is in His precepts when the life is formed according to them; he also is said to be in the eyes of the Lord, who is in faith in Him. As to what concerns the expression to hear, it properly signifies obedience, see n. 2542, 3869, 5017; but when mention is also made of doing, as in the present case, then to hear signifies faith, and to do signifies life; as may be manifest from the Lord's words in Matthew, "Every one *who hears My words and doeth them*, I will compare to a prudent man, but every one that, *heareth My words, but doeth them not*, shall be compared to a foolish man," vii. 24, 26. And in Luke, "Every one who cometh to Me, and *heareth My discourses and doeth them*, I will show you to whom he is like," vi. 47. Again, "The seed which is in the good ground are these, who in a simple and good heart *hear the Word*, retain [it], and *do fruit* in patience," viii. 15. Again, "Jesus said, my mother and my brethren are these, who *hear the Word of God and do it*," viii. 21; in these passages to hear signifies to perceive, to understand, and to have faith, and to do signifies to live accordingly. But where it is said to hear, and not at the same time to do, then to hear signifies faith in will and act, thus obedience; the reason is, because what is heard passes into the internal sight which is of the understanding, and is there laid hold of by the will, and passes as through a circle into act; hence the expression to hear has in it from nature the signification of obedience, as to hear or hearken to any one, see n. 4652 to 4660.

8362. "And shalt hearken to His precepts"—that hereby is signified obedience and life according to the goods of faith, which are the interiors of the church, appears from the signification of hearkening, as denoting obedience and life; and from the signification of precepts, as denoting the internal truths of the Word, see n. 3382, thus the truths of faith which are the interiors of the church; these are called the goods of faith, for they are wills.

8363. "And shalt keep all His statutes"—that hereby is signified a life according to the truths of faith, which truths are the exteriors of the church, appears from the signification of keeping, as denoting also to live; and from the signification of statutes, as denoting the external truths of the Word, see n. 3382, 8357, thus the truths of faith which are the exteriors of the church. In several passages in the Word mention is made of statutes and precepts, and when one is named with the other, then statute signifies the external of the church, and precept its internal.

8364. "Every disease which I have put into the Egyptians, I will not put upon thee"—that hereby is signified that they should be withheld from the evils appertaining to those who are in faith separate and in a life of evil, appears from the signification of disease, as denoting evil, of which we shall speak presently; and from the representation of the Egyptians, as denoting those who are in faith separate and in a life of evil, see n. 7097, 7317, 7926, 8148; and from the signification of not putting upon thee, when it is said of disease, by which is signified evil, as denoting that they should be withheld from evil, for Jehovah, that is, the Lord, does not take away evil, but withholds man from it, and keeps him in good, see n. 929, 1581, 2256, 2406, 4564, 8206; hence it is, that by not putting disease upon them, is signified that they should be withheld from evils. The reason why disease denotes evil is, because in its internal sense are signified such things as affect the spiritual life; the diseases which affect that life, are evils, and are called lusts and concupiscencies. Charity and faith constitute spiritual life, which life sickens when the false takes place of the truth which is of faith, and evil takes place of the good which is of charity, for these things [the false and evil] bring that life to death, which is called spiritual death, and is damnation, as diseases bring the natural life to its death; hence it is, that by disease in the internal sense is signified evil, and by the diseases of the Egyptians the evils into which they have cast themselves who were in faith separate and in a life of evil, whereby they infested the well-disposed; which evils are treated of in what goes before where the plagues in Egypt were treated of. Evils are meant by diseases also in other passages in the Word, as in Moses, "If thou wilt keep the *precepts* and the *statutes*, *and the judgments*, which I command thee to-day, Jehovah *will remove from thee every disease*, *and all the evil languors of Egypt*, which thou hast known, *He will not put upon thee*, but will give them upon those that hate thee," Deut. vii. 11, 15. Again, "If thou wilt not obey the voice of Jehovah thy God, by keeping to do *all His precepts and His statutes*, Jehovah will send into thee the curse, disturbance and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed: by reason of the wickedness of thy works, by which thou hast forsaken Me, *Jehovah will cause to cleave to thee the pestilence*, until He have consumed thee from upon the earth; Jehovah will *smite thee with consumption*, *and with a warm fever*, *and with a burning fever*, *and with a scorching fever*, *and with drought*, *and with blasting*, *and with jaundice*, which shall pursue thee until thou perish: Jehovah *will smite thee with the ulcer of Egypt*, and *with emerods*, and *with a scab*, and *with the itch*, that thou canst not be healed: Jehovah *will smite thee with madness*, and *blindness*, and *stupor of heart:* thou shalt

become *insane* by the sight of thine eyes, Jehovah *will smite thee with an evil ulcer, upon the knees*, and *upon the thighs*, of which thou canst not be healed, from the sole of the foot even to the top of thy head: *He shall cast back into thee every languor of Egypt*, also *every disease and every plague*, which are not written in the book of this law: Jehovah *will give thee a trembling heart, consumption of eyes, and grief of soul*," Deut. xxviii. 15, 20, 21, 22, 27, 28, 34, 35, 61, 65; by all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying the life of the understanding of truth, in a word destroying the spiritual life which is of faith and charity; natural diseases also correspond to such, for every disease in the human race is from that source, because from sin, see n. 5712, 5726; every disease also corresponds to its evil; the reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual life sickens, evil is also thence derived into the natural life, and becomes a disease there; see what has been said from experience concerning the correspondence of diseases with evils, n. 5711 to 5727. Like things are signified by diseases in other passages, as in Moses, "Ye shall worship Jehovah your God, that He may bless thy bread and thy waters, and *I may remove disease from the midst of thee*," Exod. xxiii. 25. Again, "If ye shall reject *My statutes*, and if your soul shall loathe My judgments that ye will not do all *My precepts*, whilst ye shall make My covenant of none effect, I will visit upon you with *terror*, with *consumption*, and *with a burning fever, which shall consume the eyes*, and *torment the soul*," Levit. xxvi. 15, 16, denoting the decrease of truth and the increase of the false; burning fever denotes the lust of evil. And in Isaiah, "Wherefore will ye add revolt, *the whole head is sick, and the whole heart faint*, from the sole of the foot even to the head there is no soundness in it, but *wound*, and *scar*, and *recent sore*, not discharged, and not bound up, and not mollified with oil," i. 5, 6, where it is plain to every one, that by sickness, wound, scar, and sore, are meant sins. In like manner in Ezekiel, "Wo to the shepherds of Israel, ye have not strengthened *the infirm sheep, the sick ye have not healed, and the broken ye have not bound up*," xxxiv. 4. And in David, "Mine iniquities have passed over my head, *my wounds are putrid and corrupt* by reason of my folly, *for my intestines are filled with heat, neither is there soundness in* my *flesh*," Psalm xxxviii. 4, 5, 7. Inasmuch as by diseases are signified the corruptions and evils of spiritual life, therefore by the various kinds of diseases are signified also the various kinds of corruptions and evils of that life; that by the pestilence is signified the vastation of good and truth, see n. 7102, 7505; and that by the leprosy is signified the profanation of truth, see n. 6963. That

in genera. by diseases are signified sins, may also be manifest from Isaiah, "*A man of griefs and acquainted with disease*, whence as it were the hiding of faces from Him, He was despised, so that we held Him in no repute; nevertheless *He hath borne our diseases, and carried our griefs*, and *by His wounds* healing is given to us," liii. 3, 4, 5, speaking of the Lord. Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberation from the various kinds of evil and the false, which infested the church and the human race, and which would have induced spiritual death; for Divine miracles are distinguished from other miracles by this, that they involve and have respect to states of the church and heavenly kingdom; on this account the Lord's miracles consisted principally in the healing of diseases; this is meant by the Lord's words to the disciples sent from John, "Tell John the things which ye hear and see, *the blind see*, and *the lame walk*, *the lepers are cleansed*, and *the deaf hear*, *the dead rise again*, and the poor hear the gospel," Matt. xi. 4, 5. Hence it is, that it is so often said, that the Lord *healed every disease and languor*," Matt. iv. 23; chap. ix. 35; chap. xiv. 14, 35, 36; Luke iv. 40; chap. v. 15; chap. vi. 17; chap. vii. 21; Mark i. 32, 33, 34; chap. iii. 10.

8365. "Because I Jehovah am Thy healer"—that hereby is signified that the Lord alone preserves from evils, appears from the signification of healing, as denoting to cure and also to preserve from evils, for when diseases signify evils, to heal signifies their cure and preservation from them; as also in several passages in the Word; thus in Moses, "I kill and make alive, I smite and *heal*," Deut. xxxii. 39. And in Jeremiah, "*Heal me Jehovah, that I may be healed, preserve me that I may be preserved*," xvii. 14. Again, "*I will cause health to come up upon thee, and I will heal thee of thy plagues*," xxx. 17. And in David, "Thou hast turned his whole bed *in his disease;* I said, Jehovah have mercy upon me, *heal my soul because I have sinned against Thee*," Psalm xli. 3, 4; besides in many other passages, as Isaiah vi. 10; chap. liii. 5; chap. lvii. 18, 19; Jer. iii. 22; chap. xvii. 14; Hosea vi. 1; chap. vii. 1; chap. xi. 3; chap. xiv. 4; Zech. xi. 16; Psalm xxx. 2, and elsewhere; and because to heal has this signification, the Lord also calls Himself a physician, "*They that be whole need not a physician*, but they that are sick; I came not to call the just but sinners to repentance," Matt. ix. 12, 13; Mark ii. 17; Luke v. 31, 32.

8366. Verse 27. *And they came to Elim, and there were there twelve fountains of waters, and seventy palms, and they encamped there near the waters.* And they came to Elim, signifies a state of illustration and affection, thus of consolation

after temptation: and there were there twelve fountains of waters, signifies that they had there truths in all plenty: and seventy palms, signifies the goods of truth in like manner: and they encamped there near the waters, signifies that after temptation the truths of faith were arranged in order by the good of love.

8367. "And they came to Elim"—that hereby is signified a state of illustration and affection, thus of consolation after temptation, appears from the signification of Elim, as involving and signifying the state and quality of the thing treated of, like all other places to which the sons of Israel came, see n. 2643, 3422, 4298, 4442, in the present case a state after temptation, viz. a state of illustration and affection, thus of consolation; for after every spiritual temptation comes illustration and affection, thus pleasantness and delight, pleasantness from illustration by truth, and delight from the affection of good; that consolation succeeds after temptations, see n. 4572, 5246, 5628, 6829; the reason is, because by temptations truths and goods are implanted, and are conjoined; hence man as to his spirit is introduced interiorly into heaven, and to the heavenly societies with which he had before been; when the temptation is ended, communication with heaven is opened, which had before in part been closed, hence comes illustration and affection, consequently pleasantness and delight; for the angels on this occasion, with whom communication is given, flow in by truth and by good; illustration by truth and the pleasantness thence derived, is signified by twelve fountains of waters, for fountains signify truths; the affection of truth from good and the delight thence derived, is signified by seventy palms, of which we shall speak presently.

8368. "And there were there twelve fountains of waters"—that hereby is signified that they had there truths in all plenty, appears from the signification of twelve, as denoting all in the complex, see n. 2089, 2129, 2130, 3272, 3858, 3913, 7973, thus all plenty; and from the signification of fountains, as denoting the truths of faith, see n. 2702, 3096, 3424, 4861; hence it is evident, that by twelve fountains of waters are signified truths in all plenty; from which it follows, that by those words is also signified illustration and pleasantness thence derived, for he who has truths in all plenty, has also illustration, and he who has illustration, if he desires truth from affection, has pleasantness.

8369. "And seventy palms"—that hereby are signified the goods of truth in like manner, viz. in all plenty, appears from the signification of seventy, as denoting all things in the complex, in like manner as twelve, see n. 7973; and from the signification of palms, as denoting the goods of the Spiritual Church, which are the goods of truth; and whereas by palms

are signified goods, by them is also signified the affection of good, and hence delight, for all delight is from the affection of good. Inasmuch as this was signified by palms, therefore also palms were applied in holy festivities, as in the feast of tabernacles, according to these words in Moses, "Ye shall take to you on the first day the fruit of a tree of honor, *the branches of palms*, and the branch of a thick tree, and willows of the torrent; and *ye shall be glad before Jehovah* your God seven days," Levit. xxiii. 40; by the fruit of a tree of honor is signified celestial good; by palms spiritual good or the good of truth; by the branch of a thick tree scientific truth; and by the willows of a torrent the lowest truths of the natural principle; thus by those four are signified all goods and truths in their order. That palms signified a holy festivity which is from good, is manifest also from these words in John, "A crowded multitude, which had come to the feast, when they heard that Jesus was coming into Jerusalem, *took branches of palms*, and went to meet him, and cried, Hosanna, blessed is He who cometh in the name of the Lord, the king of Israel," xii. 12, 13. And in the Apocalypse, "I saw, when behold a crowded multitude standing before the throne, and before the lamb, clad in white garments, and *palms were in their hands*," vii. 9. And in Joel, "The vine withereth, and the fig-tree languisheth, the pomegranate tree, *and also the palm, all joy is withered* from the sons of men," i. 12. And in David, "*The just shall flourish as a palm*, as a cedar in Lebanon shall he grow," Psalm xcii. 12, where palm denotes good, and cedar truth. Inasmuch as palm signifies good, it also signifies wisdom, for wisdom is of good; this was signified by the palms, which together with the cherubs and flowers were engraven on the walls of the temple; for the temple signified the Lord Himself, and in the representative sense heaven, see n. 2777, 3720; the cherubs, the palms and flowers upon the walls signified providence, wisdom, and intelligence, which are from the Lord, thus all things which are of heaven. That those things were engraven on the walls of the temple, is manifest in the first book of the Kings, "Solomon engraved all the walls of the house in the circuit with *openings of engravings of cherubs and palms, and with openings of flowers;* and upon the two doors of olive wood he *engraved engravings of cherubs, and of palms, and openings of flowers*, and overlaid them with gold, so that he spread gold *upon the cherubs and upon the palms*," vi. 29, 32; by those engravings was represented the state of heaven, by the cherubs the providence of the Lord, thus that from Him are all things; that cherubs denote providence, see n. 308; by palms wisdom, which is of good from the Lord, and by flowers intelligence, which is of truth from Him; by the gold, with which the cherubs and palms were overlaid, was

signified the good of love, which in the heavens is the principle that rules universally; that gold is the good of love, see n. 113, 1551, 1552, 5658. On this account also, where the new temple is treated of in Ezekiel, by which is signified the heaven of the Lord, it is said, that cherubs and palms were upon the walls throughout, xli. 17, 18, 20, 25, 26.

8370. "And they encamped there near the waters"—that hereby is signified that after temptation the truths of faith were arranged in order by the good of love, appears from the signification of encamping, as denoting the orderly arrangement of truth and good, see n. 8103, 8130, 8131, 8155; and from the signification of waters, as denoting the truths of faith, see n. 2702, 3058, 3474, 4976, 5668; the reason why by encamping there near the waters is signified that the truths of faith were arranged in order by the good of love is, because by camp are signified truths and goods, see n. 8193, 8196, and by encamping is signified their orderly arrangement, and by near the waters is signified according to the truths which are from the Divine [being or principle]. It is said by the good of love, because all orderly arrangement of truth is effected by the good of love, for it is good under which and according to which truths apply themselves, and make with it as it were one body, for an image of the man in whom they are; it is said for an image of the man in whom they are, because the image of the spirit of man, which is the man himself, for it is the internal man, is altogether according to the orderly arrangement of truth from good appertaining to him; hence it is, when the angels are presented to view, that a sphere of the good of love flows forth from them, and affects those who are present, and the truths of faith shine forth from their faces; in the spiritual world such things appear and are manifestly perceived. It is said, that this orderly arrangement is effected after temptation, inasmuch as goods and truths are implanted in man by temptations, but are not orderly arranged till afterwards; for the state of temptation is turbulent, but the state after temptation is tranquil, and the orderly arrangement is effected in tranquillity; on this account also temptation is succeeded by pleasantness arising from illustration from truth, and by delight derived from the affection of good, on which subject see just above, n. 8367.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8371. *I WAS further informed by the spirits who are from that earth, concerning various things relating to its inhabitants, as concerning their manner of walking, concerning their food, and habitations, and the like. With respect to their manner of walking, they do not walk erect like the inhabitants of this and several other earths, neither do they creep after the manner of animals, but as they go along, they assist themselves with their hands, and alternately half elevate themselves on their feet, and also at every third step turn the face sideways and behind them, and likewise at the same time bend the body a little, which is done suddenly, for it is thought unbecoming amongst them to be looked at by others in any other view than in front.*

8372. *When they thus walk, they always keep the face forward, and thus look before them, never downwards or to the earth; to look downwards, they call a damnable act, which is practised only by the vilest among them, who, if they continue to practise it, are banished from the society.*

8373. *But when they sit, they appear as the men of our earth, erect as to the upper part of the body, but they sit with their feet across. They are particularly cautious, not only when they walk, but also when they sit, to be seen with the face in front, and not as to the back parts; they are also very willing that their faces should be seen, because hence their mind appears; for with them the face is never at variance with the mind, nor indeed have they power to make it so; hence it evidently appears, on an interview with them, what dispositions they entertain towards all present, for this they never conceal, especially whether their apparent friendship be sincere or pretended.*

8374. *These particulars have been shown me by their spirits, and confirmed by their angels. Hence also their spirits are seen to walk, not erect as others, but almost like persons swimming in water, appearing to help themselves forwards with their hands, and by turns to look around them.*

8375. *They who live in their warm zones go naked, except about the loins; nor are they ashamed of their nakedness, inasmuch as their minds are chaste, loving none but such as they are in conjugial connection with, and abhorring adulteries. They were very much surprised at the spirits of our earth, who, on seeing their manner of walking, and also their nakedness*

made a joke of it, and likewise gave way to lascivious thoughts, without attending at all to their heavenly life. They said, that this was a proof that things corporeal and terrestrial were of more concern to them than heavenly things, and that things of an indecent nature had place in their minds. Those spirits of our earth were told, that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

8376. *When the inhabitants of that earth lie in bed, they turn their face forwards, or into the chamber, but not backward, or to the wall. This was told me by their spirits, who assigned also the reason for their so doing, viz. because they believe that they thus turn the face to the Lord, whereas in turning backwards, they would avert it from Him. I have occasionally observed, in regard to myself, whilst I was in bed, such a direction of the face, but I never knew before whence it was.*

8377. *They take delight in making long meals, not so much for the pleasure of eating, as for the pleasure of discoursing at such times. When they sit at table, they do not sit on chairs or stools, nor upon an elevated turf, nor upon herbs, but upon the leaves of a certain tree; they were not willing to tell of what tree the leaves were, but when I guessed at several, and at last named the leaves of the fig-tree, they affirmed that to be the tree.*

8378. *They said moreover, that they did not dress their food with any view to gratify the palate, but chiefly with a view to wholesomeness, adding, that the food which was wholesome was to them savory. In a conversation which took place amongst the spirits on this subject, it was urged, that it would be well for man to prepare his food according to this rule, for by so doing he would show his attention to the health of his mind and body at the same time; whereas, when the gratification of the palate is the chief thing attended to, the bodily health is frequently lost thereby, at least loses much of its inward vigor, and consequently the mind also is affected, inasmuch as its state depends on the state of the recipient bodily parts, as seeing depends on the state of the eye; hence the madness of supposing that all the delight of life, and what is commonly called the* summum bonum, *consists in luxury and pleasurable indulgences; hence also comes dulness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning respecting bodily and worldly things; hereby man acquires a brutal image and likeness, and therefore such persons are not improperly compared with brutes.*

8379. *Their habitations were also shown me; they are low, and constructed of wood, but within they are coated over with bark of a palish blue color, the walls and ceiling being spotted as with small stars, to represent heaven; for they are fond of thus picturing the visible heaven and stars, because they believe them to be the abode of angels. They have also tents, which are rounded above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; into these they betake themselves in the day, to prevent their faces being injured by the heat of the sun, for they preserve the face with the greatest care, inasmuch as they do not consider it as body. They are very attentive to the construction and cleanliness of these their tents: they have also their meals in them.*

8380. *They are little concerned about worldly things, for they live in families amongst themselves, and their wants are confined to food and clothing; every thing else they regard as unconnected with usefulness, and therefore as unnecessary. Their greatest care is the education of their children, whom they love most tenderly.*

8381. *When the spirits of Jupiter saw the horses of this earth, the horses appeared to me of a less size than usual, although they were tolerably robust and large; this was in consequence of the idea of the spirits of that earth concerning the horses there; they said, that they also had like horses amongst them, but of a much larger size, and that they were wild, running at large in the forests, and that when they come in sight, the inhabitants are terrified, although they never suffer any hurt from them; they added, that the fear of horses is innate or natural to them. This led to a consideration of the cause of that fear; for a horse represents in the spiritual world the intellectual principle formed from scientifics, see n.* 2761, 2762, 2763, 6534, *and inasmuch as they are afraid of cultivating the intellectual principle by sciences, hence comes the influx of fear. That they pay no attention to scientifics, which pertain to human erudition, will be seen in what follows.*

8382 *The spirits of Jupiter had occasionally emissaries or subjects attendant on them for the sake of communication, and this for a considerable length of time; hence it was given to know what was their natural temper or disposition, and that they differ totally from the spirits of our earth; when they were attendant on me, they were often infested by the spirits of our earth, but they paid no attention to the infestation, only telling it to the society of their own spirits, from whom they were sent forth, and when they told it, they receded a little from me.*

8383. *On a time also it was permitted the evil spirits of our earth to act by their evil arts, and to infest the spirits of Jupiter who were attendant on me; the latter endured such action for a considerable time, but at length confessed that they could endure no longer, and that they believed it impossible for worse spirits to exist, inasmuch as they perverted their imagination and also their thought in such a manner, that they seemed to themselves as it were bound, and that they could not be extricated thence but by Divine aid. Whilst I was reading in the Word something concerning the Passion of our Saviour, certain European spirits infused dreadful scandals, with intent to seduce the spirits of Jupiter. Enquiry was made who they were, and what had been their profession in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that at the time, by preaching concerning the Lord's Passion, they could move the vulgar to tears; the cause was told them, that in the world there was a difference between their thoughts and their words, thus they entertained one opinion in their hearts, and professed another with their lips, but that now they are not allowed to speak under such disguise, for when they become spirits, they are compelled to speak in all repects as they think. The spirits of Jupiter expressed the utmost astonishment at hearing of such variance between men's interiors and exteriors, and that they were able to think one thing and say another, which to them was impossible.*

8384. *The spirits of Jupiter have a sweet manner of approaching [allapsum], and prudent discourse, weighing well what they say. This habit they contract from their life in the world, for if they there act or speak any thing contrary to order, they are reduced by various methods to a state of repentance, and they who are refractory, are chastised for this end.*

8385. *They observed in my thoughts an inclination to publish these things in our earth; this they were not willing should be done, because they are forbidden to publish what is said to them by their spirits. They were surprised that such things can be published, merely by writing, but on this occasion they were informed concerning the art of printing, also concerning the Word, and likewise concerning the doctrinals of the church in our earth; and they were told, that the Word and doctrinals are thus extant by publication, and are thereby learnt.*

8386. *A continuation of the subject concerning the spirits and inhabitants of the earth Jupiter will be given at the close of the following chapter.*

EXODUS.

CHAPTER THE SIXTEENTH.

THE DOCTRINE OF CHARITY.

8387. HE who is willing to be saved must confess his sins, and do the work of repentance.

8388. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them: when this is done before God, it constitutes the confession of sins.

8389. To do the work of repentance is to desist from sins, when he hath thus confessed them, and from an humble heart hath made supplication about remission; and it is further to lead a new life according to the precepts of faith.

8390. He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and does not explore himself, that is, see his sins, he makes confession, but not the confession of repentance, for he lives afterwards as before.

8391. He who lives the life of faith, does daily the work of repentance; for he reflects upon the evils appertaining to himself, he acknowledges them, bewares of them, supplicates the Lord for aid: for man is continually lapsing of himself, but is continually raised up by the Lord; he lapses of himself when he thinks to will evil, and he is raised up by the Lord when he resists evil, and hence does it not. Such is the state of all who are in good; but they who are in evil lapse continually, and also are continually elevated by the Lord, but only so as to prevent their falling into the most grievous hell of all, whither they tend of themselves with all effort, and to restrain them to a milder hell.

8392. The work of repentance which is done in a free state, is of avail, but that which is done in a state of compulsion, is not of avail. A state of compulsion is a state of sickness, a state of dejection of mind in consequence of misfortunes, a state of imminent death, in a word, every state of fear which takes away the use of sound reason. He who is evil, and in a state of compulsion promises repentance, and also does good, when he comes into a free state returns into his former life of evil. The case is otherwise with a good man, the above states being to him states of temptation, in which he conquers.

8393. Repentance of the mouth and not of the life is not repentance; sins are not remitted by repentance of the mouth, but by repentance of the life. Sins are continually remitting to man by the Lord, for He is mercy itself, but sins adhere to man, howsoever he supposes that they are remitted, nor are they removed from him but by a life according to the precepts of faith; so far as he lives according to those precepts, so far sins are removed, and so far as they are removed, so far they are remitted: for man is withheld by the Lord from evil, and is held in good; and he is so far capable of being withheld from evil in the other life, as in the life of the body he had resisted evil, and he is so far capable of being held in good at that time, as in the life of the body he had done good from affection. Hence it may be manifest what the remission of sins is, and whence it is: he who believes that sins are remitted in any other way, is much deceived.

8394. After that man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good, even to the end of life: but if he afterwards relapses to the former life of evil, and embraces it, he is then guilty of profanation, for he then conjoins evil with good; hence his latter state is worse than the former, according to the Lord's words, "When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, but doth not find; then he saith, I will return into my house whence I came forth; and when he is come, and findeth it empty, and swept, and garnished for himself, he then goeth away and adjoineth to himself seven other spirits worse than himself, and entering in they dwell there; *and the latter things of the man become worse than the first*," Matt. xii. 43, 44, 45.

CHAPTER XVI.

1. AND they journeyed from Elim, and all the company of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day on the second month to their going forth from the land of Egypt.

2. And all the company of the sons of Israel murmured against Moses and against Aaron, in the wilderness.

3. And the sons of Israel said to them, who will give? we might have died by the hand of JEHOVAH in the land of Egypt, when we sat at the flesh-pot, when we did eat bread to satiety; because ye have brought us forth to this wilderness, to slay all this congregation with hunger.

4. And JEHOVAH said to Moses, behold I make it rain for you

bread from heaven, and the people shall go forth, and shall gather the Word of a day in its day, to the intent that I may try them, whether they walk in My law or not.

5. And it shall be on the sixth day, and let them prepare what they have brought, and it shall be double above what they gather day by day.

6. And Moses and Aaron said to all the sons of Israel, in the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt.

7. And in the morning and ye shall see the glory of Jehovah, in his hearing your murmurings against Jehovah, and what are we that ye murmur against us?

8. And Moses said, in Jehovah giving you in the evening flesh to eat, and bread in the morning to satisfy; in Jehovah hearing your murmurings, with which ye murmur against Him; what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said to Aaron, say to all the company of the sons of Israel, approach ye before Jehovah, because He hath heard your murmurings.

10. And it came to pass that Aaron spake to all the company of the sons of Israel, and they looked back to the wilderness, and behold the glory of Jehovah was seen in the cloud.

11. And Jehovah spake to Moses, saying,

12. I have heard the murmurings of the sons of Israel; speak to them, saying, between the evenings ye shall eat flesh, and in the morning ye shall be satisfied with bread, and ye shall know that I Jehovah am your God.

13. And it came to pass in the evening, and selav* came up, and covered the camp; and in the morning there was the position of dew round about the camp.

14. And the position of dew went up, and behold on the faces of the wilderness a small round thing, small as the hoar-frost on the earth.

15. And the sons of Israel saw, and they said a man to his brother, this is manna, because they knew not what it [was]; and Moses said to them, this is the bread, which Jehovah hath given you to eat.

16. This is the Word which Jehovah commanded, gather ye of it, every one for the mouth of his eating, an omer for a head, the number of your souls, take ye every one for him who is in his tent.

17. And the sons of Israel did so, and gathered with reference to the numerous and to the few.

* In our English version, the original Hebrew term שלו in this passage is rendered *quails;* but as it is doubtful what kind of bird is here meant by שלו, we shall follow our author's example by giving the original term without any translation, and calling it *selav,* only noting that from what the author says on the subject it is manifest that *selav* means *a bird from the sea,* or *sea-fowl.*

18. And they measured with an omer, and it did not make what was superfluous to the numerous, and there was not wanting to the few; they gathered every one to the mouth of his eating.

19. And Moses said to them, let not any one make a residue of it till the morning.

20. And they hearkened not to Moses, and the men [viri] made a residue of it until the morning, and it wormed worms, and grew putrid; and Moses was hot upon them.

21. And they gathered it morning [by] morning, every one according to the mouth of his eating, and the sun grew hot, and it melted.

22. And it came to pass on the sixth day they gathered bread twofold, two omers for one; and all the princes of the company came and told Moses.

23. And he said to them, this is what JEHOVAH spake, [it is] a rest, a holy sabbath to JEHOVAH to-morrow, what ye will bake bake, and what ye will seethe seethe, and all the overplus store ye up this for yourselves for keeping till the morning.

24. And they stored it up to the morning, as Moses commanded, and it did not grow putrid, and there was not a worm in it.

25. And Moses said, eat ye it to-day, because to-day is a sabbath to JEHOVAH, to-day ye shall not find it in the field.

26. Six days ye shall gather it, and on the seventh day is the sabbath, in it there shall be none.

27. And it came to pass on the seventh day they went out from the people to gather, and they did not find.

28. And JEHOVAH said to Moses, how long do ye refuse to keep My precepts and My laws.

29. See, because JEHOVAH hath given you the sabbath, therefore He gives you on the sixth day the bread of two days; rest ye every one under himself, let not any one go forth from his place on the seventh day.

30. And the people they rested on the seventh day.

31. And the house of Israel called the name thereof manna, and it was as coriander seed white, and its taste [was] as of a cake in honey.

32. And Moses said, this is the Word which JEHOVAH hath commanded, fill an omer of it for keeping to your generations, to the intent that they may see the bread, with which I have fed you in the wilderness, in my bringing you forth out of the land of Egypt.

33. And Moses said to Aaron, take one urn, and put [give] therein the fulness of an omer of manna, and store it up before JEHOVAH, for keeping to your generations.

34. As JEHOVAH commanded Moses, and Aaron stored it up before the testimony for keeping.

35. And the sons of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came to the border of the land of Canaan.

36. And an omer it is the tenth part of an ephah.

THE CONTENTS.

8395. THE subject treated of in the preceding chapter was concerning the second temptation of those who were of the Spiritual Church, which was from this source, that truth was apperceived undelightful: the subject treated of in this chapter in the internal sense is concerning a third temptation, which is from this source, that there is a defect of good; by the defect of bread and of flesh, at which the sons of Israel murmured, is signified a defect of good: consolation after temptation is signified and described by the manna which they received, and by the selav; manna is spiritual good. That this was given to them by the Lord continually, and without any care and aid of theirs, is signified by their receiving the manna daily, and by worms breeding in it if they gathered more.

THE INTERNAL SENSE.

8396. VERSE 1. *And they journeyed from Elim, and all the company of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day, the second month to their going forth from the land of Egypt.* And they journeyed from Elim, signifies what is successive: and all the company of the sons of Israel came to the wilderness of Sin, signifies to another state of temptation: which is between Elim and Sinai, signifies what is continuous and its quality: on the fifteenth day, the second month, signifies state respectively: to their going forth from the land of Egypt, signifies to their state when they were first liberated from infestations

8397. "And they journeyed from Elim"—that hereby is signified what is successive, appears from the signification of journeying, as denoting what is successive and continuous, see n. 4375, 4554, 4585, 5997, 8181, 8345; and from the signification of Elim as denoting a state of consolation after temptation, see n. 8367; hence by their journeying from Elim is signified what is successive of life as to states of temptations; for they who are of the Spiritual Church, when they undergo temptations,

are led from one temptation into another; this successivity is what is here signified by journeying: the reason why journeying signifies what is successive of life, is, because as there are no times in the other life, there are no spaces, but instead thereof states, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381; consequently by motions are not signified motions, nor by journeyings journeyings, but changes and successions of states.

8398. "And all the company of the sons of Israel came to the wilderness of Sin"—that hereby is signified to another state of temptation, appears from the signification of coming, as denoting a station of what is successive which is signified by journeying, n. 6397; and from the signification of the company of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 7843; and from the signification of wilderness, as denoting a state of undergoing temptations, see n. 8098; and from the signification of Sin, as denoting the quality of that state, for names include all the quality of the state of the thing treated of, as has been abundantly shown above. From the temptation which is signified by murmuring on account of a defect of bread and flesh, and from the consolation afterwards which is signified by the manna and selav, it may be manifest what Sin signifies, viz. the good which is from truth; hence Sin which was a city of Egypt, from which the wilderness of Sin took its name, in the opposite sense signifies evil which is from the false, in Ezekiel, "I will pour forth my wrath *upon Sin* the strength of Egypt, and I will cut off the multitude of No; and I will give fire in Egypt, *Sin shall grieve by grieving*, and No shall be to be rent asunder, and Noph for enemies daily; the young men of Aven and Bi-Pesech shall fall by the sword, and they shall go away into captivity; and in Tehnapehes the day shall be darkened, when I shall break there the yokes of Egypt," xxx. 15, 16, 17, 18; the subject here treated of is concerning those who are in scientifics, and thence hatch falses from which come evils; Egypt is the scientific principle; Sin is the evil which is from the false, and No is the false from which comes evil; that a deeper sense lies concealed in this passage than what is extant in the letter, may be manifest to every one from this consideration alone, that the Word is divine, and unless a deeper sense was in it, there would scarce be any sense which could be apprehended, still less a sense containing what is holy; hence it is very manifest, that names in the Word denote things, and that from them results a common [or general] sense, which is worthy of the Word that is from Jehovah. He who acknowledges the Word to be divine cannot in any wise deny this, if so be he is willing to think from reason, or to form conclusions from an understanding in any degree illustrated.

8399. "Which is between Elim and Sinai"—that hereby is

signified what is continuous and its quality, appears from the signification of Elim, and from the signification of Sinai, from which it is plain what this intermediate signifies; for Elim, from the fountains and palms which were there, signifies the truth and good which are of consolation after temptation, see the last verse of the preceding chapter; and Sinai, from the law which was there promulgated, signifies good and the truth thence derived; hence the continuous and the quality which is signified by Sin, is the good which is from truth. The good which is from truth, is the good which appertains to the spiritual man before regeneration, for he then does good from truth, that is, because it is so commanded, consequently from obedience; but the good from which truth is derived, is the good which appertains to the spiritual man after regeneration, for he then does good from affection: the former good is signified by Sin, the latter by Sinai.

8400. "On the fifteenth day the second month"—that hereby is signified state respectively, appears from the signification of the number fifteen, from the signification of day, and from the signification of month; by month is signified the end of a former state, and the beginning of a following one, thus a new state, n. 3814; by day is signified state in general, n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680; and by fifteenth is signified what is new, for by fourteen, or two weeks, is signified an entire period, or a state from beginning to its end. n. 728, 2044, 3845; hence by fifteen is signified what is new, in the present case what is new of life, which is signified by the manna which they received from heaven; for manna is the good of truth, which is the life of the spiritual man; for the like is signified by fifteen, as by eight, inasmuch as the eighth day is the first day of a following week; that eighth denotes every beginning, thus what is new distinct from what was before, see n. 2044, 2866; and that all numbers in the Word signify things, see n. 482, 587, 475, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.

8401. "To their going forth from the land of Egypt"—that hereby is signified to their state when they were first liberated from infestations, appears from the signification of going forth and being brought forth, as denoting to be liberated, see frequently above; and from the signification of the land of Egypt, as denoting infestations from those who are in evil and the falses thence derived, see n. 7278.

8402. Verses 2, 3. *And all the company of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said to them, who will give, we might have died by the hand of Jehovah in the land of Egypt, when we sat at the flesh-pot, when we did eat bread to satiety; because*

ye have brought us forth to this wilderness, to slay all this congregation with hunger. And all the company of the sons of Israel murmured, signifies a feeling of pain and complaint thence derived by reason of the grievousness of temptation: against Moses and against Aaron, signifies Divine Truth: in the wilderness, signifies a state of temptation: and the sons of Israel said to them, signifies thought grounded in anxiety: who will give, we might have died by the hand of Jehovah in the land of Egypt, signifies that it would have been better that they had been left by the Lord when they were in a state of infestations: when we sat at the flesh-pot, signifies a life at pleasure, and as they lusted: when we did eat bread to satiety, signifies that thus they enjoyed the good of pleasures as much as they were willing to do: because ye have brought us forth, signifies that after they were liberated: to this wilderness, signifies a state of temptations: to slay all this congregation with hunger, signifies that they were expiring from a defect of delight and of good.

8403. "And all the company of the sons of Israel murmured"—that hereby is signified a feeling of pain and complaint by reason of the grievousness of temptation, appears from the signification of murmuring, as denoting the feeling of pain from the bitterness of temptation, and denoting complaint, see n. 8351; the company of the sons of Israel are those who are of the Spiritual Church, as above, n. 8398. The subject here treated of is concerning a third temptation, which is on account of a defect of delight and of good, which temptation succeeds the former in a series, the former being on account of a defect of truth. They who have not been instructed concerning the regeneration of man, suppose that man can be regenerated without temptation, and some that he is regenerated when he has undergone one temptation; but it is to be noted, that without temptation no one is regenerated, and that several temptations succeed one after another; the reason is, because regeneration is effected for an end, that the life of the old man may die, and the new life which is celestial may be insinuated; hence it may be manifest, that at all events there must be combat, for the life of the old man resists, nor is it willing to be extinguished, and the life of the new man cannot enter, unless where the life of the old is extinct; hence it is evident, that there is combat on both sides, and ardent [combat], because for life. He who thinks from an illustrated rational principle, may hence see and perceive, that man cannot be regenerated without combat, that is, without spiritual temptations; and further, that he is not regenerated by one temptation, but by several; for there are very many kinds of evil which constituted the delight of the former life, that is, the old life; all those evils cannot be subdued at once and together, for they inhere pertinacious-

ly, inasmuch as they were rooted in the parents from many ages backwards, and hence are innate in man, and confirmed by actual evils of himself from infancy; all these evils are diametrically opposite to celestial good, which is to be insinuated, and which is to constitute new life.

8404. "Against Moses and against Aaron"—that hereby is signified Divine Truth, appears from the representation of Moses, as denoting Divine Truth proceeding immediately from the Lord, thus internal [truth]; and from the representation of Aaron, as denoting truth mediately proceeding from the Lord, thus external [truth], see n. 7009, 7089, 7382.

8405. "In the wilderness"—that hereby is signified a state of temptation, appears from the signification of a wilderness, as denoting a state of undergoing temptations, see n. 6828, 8098.

8406. "And the sons of Israel said to them"—that hereby is signified thought from anxiety, appears from the signification of saying, when concerning such things which affect the mind, as denoting thought, as also, n. 3395, 7094, 7244, 7937; that it is from anxiety is evident, because in temptation.

8407. "Who will give, we might have died by the hand of Jehovah in the land of Egypt"—that hereby is signified that it would have been better that they had been left by the Lord when they were in a state of infestations, appears from the signification of who will give, as denoting that it would have been better, or would have been preferable; and from the signification of dying by the hand of Jehovah, as denoting that they were left by the Lord; by dying in the spiritual sense is signified to be in evils and the falses thence derived, consequently in damnation, see n. 5407, 6119, 7494; and when it is said to die by the hand of Jehovah, it denotes to be left by the Lord, for they who are left by Him, that is, who leave Him, rush into evils and the falses thence derived, and thereby into damnation; that Jehovah in the Word is the Lord, has been shown before in several passages; and from the signification of the land of Egypt, as denoting a state of infestation, see above, n. 8401. That they who were of the Spiritual Church, who are represented by the sons of Israel, before that they were liberated by the Lord, were infested by those who were in falses derived from evil, who are represented by Pharaoh and the Egyptians, see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321.

8408. "When we sat at the flesh-pot"—that hereby is signified a life at pleasure, and as they lusted, appears from the signification of a pot, as denoting what is continent of good, and in the opposite sense what is continent of evil, of which we shall speak presently; and from the signification of flesh, as denoting a celestial proprium, thus good, and in the opposite

sense the proprium of man, thus evil, of which also we shall speak presently; and inasmuch as by flesh is signified the proprium, so by sitting at the flesh-pot is signified a life at pleasure, and as is lusted after, for this life is the life of the proprium. The reason why a pot denotes what is continent of good, and in the opposite sense what is continent of evil, is because by the flesh which is boiled in it, is signified good, and in the opposite sense evil. Inasmuch as a pot has this signification, therefore by it is also signified the corporeal or natural principle of man, because these principles are the continents of good or of evil; hence in the universal sense by it is signified a man, and in a still more universal sense a people or city, and in such case flesh signifies the good or evil therein; as in Ezekiel, "The men who think iniquity, and consult the counsel of wickedness in this city, saying, it is not near, *it is the pot, we the flesh;* wherefore thus saith the Lord Jehovah, your thrust-through, whom ye have set in the midst thereof, *these are the flesh, but itself the pot*," xi. 3, 7, where pot denotes the city or the people there, and flesh denotes evil, for the thrust-through, who are called flesh, are those with whom good and truth are extinct, see n. 4503. Again, "Parabolize a parable against the house of rebellion, and say to them, thus saith the Lord Jehovih, *set on a pot, set on*, and also pour the pieces *into it, every good piece, the thigh and the shoulder*, fill it with the choice of bones; the Lord Jehovih saith, *Wo to the city of bloods, to the pot*, whose scum is in it, and whose scum hath not gone forth out of it," xxiv. 3, 4, 5, 6, where pot denotes a city or the people there, in which is the evil of the profanation of good; the good, which is the flesh there, is the thigh and the shoulder, the evil is the scum thence derived, the profanation of good is the remaining scum, therefore also it is called the city of bloods. And in Jeremiah, "Jehovah said to Jeremiah, what dost thou see, I said, I see *a pot puffed up*, whose face is towards the north; then said Jehovah, from the north shall evil be opened upon all the inhabitants of the earth," i. 11, 12, 13, 14, where a pot puffed up denotes a people seized upon by falses; the north denotes the sensual and corporeal principle of man, from which evil bubbles forth; the subject treated of in this passage is concerning the end of the church, when the external principle, consequently the sensual and corporeal principle, and therewith the false and evil, bear rule, for the church of the Lord goes successively from internal to external, and then expires. And in Zechariah, "In that day there shall be on the bells of the horses holiness to Jehovah, *and the pots in the house of Jehovah* shall be as bowls before the altar; *and every pot in Jerusalem and Judah* shall be holiness to Jehovah Zebaoth, and all that sacrifice shall come, and shall take *of them and shall boil therein*," xiv. 20, 21; the subject here

treated of is concerning the salvation of the faithful, the faithful are pots, so called from the reception of good from the Lord, hence the pot is called holiness to Jehovah; the bells of the horses, upon which is holiness, are the truths corresponding to good. Inasmuch as pots are the recipients and continents of good, therefore also *they* with the rest of the vessels of the altar *were made of brass*, Exod. xxxviii. 3, for brass signifies the good of the natural principle, see n. 425, 1551. Also by pot is signified doctrine, in consequence of its containing the good and truth of the church; doctrine is signified by the pot in which pottage was boiled for the sons of the prophets at the command of Elisha, concerning which it is thus written in the second book of the Kings, "Elisha returned to Gilgal, when there was a famine in the land, when the sons of the prophets sat before him; he said to his boy, *set on a great pot*, and boil pottage for the sons of the prophets. One went forth into the field to gather herbs, and found a vine of the field, and gathered from it wild gourds of the field, *and it fell into the pot of pottage*. When they did eat of the pottage, they cried, *Death is in the pot*, O man of God. But he said, that *they should take fine flour, which he cast into the pot*, and said, pour out for the people, and let them eat, *then there was no evil thing in the pot*," iv. 38 to 42; it is to be noted that all Divine miracles involve such things as are of the Lord's kingdom and church, n. 7337, 8364, and that Elisha represents the Word of the Lord, n. 2762, and prophets represent doctrines thence derived, n. 2734, 7269; hence it is evident what of the church was represented by this miracle, viz. that falsified good of the church becomes good by truth from the Word; the famine is the defect of the knowledges of truth and good, the pot is doctrine, the pottage is the good of the external rituals of the Jewish Church, the wild gourds from the vine of the field is falsification, the fine flour is truth from the Word, n. 2177, whereby that falsified thing, which is death in the pot, becomes good. The reason why pots signify the continents of good is, because they were amongst vessels for use, in which food was prepared, and by food and all its kinds are signified such things as nourished the soul, thus the affections of good and truth, see n. 681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5915.

8409. Flesh signifies the proprium in each sense, in the supreme sense the Divine Proprium of the Lord, which is His Divine Human [principle], thus the good of His love towards the universal human race; hence flesh in the sense which respects man, denotes the proprium vivified by the proprium of the Lord, that is, the proprium of the Lord appertaining to man, thus the good of love to Him; concerning the signification of flesh in this sense, see n. 3813, 7850; but in the opposite sense flesh denotes the proprium of man, thus the evil of

self-love, and hence the lusts of that love, or concupiscences, n. 999, 3813; that the proprium of man is nothing but evil, see n. 210, 215, 694, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 5660, 5786. That flesh denotes the proprium of man, thus evil of every kind, is further manifest from the following passages, "*I will feed thine oppressors with their flesh*, and they shall be drunken with their blood as with new wine," Isaiah xlix. 26, where to feed with flesh denotes to gorge with their own evil. And in Jeremiah, "Cursed is the man [vir] who confideth in man [homo], *and maketh flesh his arm*, but his heart departeth from Jehovah," xvii. 5, where to make flesh his arm denotes to confide in his own proper power; hence *to eat the flesh of his arm* denotes to confide in himself, Isaiah ix. 20. And in Isaiah, "The Egyptian is man and not God, *and his horses are flesh and not spirit*," xxxi. 3; the horses of Egypt denotes scientifics grounded in a perverted intellectual principle, n. 6125, flesh denotes what is dead, spirit what is alive; hence the sons of Egypt are said to be *great in flesh*, Ezek. xvi. 26; what is dead is so called from evil, for spiritual death is from evil, and what is alive is so called from good, for spiritual life is from good. Hence it is that flesh and spirit in the Word are opposed to each other, as in John, "*That which is born of the flesh is flesh*, and that which is born *of the spirit is spirit*," iii. 6. Again, "It is the *spirit* which vivifies, *the flesh profiteth nothing*, the words which I speak unto you, are *spirit* and are life," vi. 63. And in the book of Genesis, "Jehovah said, *My spirit* shall not for ever reprove man, *because that he* [*is*] *flesh*," vi. 3, where flesh denotes the proprium of man. In like manner in Matthew, "Jesus said, blessed art thou Simon, son of Jona, because *flesh and blood* hath not revealed [it] unto thee, but My Father who is in the heavens," xvi. 17. And in John, "As many as received, to them gave He power, that they might be the sons of God, to them that believe in His name, who were born not of bloods, *nor of the will of the flesh, nor of the will of man* [vir], but of God," i. 12, 13, the will of the flesh denotes the voluntary proprium, the will of the man denotes the intellectual proprium; the sons of God denote the regenerate, and they who are regenerated are all vivified by the proprium of the Lord, which is the Lord's flesh and body, and is Divine Good Itself. Inasmuch as flesh in the opposite sense denotes the proprium of man, thus evil, it also denotes concupiscence, for the life of the flesh, which is the proper [life] of the body, is nothing but the pleasure of the senses, the delight of appetites, and concupiscence; that flesh denotes concupiscence is manifest from the following passage in Moses, "The rabble, which was in the midst of the people, *lusted concupiscence*, whence the sons of Israel iterated* and wept, and said,

* We have here followed our author in a literal rendering of the original He-

Who will feed us with flesh, now our soul is dry, there is not any thing which our eyes [may look to] but to manna. And Jehovah said to Moses, Thou shalt say to the people, sanctify yourselves on the morrow, *that ye may eat flesh ;* for ye have wept in the ears of Jehovah, saying, *Who shall feed us with flesh*, because it was better for us in Egypt; *Jehovah will give you flesh to eat ;* for a month of days, until it come out from your nose, and be loathsome to you. *The flesh was yet between their teeth*, before it was swallowed, when the anger of Jehovah burned into the people, and Jehovah smote the people with an exceeding great plague ; *whence he called the name of that place the sepulchres of concupiscence*, because there they buried the people *that lusted*," Num. xi. 4, 6, 18, 20, 33, 34. From these passages it is now evident, what is signified by sitting at the flesh-pot in the land of Egypt, viz. that it signifies a life at pleasure, and as they lusted, thus the life of the proprium.

8410. "When we did eat bread to satiety"—that hereby is signified that thus they enjoyed the good of pleasures as much as they willed, appears from the signification of eating, as denoting appropriation, see n. 3168, 3513, 3596, 4745, and also enjoyment, n. 7849; and from the signification of bread, as denoting the good of celestial life, and in the opposite sense the good of natural life separate from celestial, thus the good of pleasures. For by bread in the spiritual sense is meant the primary [thing or principle] which nourishes the soul and preserves its spiritual life ; that this is the good of love, is manifest from the life of heaven, which consists solely of that good ; but in the opposite sense by bread is meant the primary [thing or principle] which nourishes those who are in hell, and sustains their life ; that this is the evil of the love of self and of the world, is manifest from the life of hell, which consists solely in that [evil] ; that evil is to them good, for nothing is more delightful and sweeter to them ; this is here meant by the good of pleasures ; and from the signification of the expression to satiety, as denoting as much as they willed, for the will is what is satiated with good with the good, and with evil with the evil.

8411. "Because thou hast brought us forth"—that hereby is signified that after they were liberated, appears from the signification of bringing forth, in this case from the land of Egypt, as denoting to liberate, viz. from a state of infestations.

8412. "To this wilderness"—that hereby is signified a state of temptations, appears from the signification of a wilderness, as denoting a state of undergoing temptations, see n. 8098.

8413. "To slay all this congregation with hunger"—that

brew, by *iterated* and *wept*, which is a Hebrew mode of expression to denote that they wept *repeatedly*.

hereby is signified that from a defect of delight and of good they were expiring, appears from the signification of slaying, as denoting to deprive of life, in this case which is from delight and good, for in these the life of man consists, see n. 3607, 6767; and from the signification of congregation, as denoting those who are of the Spiritual Church, see n. 7843; and from the signification of hunger [or famine], as denoting a defect of good, see n. 5893, in this case of the good of pleasures, which is signified by bread, n. 8409, for when that which nourishes spiritual life, or the life of the spirit, is taken away, there is occasioned hunger [or famine]. It may be expedient briefly to say how the case herein is; when the good of charity is to be insinuated, which makes spiritual life, then the delight of pleasures is removed, which had made natural life; when this delight is removed, then man comes into temptation, for he believes, if he be deprived of the delight of pleasures, that he is deprived of all life, for his natural life consists in that delight or good, as he calls it; but he does not know, that when this [principle] of life is removed, in its place is insinuated by the Lord spiritual delight and good; this good is what is signified by manna; the former good or delight is meant by the flesh and bread in the land of Egypt; and the privation thereof by hunger [or famine]. But it is well to be noted, that man who is regenerated is not deprived of the delight of the pleasures of the body and mind [animus],* for this delight he enjoys fully after regeneration, and more fully than before, but in an inverted ratio; the delight of pleasures before regeneration was the all of his life, but after regeneration the good of charity becomes the all of life, and in this case the delight of pleasures serves for a means and for an ultimate plane, in which spiritual good with its happiness and blessedness terminates. When therefore the order is to be inverted, then the former delight of pleasures expires, and becomes none, and a new [delight] from a spiritual origin is insinuated in its place.

8414. Verses 4, 5. *And Jehovah said to Moses, behold I cause to rain for you bread from heaven, and the people shall go forth, and they shall gather the Word of a day in its day, to the intent that I may try them, whether they walk in My law or not. And it shall be on the sixth day, and let them prepare what they have brought, and it shall be double above what they gather day by day.* And Jehovah said to Moses, signifies consolation from the Lord: Behold I cause to rain for you bread

* It may be proper to call to the reader's recollection, that the ***mind*** (animus) here spoken of by the author, means that ***inferior*** mind in man, which is occupied about worldly sciences and things, and is distinct from the ***superior*** mind called by the author ***mens***, which has for its objects the eternal things of God, His Word and Kingdom. The author therefore would here teach, that the regenerate man is allowed to enter into all the delights arising from the exercise of this ***inferior*** mind, as well as those which flow from the exercise of the ***superior*** one.

from heaven, signifies that celestial good flows in: and the people shall go forth, signifies life thence [derived]: and they shall gather the Word of a day in its day, signifies continually, for necessity: to the intent that I may try them, signifies that hence it will be in exploration: whether they walk in My law or not, signifies whether they can live the life of truth and good: and it shall be on the sixth day, signifies in the end of every state: and let them prepare what they have brought, signifies the arrangement of goods appropriated: and it shall be double above what they gather day by day, signifies that they are to be conjoined.

8415. "And Jehovah said to Moses"—that hereby is signified consolation from the Lord, appears from what follows, for the things which Jehovah said relate to consolation, after temptation; that after temptations there is consolation, see n. 8367, 8370.

8416. "Behold I cause to rain for you bread from heaven"—that hereby is signified that celestial good flows in, appears from the signification of raining, as denoting benediction, see n. 2445; the reason why raining denotes benediction, is because rain descends from heaven, and causes fertility of the earth, as the Divine good and truth from heaven [descends] with man, and causes benediction; hence it may be manifest, that to rain in the proximate sense signifies to flow in, for all good flows in from the Divine [being or principle]; and from the signification of bread, as denoting celestial good, of which we shall speak in what follows.

8417. "And the people shall go forth"—that hereby is signified life thence [derived], appears from the signification of going, as denoting life, see n. 1293, 3335, 4882, 5493, 5606, in like manner to go forth in the present passage, which is to go to gather manna: concerning the signification of going, as denoting life, see also n. 8420.

8418. "And let them gather the Word of a day in its day"—that hereby is signified continually for necessity, appears from the signification of gathering, as denoting to receive, for when to rain signifies influx, namely of good from the Divine [being or principle], then to gather signifies reception, inasmuch as they correspond to each other; and from the signification of Word, as denoting the thing of which it is said, in the present case bread or manna from heaven; and from the signification of a day in its day, as denoting continually for necessity; the reason why it denotes continually is, because they receive daily; that daily denotes continually, see n. 2838; and the reason why it denotes for necessity is, because they were to gather as much as they wanted daily, and no more, viz. for every one an omer.

8419. "To the intent that I may try them"—that hereby

is signified that hence it will be in exploration appears from the signification of trying [or tempting], as here denoting to explore, for it follows, whether they walk in My law or not.

8420. "Whether they walk in My law or not"—that hereby is signified whether they can live the life of truth and good, appears from the signification of walking, as denoting to live, see n. 519, 1794; and from the signification of law, as denoting the Word, see n. 2606, 3382, 6752, and because it denotes the Word, it denotes Divine Truth, n. 7462, thus also the doctrine of good and truth; hence by walking in the law of Jehovah is signified to live the life of truth and good according to doctrine. That to walk in the law denotes to live according to the law, is a thing known to every one, because it is so said in common discourse, hence it may be manifest, that to walk denotes to live, and also that in the expression itself *to walk* there is the signification of the spiritual sense, in like manner as in very many others; this comes from no other source than from the influx of the spiritual world into the ideas of thought, and thus into the expressions, for without that influx who would ever speak of walking instead of living, as walking in the law, in the statutes, in the precepts, in the fear of God; the case is similar in regard to going, as denoting to live, see just above, n. 8417, also in regard to journeying, making progress, sojourning; the reason why these expressions denote to live is, because in the spiritual world there are not spaces, but instead thereof states of life, see n. 2625, 2645, 2837, 3356, 3387, 4321, 4882, 5606, 7381.

8421. "And it shall be on the sixth day"—that hereby is signified in the end of every state, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680; and from the signification of the sixth, as denoting the end of state; the reason why the sixth day denotes the end of a state is, because seven days or a week signify an entire period or a full state, see n. 2044, 3845, 6508, whence the day preceding the seventh, or the sixth day, signifies the end of that state; and the day following or the eighth signifies the beginning of the same state, n. 2044, 8400.

8422. "And let them prepare what they have brought"—that hereby is signified the arrangement of goods appropriated, appears from the signification of preparing, when it is said of goods appropriated, as denoting arrangement; and from the signification of what they have brought, when manna is meant, by which is signified good, as denoting the goods which are appropriated; the gathering of manna every day signifies the reception of good, and the eating thereof signifies appropriation, hence to prepare what they have brought signifies the arrangement of good appropriated; this arrangement is effected

by the Lord in the end of every state, which is signified by the sixth day; conjunction follows that arrangement, which [conjunction] is signified by the seventh day.

8423. "And it shall be double above what they gather day by day"—that hereby is signified that they are to be conjoined, appears from the signification of being double, as denoting to be conjoined; the reason why to be conjoined is signified by double is, because two denote conjunction, see n. 1686, 3519, 5194; and from the signification of gathering, as denoting to receive, as above, n. 8418; and from the signification of day by day, or every day, as denoting continually, as also above, n. 8418. The reason why two denote conjunction is, because there are two things to which all things in the universe have relation, viz. good and truth, or what is the same thing, love and faith, for good is of love, and truth is of faith; hence also there are two things appertaining to man which constitute his life, viz. will and understanding; the will appertaining to man was formed to receive good or love, and the understanding to receive truth or faith; the conjunction of those two [principles] is called a marriage, for those two [principles] joined together are circumstanced exactly like conjugial partners, mutually loving each other, conceiving and bringing forth, whence the offspring is called fruit; from these considerations it is now evident, why two or double signify conjunction, for without the conjunction of those two principles it is impossible for any thing to be born or produced. It is allowed to add, that from these considerations it may manifestly appear, that faith without love or charity cannot produce any fruit, but that fruit will be produced from both conjoined.

8424. Verses 6, 7, 8. *And Moses and Aaron said to all the sons of Israel, in the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt. And in the morning and ye shall see the glory of Jehovah, in His hearing your murmurings against Jehovah, and what are we that ye murmur against us? And Moses said, in Jehovah giving you in the evening flesh to eat, and bread in the morning to satisfy; in Jehovah hearing your murmurings, with which ye murmur against Him, what are we? your murmurings are not against us, but against Jehovah.* And Moses and Aaron said to all the sons of Israel, signifies information from Divine Truth: in the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt, signifies that in the end of the former state [shall be] a revelation that they are liberated: and in the morning ye shall see the glory of Jehovah, signifies in the beginning of a new state that the coming of the Lord [will be]: in his hearing your murmurings, signifies that complaints are about to cease: against Jehovah, and what are we that ye murmur against us, signifies that they

[the complaints] were against the Divine [being or principle], not against those who represented it: and Moses said, signifies information: in Jehovah giving you in the evening flesh to eat, signifies that in the end of the state good will be appropriated by delight: and bread in the morning to satisfy, signifies that in the beginning of a new state will be had as much good as they can receive: in Jehovah hearing your murmurings, signifies that thus complaints are about to cease: with which ye murmur against Him, signifies that they were against the Divine [being or principle]: what are we, your murmurings are not against us, signifies that they were not against those who represented the Divine [being or principle]: but against Jehovah, signifies that hereafter they should take heed to themselves.

8425. "And Moses and Aaron said to all the sons of Israel" —that hereby is signified information from Divine Truth, appears from the signification of saying, when concerning those things which are commanded by Jehovah to those who are of the Spiritual Church as denoting information, see also n. 7769, 7793, 7825, 8041; and from the representation of Moses and Aaron, as denoting Divine Truth, Moses what is internal, and Aaron what is external, see n. 7009, 7089, 7382; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

8426. "In the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt"—that hereby is signified that in the end of the former state shall be a revelation that they are liberated, appears from the signification of evening, as denoting the end of a former state, of which we shall speak presently; and from the signification of knowing, as denoting to be revealed, for what Jehovah gives to know, this is called revelation; and from the signification of bringing forth, as denoting to liberate, as heretofore frequently, in the present case from infestations, which are signified by the land of Egypt, n. 7278. The reason why in the evening denotes the end of a former state is, because the changes of state in the other life are as the times of the day in the world, viz. as morning, mid-day, evening and night, or twilight, and again morning. It is to be noted that in the spiritual world there are perpetual changes of state, and that all the inhabitants of that world pass through those changes; the reason is, that they may be continually perfecting, for without changes of states, or without various things continually succeeding each other in order, they who are in the spiritual world are not perfected; the changes of state, which succeed each other in order like the times of the day and the times of the year, never return altogether the same, but varied. The beginning of every state

corresponds with morning in the earth, and also in the Word is sometimes meant by morning; but the end of every state corresponds to evening, and is also sometimes called evening in the Word. When it is morning, they are then in love, when it is mid-day, they are then in light or in truth, but when it is evening, they are then in obscurity as to truths, and in the delight of natural love; this delight is what is signified by selav,* which they received in the evening, and good is what is signified by the manna which they received every morning. From these considerations it may be manifest what the evening signifies, viz. that it signifies the end of the state of the thing which is the subject treated of; hence also it signifies the end of the state of the church. But see what has been before shown concerning the signification of evening, that in the other life there are vicissitudes of states, as in the world there are vicissitudes of times, n. 5672, 5962, 6110; that evening is the end of a former church, and morning the beginning of a new one, n. 2323, 7844; hence that evening and morning denote the coming of the Lord, n. 7844; that in heaven there is evening and twilight before morning, but not night, which is in hell n. 6110.

8427. "And in the morning ye shall see the glory of Jehovah"—that hereby is signified in the beginning of a new state that the coming of the Lord will be, appears from the signification of morning, as denoting the beginning of a new state, see just above, n. 8426; and from the signification of the glory of Jehovah, as denoting presence and coming. The reason why glory denotes the presence and coming of the Lord is, because glory in the supreme sense is the Divine Truth which proceeds from the Lord, and the Divine Truth appears before the eyes of the angels as light and splendor from the sun which is the Lord; that glory is the Divine Truth proceeding from the Lord, see n. 5922, 8267; and that it is the intelligence and wisdom which are from the Divine Truth, n. 4809; and that hence it is the internal sense of the Word, for that sense is the Divine Truth in glory, n. 5922. It is said that in the morning they should see the glory of Jehovah, because the rising of the sun and the light thence derived, which light in heaven illustrates the angelic sight both external and internal, consequently the presence and coming of the Lord, who in heaven is the sun, corresponds to the morning time on earth, and is here signified by morning; this light derived from the sun on such occasion, which light is the Divine Truth proceeding from the Lord, thus the Lord, is glory; from these considerations it is evident, that by glory is signified the presence and coming of the Lord; that these are glory, is also manifest from several passages in

*See Note above, chap. xvi. 13.

the Word, as in Moses, "A cloud covered the mountain, *and the glory of Jehovah abode upon mount Sinai;* and a cloud covered it six days. *The appearance of the glory of Jehovah* was as devouring fire in the top of the mountain before the eyes of the sons of Israel," Exod. xxiv. 15, 16, 17, 18; it is evident that the presence of Jehovah, that is, of the Lord, appearing as a cloud and as fire upon the mountain, is here called the glory of Jehovah. Again, "A cloud covered the tent of the assembly, and *the glory of Jehovah* filled the tabernacle, nor could Moses enter into the tent of the assembly, because the cloud abode upon it, *and the glory of Jehovah filled the tabernacle*," Exod. xl. 34, 35, here also the presence of the Lord appearing as a cloud is called glory. Again, "Moses entered and Aaron into the tent of the assembly, and they went forth and blessed the people, then *the glory of Jehovah appeared towards all the people*," Levit. ix. 23, 24. Again, "*The glory of Jehovah appeared* in the tent of the assembly, before all the sons of Israel," Num. xiv. 10, 11, 12; in like manner chap. xvi. 19; chap. xx. 6. In the first book of the Kings, "The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud, because *the glory of Jehovah filled the house of Jehovah*," viii. 10, 11. And in the Apocalypse, "The temple was filled with smoke, *and with the glory of God and His virtue*, so that no one could enter into the temple," xv. 8. Again, "He showed me a great city, the holy Jerusalem coming down out of heaven from God, *having the glory of God.* The city hath no need of the sun, neither of the moon, to shine in it, *for the glory of God doth illustrate it*, and the Lamb is the candle thereof," Apoc. xxi. 10, 11, 23, where the glory of God manifestly denotes light from the Lord, which is the Divine Truth proceeding from Him, thus the presence of the Lord, for the Lord is present in the truth which is from Himself. That the glory of Jehovah is His presence, is further manifest from Moses, "Moses said to Jehovah, *show me I pray thy glory.* To whom He said, I will cause all My good to pass before thee, and *when My glory shall pass by*, it shall come to pass that I will set thee in a hole of a rock, and I will cover My hand over thee, until I shall have passed by; but where I shall remove My hand, thou shalt see My back parts, and My faces shall not be seen," Exod. xxxiii. 18, to the end; in this passage also the glory of Jehovah manifestly denotes His presence. And in Matthew, "The disciples said to Jesus, *tell us what is the sign of Thy coming;* Jesus said, then shall appear the sign of the Son of Man, *and they shall see the Son of Man coming in the clouds of heaven with virtue and glory*," xxiv. 3, 30. The subject treated of in this passage is concerning the last time of the former church and the first of the new, the Son of Man is the Divine Truth proceeding from

the Lord; the cloud of heaven is the Word in the sense of the letter, virtue and glory is the internal sense, thus the Divine Truth which shall then appear; the coming of the Lord denotes the acknowledgment of Divine Truth by those who are of the new church, and denial by those who are of the old church, see n. 4060 at the end. That the Lord as to Divine Truth is glory, is manifest from Isaiah, "The voice of one crying in the wilderness, prepare ye the way of Jehovah; *the glory of Jehovah shall be revealed*, and all flesh shall see together," xl. 3, 5, speaking of the Lord, who is glory. And in John, "The Word was made flesh, and dwelt in us, *and we saw His glory, the glory* as of the only-begotten of the Father, full of grace and truth," i. 14. Again, "These things said Isaiah, *when he saw His glory*, and spake of Him," xii. 41, where glory denotes the Lord. In like manner in Moses, "I am alive, *and the whole earth shall be filled with the glory of Jehovah*," Num. xiv. 21, where the glory of Jehovah denotes the coming of the Lord, and illustration by the Divine Truth which is from Him. Glory denotes the Divine [principle] of the Lord in Isaiah, "I am Jehovah, this is My name, *and My glory will I not give to another*," xlii. 8. And in Mark, "*When the Son of Man cometh in the glory of his Father*, with the holy angels," viii. 38. And in Luke, "It behoved Christ to suffer these things, *and to enter into His glory*," xxiv. 26. Inasmuch as by the glory of Jehovah is signified the Lord as to Divine Truth, therefore also by glory is signified the Divine Wisdom and Intelligence, which is of the Divine Truth from the Lord. Wisdom and intelligence from the Divine [being or principle] is meant by *glory* in Ezekiel, chap. i. 28; chap. viii. 4; chap. ix. 3; chap. x. 4, 18, 19; chap. xi. 22, 23, which was represented there by a rainbow such as is in a cloud.

8428. "In his hearing your murmurings"—that hereby is signified that complaints were about to cease, appears from the signification of hearing, when said of Jehovah, as denoting to be merciful and to bring aid, thus that complaints would cease; and from the signification of murmurings, as denoting sensations of pain from the bitterness of temptation, and hence complaints, see n. 8351.

8429. "Against Jehovah, and what are we that ye murmur against us"—that hereby is signified that they [the complaints] were against the Divine [principle], not against those who represented it, appears from this consideration, that Jehovah is the Divine [principle], in this case the Divine Truth, which Moses and Aaron represented; and from the signification of murmuring, as denoting complaint, as just above, n. 8428; and whereas it is said that they murmured against Jehovah, and not against Moses and Aaron, thereby is signified that they murmured against Divine Truth, which is represented by Mo-

ses and Aaron, n. 8425, and not against those who represent; wherefore also it is said in the following verse, *what are we*, your murmurings are not against us; for the person which represents the Divine [being or principle], respectively is not any thing; moreover they who murmur against the person which represents, when he speaks from the Divine [being or principle], do not murmur against the person, but against the Divine [being or principle].

8430. "And Moses said"—signifies information as above, n. 8425.

8431. "In Jehovah giving you in the evening flesh to eat"—that hereby is signified that in the end of the state good will be appropriated by delight, appears from the signification of evening, as denoting the end of a state, see above, n. 8426; and from the signification of flesh, as denoting the proprium vivified, or the celestial proprium which man has from the Lord, thus the good of love, see n. 148, 149, 780, 3813, 7850, 8409, but in the present case the good of faith, because it was the flesh of a bird or what is winged, which is called selav; for by what is winged [volatile] is signified the spiritual principle or what is of faith, hence by the flesh thereof is signified such good, in the present case the good of the natural man, or delight. It is to be noted, that by manna is signified the good of the internal or spiritual man, and by selav the good of the external or natural man, which is called delight. That those things are signified is manifest from this consideration, that manna was given in the time of morning, but selav in the time of evening, and by that which is given in the time of morning is signified spiritual good, and by that which is given in the time of evening is signified natural good, or delight; for the state of morning in the other life is when spiritual good, or the good of the internal man, is in clearness, and natural good, or the good of the external man, is in obscurity; but the state of evening is when natural good, or the good of the external man is in clearness, and spiritual good or the good of the internal man is in obscurity. Vicissitudes also thus succeed each other, to the intent that man may be perfected, especially that good may be appropriated to him, which is done in a state of evening by delight.

8432. "And bread in the morning to satisfy"—that hereby is signified that in the beginning of a new state will be had as much good as they can receive, appears from the signification of bread, as denoting the good of love, see n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410, but in the present case the good of truth, which is the good of the Spiritual Church, because by bread is meant manna, of which we shall speak in what follows; and from the signification of morning, as denoting the beginning of a new state, as above,

n. 8427; and from the signification of to satisfy, or to satiety, as denoting as much as they would, see above, n. 8410, in the present case as much as they could receive, for the good which flows in from the Lord is not given as much as they are willing, but as much as they are able to receive; but evil is allowed as much as they are willing.

8433. "In Jehovah hearing your murmurings"—that hereby is signified that thus complaints were about to cease, appears from what was said above, n. 8428, where like words occur.

8434. "With which ye murmur against Him"—that hereby is signified that they [the complaints] were against the Divine [being or principle]: "And what are we, your murmurings are not against us"—that hereby is signified that they were not against those who represented the Divine [being or principle], appears also from what was said above, n. 8429, where like words occur.

8435. "But against Jehovah"—that hereby is signified that hereafter they should take heed to themselves, appears from this consideration, that it is again said that their murmurings are against Jehovah, that is, against the Divine [being or principle]; hence it is, that by those words is now meant, that hereafter they should take heed to themselves of such complaints in temptations.

8436. Verses 9, 10, 11, 12. *And Moses said to Aaron, say to all the company of the sons of Israel, approach before Jehovah, because he hath heard your murmurings. And it came to pass that Aaron spake to all the company of the sons of Israel, and they looked back to the wilderness, and behold the glory of Jehovah was seen in the cloud. And Jehovah spake to Moses, saying, I have heard the murmurings of the sons of Israel, speak to them, saying, between the evenings ye shall eat flesh, and in the morning ye shall be satisfied with bread, and ye shall know that I am Jehovah your God.* And Moses said to Aaron, signifies influx of Divine Truth proceeding immediately from the Lord through Divine Truth which proceeds mediately: say to all the company of the sons of Israel, signifies instruction: approach ye before Jehovah, signifies a state of reception and application to that [state]: because He hath heard your murmurings, signifies by reason of the sensation of pain in temptation that He brings aid: and it came to pass that Aaron spake to all the company of Israel, signifies instruction from the Divine [being or principle] by influx: and they looked back to the wilderness, signifies remembrance of the state of temptation in which they have been: and behold the glory of Jehovah was seen in the cloud, signifies the presence of the Lord in truth accommodated to perception: and Jehovah spake to Moses, saying, signifies the truth which proceeds from the Divine [principle] of the Lord, in which is the

presence of the Lord: I have heard the murmurings of the sons of Israel, signifies that the complaints arising from temptation are about to cease: speak to them, saying, signifies information by influx: between the evenings ye shall eat flesh, signifies that in the end of the state good will be appropriated by delight: and in the morning ye shall be satisfied with bread, signifies that in the beginning of a new state as much good shall be had as they could receive: and ye shall know that I am Jehovah your God, signifies that they may know that the Lord is the only God.

8437. "And Moses said to Aaron"—that hereby is signified the influx of Divine Truth proceeding immediately from the Lord through Divine Truth which proceeds mediately, appears from the signification of saying, when from Divine Truth which proceeds immediately from the Lord, which is represented by Moses, through Divine Truth which proceeds mediately, and is represented by Aaron, as denoting influx; that is to say also denotes to flow in, see n. 5743, 6152, 6291, 7291, 7381, 8222, 8262, and that Moses is the truth which proceeds immediately from the Lord, and Aaron that which proceeds mediately, n. 7009, 7010, 7089, 7382. What is meant by truth proceeding immediately from the Lord, and what by truth proceeding mediately, see n. 7055, 7056, 7058.

8438. "Say to all the company of the sons of Israel"—that hereby is signified instruction, appears from the signification of saying, when from Divine Truth to those who are of the church, concerning what is to be done from Divine command, as denoting instruction, as also n. 7186, 7267, 7304, 7380, 7517, 8127; and from the signification of the company of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 7843.

8439. "Approach ye before Jehovah"—that hereby is signified a state of reception and application to that [state], appears from the signification of approaching before Jehovah, as denoting influx, see n. 8159, and hence also reception, for reception is the reciprocal of influx, since they correspond mutually to each other. So far as man receives Divine Influx, so far he is said to approach before the Divine [being or principle]; approach before Jehovah in the spiritual sense is nothing else, for approach to Him is effected by faith and love, and whereas both faith and love are from Jehovah, that is, the Lord, approach to Him is also the reception of the good and truth flowing in from Him. The reason why it also denotes application is, because reception is not any thing unless there be also application, viz. to use; for the influx from the Divine [being or principle] passes first into the perception, which is of the understanding pertaining to man, thence into the will, and next into act, that is, into good work, which is use, and

there it ceases; when the influx of good and truth from the Lord makes this passage, then good and truth are appropriated to man, for then the influx goes even into the ultimate of order, that is, into the ultimate of nature, whither all Divine influx tends; the man with whom the Divine influx has this process, may be called a way of heaven. From these considerations it may now be manifest, that by approaching before Jehovah is signified a state of reception and application to that [state], in this case a state of reception of the good which is signified by manna, and of the delight which is signified by selav.

8440. "Because He hath heard your murmurings"—that hereby is signified by reason of the sensation of pain in temptation that He may bring aid, appears from the signification of hearing, when said of Jehovah, as denoting to be merciful and to bring aid, hence also to make to cease, see above, n. 8428; and from the signification of murmurings, as denoting the sensation of pain in temptation, and complaint, see n. 8351, 8428, 8433.

8441. "And it came to pass that Aaron spake to all the company of Israel"—that hereby is signified instruction from the Divine [being or principle] by influx, appears from the signification of speaking, when from the Divine [being or principle] by truth mediately proceeding from the Lord, which is represented by Aaron, as denoting instruction by influx, for the Divine Influx with man is into the truth in which he has been instructed; that to speak denotes influx, see n. 2951, 5481, 5797, 7270, 8128; and that it denotes instruction, n. 7226, 7241; and from the representation of Aaron, as denoting truth mediately proceeding from the Lord, see n. 7009, 7382.

8442. "And they looked back to the wilderness"—that hereby is signified remembrance of the state of temptation in which they have been, appears from the signification of looking back to any thing, as denoting thought and reflection, see n. 7341, hence also remembrance, for whosoever thinks and reflects, he remembers; and from the signification of wilderness, as denoting a state of undergoing temptations, see n. 6828, 8098.

8443. "And behold the glory of Jehovah was seen in the cloud"—that hereby is signified the presence of the Lord in truth accommodated to perception, appears from the signification of the glory of Jehovah, as denoting the presence and coming of the Lord, see above, n. 8427; and from the signification of the cloud, as denoting the literal sense of the Word, see preface to chap. xviii. Gen. and n. 4391, 5922, 6343, 6752, 8106, thus truth accommodated to perception, for the Word in the letter is such truth; but the glory which is in the cloud is the Divine Truth which is not so accommodated to per

ception, because it is above the fallacies and appearances of the senses, thus it is also the internal sense of the Word, see preface to chap. xviii. Gen. n. 5922, 8427; the reason why glory is the internal sense of the Word is, because the subject treated of in that sense is concerning the Lord's church and kingdom, and in the supreme sense concerning the Lord Himself, in which sense also it is the veriest Divine Truth itself. Divine Truth is not of one degree, but of several; Divine Truth in the first degree, and also in the second, is what immediately proceeds from the Lord, this is above angelic understanding; but Divine Truth in the third degree is such as is in the inmost or third heaven, this is such that it cannot in the least be apprehended by man; Divine Truth in the fourth degree is such as is in the middle or second heaven, neither is this intelligible to man; but Divine Truth in the fifth degree is such as is in the ultimate or first heaven; this may be perceived in some small measure by man if illustrated, but still it is such, that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas, it produces a faculty of perceiving, and also of believing that it is so; but Divine Truth in the sixth degree is such as pertains to man, accommodated to his perception, thus it is the sense of the letter of the Word; this sense or this truth is represented by a cloud, and the interior truths by glory in the cloud; hence it is that Jehovah, that is, the Lord, so often appeared to Moses and the sons of Israel in a cloud, as Exod. xxiv. 15, 16; chap. xl. 34, 35; 1 Kings viii. 10, 11; Matt. xxiv. 30, and in other places; the appearing of the Lord is by Divine Truth, and also is Divine Truth. That a cloud is truth accommodated to perception, is grounded in representatives in the other life, where the angelic discourse of the superior heavens appears to those who are beneath as light, and also as brightness derived from light; but the discourse of the angels of an inferior heaven appears as a bright cloud, in various form, and in density and rarity according to the quality of truths. From these considerations it may be manifest, that by the glory of Jehovah seen in the cloud, is signified the presence of the Lord in truth accommodated to perception.

8444. "And Jehovah spake to Moses, saying"—that hereby is signified truth which proceeds from the Divine [principle] of the Lord, in which is the presence of the Lord, appears from the signification of speaking, as denoting influx and instruction, as above, n. 8441; and from the representation of Moses, as denoting truth which proceeds from the Divine [principle] of the Lord, see n. 6752, 6771, 6827, 7014, 7010, 7089, 7382: the presence of the Lord in truth from the Divine [being or principle] is signified by Jehovah speaking with Moses out of the cloud, where the glory of Jehovah was seen, for the glory of

Jehovah is the presence of the Lord in the truth which proceeds from Him, n. 8427.

8445. "I have heard the murmurings of the sons of Israel"—that hereby is signified that the complaints arising from temptation were about to cease, see above, n. 8428, 8433, where like words occur.

8446. "Speak to them saying"—that hereby is signified information by influx, appears from the signification of speaking in the historicals of the Word, as denoting information, as n. 8041; and of saying, as denoting influx, n. 6921, 7291, 7381, 8221, 8262.

8447. "Between the evenings ye shall eat flesh"—that hereby is signified that in the end of the state delight will be appropriated, see above, n. 8431, where like words occur.

8448. "And in the morning ye shall be satisfied with bread"—that hereby is signified that in the beginning of a new state will be had good as much as they could receive, see also above, 8432.

8449. "And ye shall know that I am Jehovah your God"—that hereby is signified that they may know that the Lord is the only God, appears from what was said and shown above, n. 7401, 7444, 7544, 7598, 7636.

8450. Verses 13, 14, 15. *And it came to pass in the evening, and selav* came up, and covered the camp; and in the morning was the position of dew about the camp. And the position of dew ceased, and behold upon the faces of the wilderness a small round* [*thing*], *small as the hoar-frost upon the earth. And the sons of Israel saw, and said a man to his brother, this is manna, because they knew not what it was. And Moses said to them, this is the bread which Jehovah hath given you to eat.* And it came to pass in the evening, signifies the end of the state: and selav came up, signifies natural delight productive of good: and covered the camp, signifies that it filled the natural principle of man: and in the morning, signifies the beginning of a new state: was the position of dew about the camp, signifies the truth of peace adjoining itself: and the position of the dew went up, signifies the insinuation of truth: and behold on the faces of the wilderness, signifies the new will principle: a small round [thing], signifies the good of truth in the first formation: small as the hoar-frost on the earth, signifies truth in the form of good consistent and fluent: and the sons of Israel saw, signifies perception: and they said a man to his brother, signifies amazement: this is manna, because they knew not what it was, signifies from what was not known: and Moses said to them, signifies information by truth from the Divine [being or principle]: this is the bread

* See note above, chap. xvi. 13.

which Jehovah hath given you to eat, signifies that this is the good which shall be appropriated and make their life, in the supreme sense, that this is the Lord in you.

8451. "And it came to pass in the evening"—that hereby is signified the end of the state, appears from the signification of evening, as denoting the end of a state, see above, n. 8426.

8452. "And selav came up"—that hereby is signified natural delight productive of good, appears from the signification of selav, as denoting natural delight: the reason why selav denotes natural delight is, because it was a bird of the sea, and by a bird of the sea is signified the natural principle, and by its flesh which was desired, delight, see above, n. 8341; the reason why it denotes also productive of good is, because it was given in the evening; for in the other life when there is a state which corresponds to evening, then the good spirits, and also the angels, are remitted into a state of the natural affections in which they were principled when in the world, consequently into the delights of their natural man; the reason is, that hence may come good, that is, that hence they may be perfected, n. 8426; all are perfected by the implantation of faith and charity in the external or natural man, for unless those principles are there implanted, good and truth cannot flow in from the internal or spiritual man, that is, from the Lord through that man, for there is no reception; and if there be no reception, the influx is at a stand and perishes, yea the internal man is also closed; hence it is evident, that the natural principle must be altogether accommodated, that it may be a receptacle. This is done by delights, for the goods, which are of the natural man, are called delights, because they are made sensible. The reason why selav denotes natural delight is, as was said, because it was a bird of the sea, for it is said that it was fetched from the sea, "A wind went forth from Jehovah, *and fetched selav from the sea*, and let [it] down over the camp," Numb. xi. 31, and by a bird of the sea and its flesh is signified natural delight, and in the opposite sense the delight of concupiscence; this is signified by selav in the following passage in Moses, "The rabble which was in the midst of the people *lusted concupiscence*, and were desirous to have *flesh*, and said, now is our soul dry, nor is there any thing but this manna before our eyes. A wind went forth from Jehovah, *and fetched selav from the sea*, and let [it] down over the camp. The people arose all that day, and all the night, and all the following day, and gathered selav; they who [gathered] the least, gathered ten omers, which they spread forth for themselves, by spreading forth around the camp. The flesh was yet between their teeth, before it was swallowed, when the anger of Jehovah was kindled into the people, and Jehovah smote the people with an exceeding great plague; whence he called the name

of that place *the sepulchres of concupiscence*, because there they buried the people that lusted," Numb. xi. 5, 6, 31, 32, 33, 34, in which passage selav denotes the delight of concupiscence. It is called the delight of concupiscence, when the delight of any corporeal or worldly love has dominion, and occupies the whole man, so as to extinguish the good and truth of faith pertaining to him; this delight is what is described as occasioning their being smitten with a great plague; but the natural delight, which is signified in this chapter by selav, which was given to the people in the evening, is not the delight of concupiscence, but it is the delight of the natural or external man corresponding to the good of the spiritual or internal man; this delight has in it spiritual good, whereas the delight of concupiscence, spoken of Num. xi. has in it infernal evil; each is called delight, and each is also made sensible as delight, but there is the greatest difference between them, for one has heaven in it, the other has hell in it, also one becomes heaven to man, and the other becomes hell to man, when the external is put off. The case herein is like that of two women, who appear in their external form alike beautiful in countenance and agreeable in their manners, but in the internal form they are altogether dissimilar, one for instance is chaste and sound, the other is wanton and rotten, thus one as to her spirit [belongs to] the angels, the other as to her spirit [belongs to] the devils; but their respective qualities do not appear, unless when the external is unfolded, and the internal is revealed. These observations are made to the intent that it may be known what the natural delight is in which is good, which is signified by the selav in this chapter, and what the natural delight is in which is evil, which is signified by the selav in Num. chap. xi.

8453. "And covered the camp"—that hereby is signified that it filled man's natural principle, appears from the signification of covering, as denoting to fill; and from the signification of camp, as denoting goods and truths, see. n. 8193, 8196, in the present case the natural principle, which is the continent, for the natural principle contains goods and truths, and without them it is not alive, nor are the good and truth of the external or natural man any thing without the natural principle. Hence it is that camp, inasmuch as it signifies truths and goods, signifies also the natural principle in which they are.

8454. 'And in the morning"—that hereby is signified the beginning of a new state, appears from the signification of morning, as denoting the beginning of a new state, see n. 8427.

8455. "There was the position of dew about the camp"—that hereby is signified the truth of peace adjoining itself, appears from the signification of dew, as denoting the truth of peace, see n. 3579; the reason why dew denotes the truth of peace is, because in the morning it descends from heaven, and

appears upon plants like attenuated rain, and also has stored up in it something of a sweet and delightful [principle] more than rain has, whereby the grass and the corn of the field are gladdened, and morning is a state of peace, n. 2780. What peace is, may be seen, n. 2780, 3696, 4681, 5662, viz. that it is as the day-dawn on the earth, which gladdens minds [animos] with an universal delight; and the truth of peace is as the light of the day-dawn. This truth, which is called the truth of peace, is the very Divine Truth in heaven from the Lord, and affects universally all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He governs all things, and provides all things, and that He leads to a good end; when man is in the faith of these things, then he is in peace, for then he fears nothing, and no solicitude about things to come renders him unquiet; man comes into this state so far as he comes into love to the Lord. All evil, especially self-confidence, takes away a state of peace. It is believed that an evil person is in peace, when he is in gladness and tranquillity arising from general success in his concerns; but this is not peace, it is the delight and tranquillity of lusts, which counterfeits a state of peace; but this delight, inasmuch as it is opposite to the delight of peace, is turned in the other life into what is undelightful, for such undelightfulness lies concealed inwardly in it; in the other life the exteriors are successively unfolded even to inmost principles, and peace is the inmost in every delight, even in what is undelightful with the man who is in good; so far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness and happiness, the origin whereof is from the Lord Himself. Concerning the state of peace which prevails in heaven, it may be said to be such as cannot be described by any words, neither can it come into the thought and perception of man, so long as he is in the world, by any idea derived from the world; it is above every sense at that time; tranquillity of mind [animus], content, and gladness derived from successes, are respectively nothing, for these affect only external things, whereas peace affects the inmost principles of all, the first substances, and the beginnings of the substances pertaining to man, and hence derives and pours forth itself into what is substantiated and formed from those beginnings, and affects them with pleasantness, and the origins of ideas, consequently the ends of the life of man, with satisfaction and happiness; and thus makes the mind of man a heaven.

8456. "And the position of dew went up"—that hereby is signified the insinuation of truth, appears from the signification of going up, as here denoting to be dissipated and thus not to appear to the sight; and from the signification of dew, as denoting the truth of peace spoken of just above; the position of

this above the manna signifies the insinuation of truth, for the truth of peace is the Divine Truth proceeding from the Lord in heaven, which, inasmuch as it is inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to do the grass or growing corn upon which it falls in the morning; when the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had received life from it comes into view; thus is born the truth of faith; for no truth of doctrine or of the Word becomes truth with man, until it has received life from the Divine [being or principle], and it receives life by the insinuation of the truth which proceeds from the Lord, which is called the truth of peace; this truth is not the truth of faith, but it is the life or soul of the truth of faith, and arranges all things which are in the truth, which is called the truth of faith, into a celestial form, and also afterwards the truths themselves one amongst another. From these considerations it may be manifest, how the case is with the insinuation of truth pertaining to man by the truth of peace. It is also to be noted, that the inferior or exterior things pertaining to the man who is regenerating, receive life from superior or interior things successively, thus the truth of faith [receives life] from the truth of peace, and the truth of peace from the Lord Himself; the insinuation of life from the Lord with those who are regenerating is effected in successive order from Himself, thus through what is inmost, and thereby through interior things to exterior; hence with the regenerate there is an opening [of all things] even from the Lord, but with those who are not regenerated, there is a closing.

8457. "And behold upon the faces of the wilderness"—that hereby is signified a new will principle appears from the signification of a wilderness, as here denoting a new will principle by the insinuation of truth; for a new will principle is formed from good by truth, with the man of the Spiritual Church, and appears with him as conscience, and that this conscience is the conscience of truth, is manifest from what has been before shown concerning the regeneration of the spiritual man. Wilderness properly signifies what is uncultivated and uninhabited, in the spiritual sense it signifies where there is not good and truth, thus also where there is not life, n. 1927, 2708, 3900; wherefore when it is said that the dew appeared upon the face of the wilderness, and beneath the dew manna, by wilderness is signified a new will principle.

8458. "A small round [thing]"—that hereby is signified the good of truth in first formation, appears from the signification of small, as being predicated of truth; and from the signification of round, as being predicated of good; hence small round is predicated of the good of truth. The good of truth is called

the good pertaining to the man of the Spiritual Church, and is not only as to origin, but also as to essence, truth; it appears as truth, but it is made sensible as good, consequently as truth it forms the intellectual principle of the mind, and as good it forms the new will principle; for the intellectual principle is distinguished from the will principle in man by this, that the intellectual principle presents to itself things in a form, and that it may see them as in light, but the will principle is affected by them, that it may be sensible of them at the same time as of delight, thus as of good, and this according to the quality of the form. The reason why small is predicated of truth, and round of good, is derived from the appearances of truth and good in the other life; when truths and goods are presented visible, which is done in the other life manifestly to the eyes of spirits and angels, then truth is presented in a discrete quantity, consequently as much, or as small, according to the quality of the truth; and it is also presented as white; but good is there presented in continuous quantity, thus not as much, or as small; good is also presented as round, which is what is continuous in form; and in respect to color as blue, yellow, and red. The reason why good and truth thus appear, when they are presented visible, is grounded in their difference as to quality, which thus puts itself forth and represents itself in a natural form, when it becomes visible. Hence it is that things, which in the world accede to such forms, signify either truths or goods; for there is nothing given in the universe, which has not relation as to quality either to good or to truth.

8459. "Small as the hoar-frost upon the earth"—that hereby is signified truth in the form of good consistent and fluent, appears from the signification of small, as being predicated of truth, see just above; and from the signification of as hoar-frost, as denoting in the form of good. The good of truth, which is the good of the man of the Spiritual Church, n. 8458, is compared to hoar frost from its being continuous in respect to snow; snow, from being small and white, is predicated of truth, but hoar-frost, from its being continuous, is predicated of truth made good, which is the good of truth. That snow is predicated of truth, is evident from the following passages, "When Jesus was transformed, his raiment became shining, *exceedingly white as snow*," Mark ix. 3. And in Matthew, "The angel at the sepulchre had an appearance like lightning, *and raiment white as snow*," xxviii. 2, 3. And in the Revelations, "I saw in the midst of the seven candlesticks [one] like to the son of man, His head and *hairs were white as white wool, as snow*," Apoc. i. 13, 14. And in Jeremiah, "*The Nazarites were whiter than snow*, they were brighter than milk," Lam. iv. 7. And in David, "Thou shalt expiate me with hyssop

and I shall be made clean, *thou shalt wash me and I shall be made whiter than snow*," Psalm li. 7. And in Daniel, "I saw until the thrones were cast down, and the Ancient of Days sat, *His raiment was as white snow*, and the hair of His head was as clean wool," vii. 9; in these passages snow is predicated of truth from whiteness, to which garments are compared, because garments in the spiritual sense are truths, n. 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918; from these considerations it is evident what is meant by hoar-frost, viz. truth in the form of good. Truth in the form of good is said to be consistent and fluent, because truth is the form of good, and good is the life of that form, and as it were the soul.

8460. "And the sons of Israel saw"—that hereby is signified perception, appears from the signification of seeing, as denoting to understand and perceive, see n. 2150, 2325, 2807, 3764, 4403 to 4421, 4567.

8461. "And they said a man to his brother"—that hereby is signified amazement, appears from this consideration, that saying involves that which follows, in the present case that they were amazed when they saw manna, for they said, *this is manna, because they knew not what this was;* and from the signification of a man to a brother, as denoting mutually, see n. 4725.

8462. "This [is] manna, because they knew not what this [was]"—that hereby is signified from what was not known, viz. amazement, appears from this consideration that *manna* in its own tongue is *what*, thus what is not known. The reason why the bread, which was given to the sons of Israel in the wilderness, was hence called manna is, because that bread signifies the good of charity which is begotten by the truth of faith: this good is altogether unknown to man before regeneration, and it is not even known that such a good exists; for man before regeneration believes, that except the delights of self-love and the love of the world, which he calls goods, there cannot any good be given, which is not from that source, or of such a quality; if any one should say at that time, that there is an interior good, which cannot come to perception, consequently not to the knowledge, so long as the delights of self love and the love of the world have dominion, and that this is the good in which good spirits and angels are principled, amazement is instantly excited as at what is altogether unknown, and as at what is not possible to be given; when yet this good immensely transcends the delights of self-love and the love of the world. That they who are in self-love and the love of the world do not know what charity and faith are, and what it is to do good without recompense, and that this is heaven in man; and that they believe that nothing of joy and life survives, if they are deprived of the delights of those loves, when

yet celestial joy then commences, see n. 8037. From these considerations it is now evident, why manna was called from *what* [*is*] *this*.

8463. "And Moses said to them"—that hereby is signified information by truth from the Divine [being or principle], appears from the signification of saying, as denoting information, as n. 7769, 7793, 7825, 8041; and from the representation of Moses, as denoting truth which is of the law from the Divine [being or principle], see n. 6771, 6827.

8464. "This is the bread which Jehovah hath given you to eat"—that hereby is signified that this is the good which shall be appropriated and make their life, in the supreme sense that this is the Lord in you, appears from the signification of bread, as denoting celestial and spiritual good, and in the supreme sense denoting the Lord, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, in the present case denoting spiritual good, that is, the good of the man of the Spiritual Church, which is the good of truth, see just above, n. 8458; inasmuch as this bread was manna, it follows that by manna is signified that good; which is also plain from the description of it, verse 31 of this chapter, "That it was as coriander seed white, and its taste as of a cake in honey;" and also from the description of it Num. xi., "The manna was as coriander seed, and its appearance as the appearance of bdellium; they ground it in mills, or beat it in a mortar, and boiled it in a kettle, and made cakes of it; its taste was as the taste of the juice of oil," verses 7, 8. From singular the things in this passage it is evident, that manna in the spiritual sense is the good of truth, that is, the good of the Spiritual Church. Hence also it is called the corn of the heavens in David, "He commanded the æthers from above, and opened the doors of the heavens, *and made manna to rain down upon them*, and gave them *the corn of the heavens*," Psalm lxxviii. 23, 24; that corn is the good of truth see n. 5295, 5410; manna also denotes the good of truth, which is given to those who undergo temptations and conquer, in the Revelations, "He who conquereth, *to him will I give to eat of the hidden manna*, and I will give him a white stone," Apoc. ii. 17. That manna in the supreme sense is the Lord in us, appears from the words themselves of the Lord in John, "Your fathers *did eat manna* in the wilderness, and are dead: This is *the bread which came down from heaven*, that whosoever eats thereof may not die: *I am the living bread which came down from heaven;* if any one eats of this bread, he shall live for ever," vi. 49, 50, 51, 58; from these words it is very evident, that by manna in the supreme sense is signified the Lord. The reason is, because manna is the good of truth, and all good is from the Lord, and hence the Lord is in good, and is good itself. That that good

will be appropriated to them, and make their life, is signified by eating, n. 3176, 3513, 3596, 4745; for the good which is from the Lord, makes the life of heaven with man, and afterwards nourishes and supports it.

8465. Verses 16, 17, 18. *This is the Word which Jehovah commanded, gather ye of it every one for the mouth of his eating, an omer for a head, the number of your souls, take ye every one for him who is in his tent. And the sons of Israel did so, and gathered with reference to the numerous and to the few. And they measured with an omer, and it did not make what was superfluous to the numerous, and there was not wanting to the few; they gathered every one to the mouth of his eating.* This is the Word which Jehovah commanded, signifies a command concerning it from the Divine [being or principle]; gather ye of it every one for the mouth of his eating, signifies reception and appropriation according to every one's faculty: an omer for a head, signifies as much as [was sufficient] for every one: the number of your souls, signifies as much as [was sufficient] for all in the society: take ye every one for him who is in his tent, signifies communication with them, and hence common good: and the sons of Israel did so, signifies effect: and they gathered in reference to the numerous and to the few, signifies reception according to the power of every one of the society: and they measured with an omer, signifies the power of the reception of good: and it did not make what was superfluous to the numerous and there was not wanting to the few, signifies that there was a just ratio to every one in particular and common: they gathered every one for the mouth of his eating, signifies reception according to the faculty of every one.

8466. "This is the Word which Jehovah commanded"—that hereby is signified command concerning it from the Divine [being or principle], appears from the signification of a word, as denoting the thing which is treated of; and from the signification of commanding, when by Jehovah, as denoting a command.

8467. "Gather ye of it every one for the mouth of his eating"—that hereby is signified reception and appropriation according to the faculty of every one, appears from the signification of gathering, when it is said of the good of truth which is signified by manna, as denoting to receive; and from the signification of every one for the mouth of his eating, as denoting appropriation according to the faculty of every one; for to eat for the mouth, when food is the subject treated of, is according to the requisite necessity of nourishment, but when it is said of the good of truth, it denotes according to the faculty of reception and appropriation, for by eating in the

spiritual sense is signified to appropriate, n. 3168, 3513, 3596, 4745.

8468. "An omer for a head"—that hereby is signified as much as [is sufficient] for every one, appears from the signification of an omer, as denoting as much as is sufficient, of which we shall speak presently; and from the signification of for a head, as denoting for every one. The reason why an omer denotes as much as is sufficient is, because it was the tenth part of an ephah, as is evident from the last verse of this chapter, and ten signify what is full, n. 3107, hence a tenth part signifies as much as is sufficient, in this case for every one, which is signified by for a head. Omer is mentioned only in this chapter, in other places it is called homer, which was a measure containing ten ephas, and hence signifies what was full; as in Hosea, "I procured a woman, an adulteress, for fifteen of silver, *and an homer of barley, and half an homer* of barley," iii. 2, where by a woman an adulteress is meant the house of Israel, in the spiritual sense the church there, which, that it was procured at a full price, is signified by fifteen of silver, and by an homer of barley; fifteen of silver are predicated of truth, and an homer of barley of good. So in Ezekiel, "Balances of justice, and an ephah of justice, and a bath of justice shall be to you. There shall be one measure of the ephah and bath *to take the tenths of an homer for a bath*, and an ephah shall be for the tenth of an homer. According to the homer shall be thy measure. This is the offering which ye shall offer, the sixth of an ephah of an homer of wheat and of barley. And the ordinance of oil a bath for oil, the tenth part of a bath out of the cor, *ten baths* [*are*] *an homer*, for *ten baths are an homer*," xlv. 10, 11, 13, 14, speaking of the new earth and the new temple, by which is signified the Lord's spiritual kingdom; every one may see, that in that kingdom there will not be an homer, nor an ephah, nor a bath, nor a cor, neither will there be wheat, barley, or oil; hence it is manifest that by those things are signified such things as are in the said kingdom, which, it is evident, are spiritual things, thus things which have relation either to the good which is of charity, or to the truth which is of faith; an homer is predicated of good, because it is the measure of wheat and barley, in like manner an ephah; but a bath is predicated of truth, because it is a measure of wine; and whereas it is also a measure of oil, by which is signified the good of love, it is said that a bath shall be of an homer as an ephah, which denotes in the spiritual sense, that all things in that kingdom shall have relation to good, and also that truth there will be good; and that this latter will be given fully, for by an homer is signified what is full. So in Isaiah, "Many houses shall become a devastation, [which were] great and beautiful, that there shall be no inhabitant,

for ten acres of vineyard shall make one bath, *and the sowing of an homer shall make an ephah*," v. 9, 10, where ten acres denote what is full, and also much, in like manner an homer, but a bath and an ephah denote few, for when ten denote much, a tenth part denotes few. And in Moses, "But if a man shall sanctify to Jehovah of the field of his possession, thy estimation shall be according to the seeding thereof, *the seeding of an homer of barley* for fifty shekels of silver," Levit. xxvii. 16, where the seeding of an homer, and also fifty shekels denote the full of estimation. Inasmuch as an homer signifies what is full, *ten homers* signify too much and superfluous, Num. xi. 32.

8469. "The number of your souls"—that hereby is signified as much as [is sufficient] for all in the society, viz. the good of truth which is signified by manna, appears from the signification of the expression for the number of souls, as denoting as much as is sufficient for all in the society; for when by an homer for a head is signified as much as is sufficient for every one, by for the number of souls is signified as much as [is sufficient] for all in society. The subject here treated of is concerning the good pertaining to those who are of the Lord's spiritual kingdom, which good is signified by manna, and that this will be given as much as shall be sufficient for every one, and as much as is sufficient for the society; for every house of the sons of Israel represented one society in heaven, see n. 7836, 7891, 7996, 7997. With societies in heaven the case is this; every society has a common good distinct from the good of other societies, every one also in this society has a particular good distinct from the good of another in the society; from the distinct goods of those who are in the society, which are thus various, but yet congruous, there is a form, which is called the heavenly form; the universal heaven consists of such forms; those conjunctions are called forms in respect to goods, but societies in respect to persons. These things were represented by the distinctions of the sons of Israel into tribes, families, and houses.

8470. "Take ye every one for him who is in his tent"—that hereby is signified communication with them, and hence a common good, appears from the signification of a tent, as denoting a society as to good; tent here signifies the like with house, for when they sojourned they were in tents. By every one taking for him who was there, is signified communication with them, thus also hence a common good. Inasmuch as what is here said involves those things which exist in the societies in heaven, as was observed just above, n. 8469, it may be expedient to say further how the case is with those societies, that it may hence be known what is meant by communication with those in the society, and with the common good thence de

rived, which things are signified by every one taking for him who is in his tent; every one in a society in heaven communicates his good with all who are in the society, and all of the society communicate with every one, hence exists the good of all in common, that is the common good; this good is communicated with the common good of other societies, whence exists a good still more common, and at length most common. Such is the communication in heaven, and hence it is that they are one, altogether as the organs, members, and viscera in man, which although they are various and dissimilar, nevertheless by such communications present a one. Such communication of goods is only given by love, which is spiritual conjunction; the universal principle forming and arranging all and singular things in order, is the Divine Good of Divine Love from the Lord.

8471. "And the sons of Israel did so"—that hereby is signified effect, appears without explication.

8472. "And gathered with reference to the numerous and to the few"—that hereby is signified reception according to the power of every one of a society, appears from the signification of gathering, as denoting to receive, as above, n. 8467; and from the signification of with reference to the numerous and to the few, as denoting according to the power of every one of a society. How these things are, must be unfolded from the things which exist in the societies in heaven, for manna is heavenly food, and heavenly food is good and truth, and good and truth in heaven is the Lord, because from Him. From these considerations it may be manifest that these things, which were appointed concerning the manna, are such things as exist in the said societies. The case herein is this; the Divine Good, which proceeds from the Lord, is communicated with all in heaven universally and singularly, but in every case according to the power of receiving; for there are who receive little, and there are who receive much; they who receive little are in the borders [or boundaries] of heaven, but they who receive much are in the interiors there. Every one in heaven is in a power of receiving according to the quality and quantity of good acquired in the world. The difference of power is what is signified by the numerous and the few.

8473. "And they measured with an omer"—that hereby is signified the power of the reception of good, appears from the signification of an omer, as denoting as much as is sufficient, see above n. 8468, thus also power.

8474. "And it did not make what was superfluous to the numerous, and there was not wanting to the few"—that hereby is signified that there was a just ratio to every one in particular and in common, appears from the signification of not making what was superfluous, and also of there not being want-

ing, as denoting to use a just ratio; and from the signification of the numerous and the few, as denoting a difference of power, see n. 8472, in the present case according to the power of every one in particular and in common.

8475. "They gathered every one to the mouth of his eating"—that hereby is signified reception according to the faculty of every one, appears from what was said above, n. 8467, where the same words occur.

8476. Verses 19, 20. *And Moses said to them, let not any one make a residue thereof until the morning. And they hearkened not to Moses, and the men* [*viri*] *made a residue of it until the morning, and it wormed worms, and grew putrid, and Moses was hot upon them.* And Moses said to them, signifies exhortation: let not any one make a residue of it until the morning, signifies that they should not be solicitous about acquiring it of themselves: and they hearkened not to Moses, signifies a want of faith, and hence a want of obedience: and the men [viri] made a residue of it until the morning, signifies abuse of Divine Good, that they were willing to procure it of themselves for themselves: and it wormed worms, signifies that hence it was filthy: and grew putrid, signifies that hence it was infernal: and Moses was hot upon them, signifies that hence they averted from themselves Divine Truth.

8477. "And Moses said to them"—that hereby is signified exhortation, appears from the signification of saying, as involving that which follows, in the present case exhortation, lest they should make a residue to the morning; that saying denotes also exhortation, see n. 7098, 8178.

8478. "Let not any one make a residue of it until the morning"—that hereby is signified that they should not be solicitous about acquiring it of themselves, appears from this consideration, that the manna was given every morning, and that worms were born in the residue, by which is signified that the Lord daily provides necessaries, and that thus they ought not to be solicitous about acquiring them of themselves. This is also meant by *daily bread* in the Lord's prayer, and likewise by the Lord's words in Matthew, "Be not solicitous for your soul what ye shall eat or drink, neither for your body what ye shall put on. Why are ye solicitous about raiment, consider the lilies of the field how they grow, they toil not, neither do they spin. Be not ye therefore solicitous, that ye should say, what shall we eat and what shall we drink, or wherewithal shall we be clothed? for all those things the nations seek; doth not your heavenly Father know, that ye have need of all these things? Seek ye first the kingdom of the heavens, and its justice, then shall all these things be added to you. Be ye not therefore solicitous for the morrow, for the morrow shall have care of those things which belong to it," vi. 25 to the end; in

like manner in Luke, chap. xii. 11, 12, 22 to 31. The subject treated of in this and the following verse, in the internal sense, is concerning care for the morrow, and that that care is not only prohibited, but also condemned; that it is prohibited, is signified by this, that they were not to make a residue of the manna to the morning; and that it is condemned, is signified by this, that worms were bred in the residue, and that it grew putrid. He who looks at the subject no farther than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that necessaries are to be expected daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow. It does not mean the care of procuring oneself food and raiment, and also wealth for the time to come, for it is not contrary to order for any one to look forward in providing for himself and his dependants; but they have care for the morrow, who are not content with their own lot, who do not trust to the Divine [being or principle] but themselves, and who look only to worldly and terrestrial things, and not to heavenly; with such there universally prevails solicitude about things to come, a desire of possessing all things, and of ruling over all [men], which is kindled and grows according to increments, and at length above all measure; these grieve if they do not enjoy what they desire, and they are tormented when they lose it; neither is there any consolation for them, for on such occasions they are angry against the Divine [principle], rejecting it together with the all of faith, and cursing themselves; such are they who are under the influence of care for the morrow. It is altogether otherwise with those who trust to the Divine [being or principle]; these, notwithstanding they have care for the morrow, still have it not, for they do not think of the morrow with solicitude, still less with anxiety; they are of an equally composed mind whether they enjoy what they desire, or not, neither do they grieve at its loss, being content with their lot; if they become opulent, they do not set the heart in opulence; if they are exalted to honors, they do not consider themselves as more worthy than others, neither are they made sad if they become poor, nor dejected if their condition be mean; they know that all things succeed for a happy state to eternity with those who put their trust in the Divine [being or principle]; and that the things which befal them in time, are still conducive to that [end]. It is to be noted, that the Divine Providence is universal, that is, in the most singular of all things; and that they who are in the stream of Providence, are conveyed continually to happinesses, whatsoever may be the appearance of the means; and that they are in the stream of Providence, who put their trust in the Divine [being], and attribute

all things to Him; and that they are not in the stream of Providence, who trust themselves alone, and attribute all things to themselves, for they are in the opposite principle, inasmuch as they refuse to allow a Providence to the Divine [being or principle], and claim it to themselves. It is to be noted also, that so far as any one is in the stream of Providence, so far he is in a state of peace; also, so far as any one is in a state of peace grounded in the good of faith, so far he is in the Divine Providence. These alone know and believe, that the Divine Providence of the Lord is in all and singular things, yea in the most singular of all, as may be seen, n. 1919, 4329, 5122, 5904, 6058, 6481, 6482, 6483, 6484, 6485, 6486, 6490, 7004, 7007. And that the Divine Providence regards what is eternal, n. 6491. But they who are in the opposite principle are scarce willing to hear the name of Providence, but refer all and singular things to prudence, and what they do not refer to prudence, they refer to fortune or chance; some to fate, which they do not derive from the Divine [being or principle] but from nature; they call those simple, who do not attribute all things to themselves or to nature. From these considerations it may be further manifest what is the quality of those who have care for the morrow, and what the quality of those who have not care for the morrow.

8479. "And they hearkened not to Moses"—that hereby is signified a want of faith, and hence a want of obedience, appears from the signification of hearing, as denoting to perceive, to have faith, and to obey, see n. 5017, 7216, 8361.

8480. "And the men made a residue of it until the morning"—that hereby is signified abuse of Divine Good, in that they were willing to procure it of themselves for themselves, appears from the signification of making a residue until the morning, as denoting to be solicitous about the acquirement of good of themselves, see above, n. 8478, consequently denoting abuse of Divine Good; it is called abuse when what is alike exists in ultimates, but from a contrary origin. Good exists from a contrary origin, when from man, not from the Lord: for the Lord is good itself, consequently He is the source of all good; the good which is from Him has in it what is Divine, thus it is good from the inmost and from the first esse; but the good which is from man is not good, because man of himself is nothing but evil, hence the good which is from him is in its first essence evil, although in the external form it may appear as good. The case herein is like that of flowers which are painted on a tablet, in comparison with flowers which grow in a garden; these latter flowers are beautiful from inmost principles, for the more interiorly they are opened, the more beautiful they are, but the flowers painted on a tablet are beautiful only in the external form, and as to the internal they are nothing

but clay and a heap of earthly particles lying in confusion; which the Lord also teaches when He says, "Solomon in all his glory was not arrayed like one of the lilies of the field," Matt. vi. 29. Such is the case with good which is from man, and with good which is from the Lord. That those goods differ so much one from the other, cannot be known to man, because he judges from externals; but the angels perceive well whence the good pertaining to man is derived, and hence what is its quality; the angels attendant on man are and as it were dwell in good from the Lord, and they cannot be in good from man, but remove themselves from it as far as possible, for from the inmost principle it is evil; for good from the Lord has heaven in it, it being in image a form of heaven, and having stored up in its inmost principle the Lord Himself, for in all good which proceeds from the Lord there is a resemblance of Himself, and hence a resemblance of heaven; but in the good which is from man there is a resemblance of man, and whereas man of himself is nothing but evil, there is a resemblance of hell; so great is the difference between good from the Lord, and good from man. Good from the Lord pertains to those who love the Lord above all things, and the neighbor as themselves; but good from man pertains to those who love themselves above all things, and despise the neighbor in comparison with themselves. These latter also are they who have care for the morrow, because they put their trust in themselves; but the former are they who have not care for the morrow, because they put their trust in the Lord, on which subject see above, n. 8478. They who put their trust in the Lord, continually receive good from Him, for whatsoever befals them, whether it appear as prosperous or unprosperous, is still good, for as a medium it conduces to their eternal felicity; but they who put their trust in themselves, continually induce evil upon themselves, for whatsoever befals them, although it appears as prosperous and happy, is nevertheless evil, and hence as a medium conduces to their eternal unhappiness. These are the things which are signified by what was commanded that they should make nothing of the manna a residue till the morning, and that the residue wormed worms and grew putrid.

8481. "And it wormed worms"—that hereby is signified that hence it was filthy, appears from the signification of worming worms, as denoting to produce what is filthy, for worms are born from what is filthy and stinking. The false of evil, which is in good derived from the proprium, is compared to a worm, because their effects are similar, each corroding and thereby tormenting. There are two things which make hell, as there are two things which make heaven; the two things which make heaven are good and truth, and the two things which make hell are evil and the false; consequently those two things in heaven

are what make happiness there, and those two things in hell are what make torment there; the torment in hell arising from the false is compared to a worm, and the torment from evil is there compared to fire; so in Isaiah, "As the new heavens and the new earth, which I am about to make, shall stand before Me, so shall stand your seed and your name. At length it shall come to pass from month to month, and from sabbath to its sabbath, and they shall stand before Me: after that they shall go forth, and shall see the carcases of the men that have transgressed against Me, *for their worm shall not die, and their fire shall not be extinguished;* and they shall be a loathing to all flesh," lxvi. 22, 23, 24. In like manner it is said by the Lord in Mark, "*Where their worm shall not die, and the fire shall not be extinguished,*" ix. 44, 46, 48, speaking of Gehennah or hell. The filthiness of the false is compared to a worm also in Moses, "Thou shalt plant and cultivate vineyards, but thou shalt not drink wine, neither shalt thou gather together, *because the worm shall devour it,*" Deut. xxviii. 39, where wine denotes truth derived from good, and in the opposite sense the false derived from evil, n. 6377.

8482. "And grew putrid"—that hereby is signified hence infernal, appears from the signification of growing putrid, as denoting a filthy, infernal [principle]; to grow putrid is here predicated of evil, and worm of the false; for good, when it becomes evil, is as flesh or bread when it grows putrid, and the false derived from that evil is as a worm which is produced therein from putridity.

8483. "And Moses was hot upon them"—that hereby is signified that they averted Divine truth from themselves, appears from the signification of being hot or being angry, when it is said of Moses, by whom is represented Divine Truth, as denoting aversion from it, see n. 5034, 5798; and that that aversion appears as if it pertained to the Lord, but that it pertains to man, n. 5798. In many passages in the Word anger and wrath, yea fury against men, are attributed to Jehovah, when yet there pertains to Jehovah pure love and pure mercy towards man, and not the least of anger; this is said in the Word from the appearance, for when men are against the Divine [being or principle], and hence preclude the influx of love and mercy to themselves, they cast themselves into the evil of punishment, and into hell; this appears as unmercifulness and as revenge from the Divine [being or principle] on account of the evil which they have done, when yet nothing of the sort is in the Divine [being or principle], but it is in the evil itself. But see what has been before shown on this subject, n. 1857, 2447, 6073, 6832, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226, 8227, 8228, 8282. From these considerations it is evident, that by Moses being hot

upon them, is signified that they averted from themselves Divine Truth.

8484. Verses 21, 22, 23, 24. *And they gathered it morning [by] morning, every one according to the mouth of his eating, and the sun grew hot, and it melted. And it came to pass on the sixth day, they gathered bread twofold, two omers for one; and all the princes of the company came, and told Moses. And he said to them, this is what Jehovah spake, [it is] a rest, a holy sabbath to Jehovah to-morrow, what ye will bake bake, and what ye will seethe seethe, and all the overplus store ye up this for yourselves for keeping to the morning. And they stored it up to the morning, as Moses commanded, and it did not grow putrid, and there was not a worm in it.* And they gathered it morning by morning, signifies the reception of good from the Lord continually: every one according to the mouth of his eating, signifies to every one according to the power of appropriation: and the sun grew hot and it melted, signifies that it vanishes according to the degree of increasing concupiscence: and it came to pass on the sixth day, signifies at the end of every state: they gathered bread twofold, signifies conjunction from good received: two omers for one, signifies power on the occasion: and all the princes of the company came, and told Moses, signifies reflection from primary truths: and he said to them, signifies instruction: this is what Jehovah spake, signifies influx from the Divine [being or principle]: [it is] a rest, signifies a state of peace when there is no temptation: a holy sabbath to Jehovah to-morrow, signifies the conjunction of good and truth to eternity: what ye will bake bake, signifies preparation for the conjunction of good: and what ye will seethe seethe, signifies preparation for the conjunction of truth: and all the overplus store ye up this for yourselves for keeping until the morning, signifies the enjoyment of every good and truth in this case as from the proprium: and they stored it up to the morning, signifies enjoyment to come: as Moses commanded, signifies according to instruction from Divine Truth: and it did not grow putrid and a worm was not in it, signifies that there was nothing of defilement in it, because it was appropriated thus from the Lord.

8485. "And they gathered it morning [by] morning"—that hereby is signified the reception of good from the Lord continually, appears from the signification of gathering, viz. manna, as denoting the reception of good, as above, n. 8467, 8472; and from the signification of morning [by] morning or every morning, as denoting continually, for by morning morning is signified every to-morrow, and by to-morrow is signified what is eternal, n. 3998, thus also perpetually and continually.

8486. "Every one according to the mouth of his eating"—

that hereby is signified to every one according to the power of appropriation, appears from what was said above, n. 8467, where like words occur.

8487. "And the sun grew hot and it melted"—that hereby is signified that it vanishes according to the degree of increasing concupiscence, appears from the signification of the sun growing hot, as denoting increasing concupiscence, of which we shall speak presently; and from the signification of melting, as denoting to vanish away. The reason why the sun's growing hot denotes increasing concupiscence is, because the sun in a good sense signifies celestial love, by reason that the Lord is a sun in the other life, and the heat which thence comes is the good of love, and the light the truth of faith; that the Lord is a sun, and that hence is celestial love, see n. 1052, 1521, 1529, 1530, 1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270; hence the sun in the opposite sense is the love of self and the world, and the heat or growing hot from the sun in that sense is concupiscence. It may be expedient briefly to say how the case herein is, that the good of truth, which is signified by manna, vanished according to the degree of increasing concupiscence, which is signified by it melting when the sun grew hot; the good of truth or spiritual good is given indeed to the man of the Spiritual Church, but whereas every delight of the love of self and of the world, which had before constituted their life, extinguishes that good, inasmuch as they are opposite, therefore the pure good of truth cannot long abide with that man, but is tempered from the Lord by the delights of the loves, which had before been [the delights] of his life; for unless that good was so tempered, it would become undelightful to him, and would thereby be loathsome; such is celestial good at first with those who are regenerating. So far therefore as the delights of the love of self and of the world arise, so far the good of celestial love vanishes, for, as was said, they are opposite, so also *vice versa*. Hence it is that in heaven there are vicissitudes of states, to which correspond vicissitudes of times in the world, n. 8426, and that thus by turns they are remitted into the delights of natural pleasures; for without such a change of states the good of celestial love would become as it were dry, and would grow vile, but it is otherwise when tempered by natural delights together or successively. Hence it is, that in the beginning when manna was given to the sons of Israel every morning, selav was also given in the evening; for by selav is signified natural delight, and also the delight of concupiscence, n. 8452. But it is to be noted that the concupiscences, into which they who are in heaven are remitted, when it is evening with them, are not concupiscences which are opposite to celestial good, but are concupiscences which in some

measure agree with that good, for they are the delights of doing good in some abundance, and hence somewhat of glory, in which nevertheless, there is benevolence and a study to serve: they are also the delights of magnificence as to what is handsome and ornamental in house and dress, and several other such like delights. Such are the things which do not destroy the good of celestial love, but still hide it, and at length according to the degree of man's regeneration, become the ultimate planes of celestial love; and in this case they no longer are called concupiscences, but delightsomenesses. That the good of celestial love, unless tempered by such things, becomes as it were dry, and is afterwards loathed as a vile thing, is signified by this, that the sons of Israel, when selav was no longer given them, called the manna dry food, and vile food, on which subject it is thus written in Moses, "The rabble, which was in the midst, lusted lust, whence the sons of Israel also iterated and wept, and said, who will *feed us with flesh, now is our soul dry*, there is not any thing *which our eyes [may look to] but to manna*," Num. xi. 4, 6. Again, "The people spake against God and against Moses; wherefore have ye made us to come up out of Egypt, that we should die in the wilderness, there is not bread, neither water, *already doth our soul loathe this most vile bread*," Num. xxi. 5. And again, "Jehovah *hath afflicted thee*, and hath made thee to hunger, *and hath fed thee with manna*, which thou knowest not, neither did thy fathers know; that He might teach thee, that man doth not live by bread alone, but by every enunciation of the mouth of Jehovah doth man live," Deut. viii. 3. Good pure from falses is signified also by unleavened bread, in like manner as by manna, n. 8058, which bread for a similar reason is called "*The bread of misery*," Deut. xvi. 3. From these considerations it may now be manifest, what is meant by the good of truth vanishing according to the degree of increasing concupiscence, which is signified by the manna melting when the sun grew hot.

8488. "And it came to pass on the sixth day"—that hereby is signified at the end of every state, appears from the signification of the sixth day, as denoting the end of every state, see above n. 8421.

8489. "They gathered bread twofold"—that hereby is signified conjunction from good received, appears from the signification of gathering of manna, as denoting the reception of good; that to gather denotes reception, see n. 8467, 8472, and that manna denotes the good of truth, see n. 8464; and from the signification of twofold, as denoting conjunction, see n. 8423.

8490. "Two omers for one"—that hereby is signified power on the occasion, appears from the signification of an omer, as

denoting as much as is sufficient, and thereby power, see n. 8468, 8473, in the present case as much as is sufficient and power for conjunction; for by the seventh day or sabbath is signified the conjunction of good and truth.

8491. "And all the princes of the assembly came, and told Moses"—that hereby is signified reflection from primary truths, appears from the signification of the princes of the assembly, as denoting primary truths, n. 1482, 2089, 5044; and from the signification of telling, as denoting reflection, see n. 2862, 5508.

8492. "And he said to them"—that hereby is signified instruction, appears from the signification of saying, as involving what follows, in this case instruction, viz. how it was to be done with the gathering of the manna on the day before the sabbath; that to say also denotes instruction, see n. 6879, 6881, 6889, 6891, 7186, 7267, 7304, 7380.

8493. "This is what Jehovah spake"—that hereby is signified influx from the Divine [being or principle], appears from this consideration, that Jehovah or the Lord instructs by influx, and that this is expressed in the historicals of the Word by saying and speaking; that to speak also in other passages denotes influx, see n. 2451, 5481, 5797, 7270, 8128.

8494. "Rest"—that hereby is signified a state of peace, when there is no temptation, appears from the signification of rest, such as was on the days of the sabbath, as being a representative of a state of peace, in which is effected the conjunction of good and truth; but the six foregoing days represented combat and labor, consequently temptations, which precede a state of peace, for after temptations a state of peace is wrought, and in this case the conjunction of good and truth; that the six days, which precede the seventh or the sabbath, signified combat and labor, see n. 720, 737, 900; that after temptations there is tranquillity and peace, n. 3696, 4572, 5246, 6829, 8367, 8370. And that the sabbath is the conjunction of good and truth, will be seen in what now follows.

8495. "A holy sabbath to Jehovah to-morrow"—that hereby is signified the conjunction of good and truth to eternity, appears from the signification of sabbath, as denoting the conjunction of good and truth, of which we shall speak presently; and from the signification of to-morrow, as denoting to eternity, see n. 3998. He who does not know what the sabbath represented, and hence what it signified, must needs be ignorant also, why it was accounted the most holy of all things; but the reason why it was accounted the most holy was, because in the supreme sense it represented the union of the Divine [principle] and of the Divine Human in the Lord, and in the respective sense the conjunction of the Divine Human of the Lord with the human race; hence the sabbath was most holy;

and inasmuch as it represented those things it also represented heaven as to the conjunction of good and truth, which conjunction is called the heavenly marriage. And whereas the conjunction of good and truth is effected from the Lord alone, and nothing of it from man, and whereas it is effected in a state of peace, therefore it was most severely forbidden that man on this occasion should do any work, insomuch that the soul which did it was to be cut off, on which subject it is thus written in Moses, "*Ye shall keep the sabbath, because it is holy to you*, he who profaneth it, by dying shall die; because every one who doeth work in it, *this soul shall be cut off from the midst of his people*," Exod. xxxi. 14. "Therefore he was stoned, who only *gathered wood on that day*." Num. xv. 32 to 37. Therefore also the commandment concerning the sabbath is the third* commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah, Exod. xx. 8; Deut. v. 12. And on this account the sabbath is called an eternal covenant, Exod. xxxi. 16, for by covenant is signified conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804. From these considerations it may now be manifest, what is meant in the internal sense by those things which are said in the following passages concerning the sabbath, as in Isaiah, "Blessed is the man who *keepeth the sabbath*, so as not to profane it. Thus saith Jehovah to the eunuchs, *who keep My sabbaths*, and choose that with which I am delighted, *and take hold of My covenant*, I will give to them in My house, and within My walls, a place and a name, better than sons and daughters, a name of eternity I will give to them, which shall not be cut off. *Whosoever keepeth the sabbath that he may not profane it, and they who take hold of My covenant*, I will introduce them upon the mountain of My holiness, and make them cheerful in the house of My prayer," lvi. 2 to 7; from this passage it is evident, that by those who sanctify the sabbath are meant those who are in conjunction with the Lord; that they shall be in heaven, is signified by a place and a name better than sons and daughters being given them in the house of Jehovah, a name of eternity which shall not be cut off, and by their being introduced upon the mountain of holiness. Again in the same prophet, "*If thou turnest away thy foot from the sabbath*, that thou mayest not do thine own wills in the day of my holiness, *but shalt call the sabbath holy delights honorable to Jehovah*, and shalt honor it, that thou mayest not do thine own ways on the occasion, nor find thine own desire, nor speak a word, then shalt thou be delighted upon Jehovah, and I will feed thee with the heritage of Jacob," lviii. 13, 14, in which passage it is very evident what was represented by

* According to the division in use on the Continent of Europe.

not doing any work on the sabbath day, viz. that they should not act at all from the proprium, but from the Lord; for the angelic state in heaven is, that they do not will and act any thing, and do not even think and speak from themselves, or from their own proprium, their conjunction with the Lord consisting in this; the proprium from which they are not to act, is signified by their not doing their own wills, nor doing their own ways, nor finding their own desire, nor speaking a word; this state with the angels is the celestial state itself, and when they are in it, then they have peace and rest; and also the Lord has rest, for when they are conjoined with Him, there is no longer labor with them, for they are then in the Lord; these things are signified by the words, But shalt call the sabbath holy delights to Jehovah, and they shall be delighted upon Jehovah. The rest of the Lord is signified by His resting on the seventh day after the six days' creation, Gen. ii. 2. Like things are meant by these words in Jeremiah, "If hearing ye will hear Me, *that ye may not introduce a burden through the gates of this city on the sabbath day, and that ye may sanctify the sabbath day, so as not to do in it any work,* then shall there enter through the gates of this city kings and princes, sitting on the throne of David, riding in chariot and horses, themselves and their princes, the man [vir] of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited to eternity," xvii. 24, 25; by work on the sabbath is signified every thing which is from the proprium; the state of those who are not led of the proprium but of the Lord, is described by their entering through the gates of the city kings and princes, sitting on the throne of David, riding in chariot and horses; by kings are signified the truths of faith, by princes the primary things thereof, by sitting on the throne of David, that they are from the Lord, by chariot and horses the doctrinal and intellectual things of faith. It is to be noted, that all things which come from the proprium of man are evil, and that all things which come from the Lord are good; that with those who are led by the Lord, all things flow in, even to the smallest thing of the life both intellectual and voluntary, thus even to all and singular the things of faith and charity, see what has been abundantly shown from experience, n. 2886, 2887, 2888, 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270. That the sabbath was representative of the conjunction of the Lord with the human race, is manifest from Ezekiel, "*I gave them My sabbaths*, that they might be for a sign between Me and between them, to acknowledge that I Jehovah sanctify them," xx. 12; Exod. xxxi. 13. Therefore also it was forbidden to "kindle a fire on the sabbath day," Exod. xxxv. 3, because by a fire was signified every thing which is of life, and

by kindling a fire that which is of life from the proprium. From what has been said it is evident, that the Lord is the Lord of the sabbath, according to his words in Matthew, chap. xii. 1 to 9; and why more cures were performed by the Lord on the sabbath days [than on other days], Matt. xii. 10 to 14; Mark iii. 1 to 9; Luke vi. 6 to 12; chap. xiii. 10 to 18; chap. xiv. 1 to 7; John chap. v. 9 to 19; chap. vii. 22, 23; chap. ix. 14, 16; for the diseases, of which they were healed by the Lord, involved spiritual diseases which are from evil, n. 7337, 8364.

8496. "What ye will bake bake"—that hereby is signified preparation for the conjunction of good; and that by what ye will seethe seethe is signified preparation for the conjunction of truth, appears from the signification of baking, as denoting, because it is effected by fire, preparation for the conjunction of good; and from the signification of seething, as denoting, because it is effected by water, preparation for the conjunction of truth; for by water is signified the truth of faith, n. 2702, 3058, 3424, 4976, 5668, and by fire is signified the good of love, n. 934, 5215, 6314, 6832, 6834, 6849, 7324, 7852. That it denotes preparation for conjunction, is evident, for what was boiled and seethed was prepared for the following day of the sabbath, by which is signified conjunction, as was shown just above; for it was forbidden that they should kindle a fire on the sabbath day, Exod. xxxv. 3, thus they were forbidden to bake or seethe on that day. That baking is said of bread and the meat-offering, which [baking] was done by fire, see Isaiah xliv. 16, 19; 1 Sam. xxviii. 24; Ezek. xlvi. 20; Levit. xx. 21; and that seething is said of flesh, which [seething] was done by water, see Exod. xxix. 31; 1 Sam. ii. 13, 14, 15.

8497. "And all the overplus store ye up this for yourselves for keeping until the morning"—that hereby is signified the enjoyment of all good and truth on the occasion as from the proprium, appears from the signification of storing up the overplus till the morning, as denoting enjoyment on the sabbath day; the reason why it denotes the enjoyment of good and truth is, because the overplus of what was baked and seethed was to be stored up, and because it was then to be eaten, for by baking is signified the preparation of good, and by seething the preparation of truth, as was shown just above, n. 8496, and by eating is signified enjoyment and appropriation, n. 3168, 3513, 3596, 3832, 4745, 7849; and from the signification of for yourselves for keeping, as denoting, as from the proprium. That these things are signified by the above words, is because the good and truth, which flow in from the Lord, are conjoined and as it were appropriated; such is the conjunction of heaven, that is, of those who are in heaven, with the Lord. It is said as from the proprium, because the goods which are of faith and

charity cannot be given to man nor angel so as to be his own proper [goods], for men and angels are only recipients, or forms accommodated to receive life, thus good and truth from the Lord; life itself is from no other source, and inasmuch as life is from the Lord, it cannot be otherwise appropriated, than that it may appear as [man's] own proper [life]. But they who are in the Lord, perceive manifestly that life flows in, consequently good and truth, for these [principles] are of life. The reason why life appears as [man's] own proper [life] is, because the Lord from Divine Love is willing to give and conjoin all His own things to man, and as far as can be effected, does conjoin. This proprium which is given by the Lord, is called the celestial proprium, concerning which see n. 731, 1937, 1947, 2882, 2883, 2891, 3812, 5660.

8498. "And they stored it up to the morning"—that hereby is signified enjoyment to come, appears from what was explained just above, n.8497.

8499. "As Moses commanded"—that hereby is signified according to instruction, appears from the signification of commanding, as denoting instruction; and from the representation of Moses, as denoting Divine Truth, see frequently above.

8500. "And it did not become putrid, and there was no worm in it"—that hereby is signified that nothing filthy was therein, because it was so appropriated from the Divine [being or principle], appears from the signification of becoming putrid, as denoting infernal filthiness, which is predicated of evil, see above, n. 8482; and from the signification of worm, as also denoting infernal filthiness, but which is predicated of the false, see n. 8481; that such filthinesses are in those things which are done from the proprium, but the celestial and Divine things are in those which are done from the Lord, see n. 8478.

8501. Verses 25, 26, 27. *And Moses said, eat ye it to-day, because to-day is a sabbath to Jehovah, to-day it shall not be found in the field. Six days ye shall gather it, and on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, they went out from the people to gather, and they did not find.* And Moses said, signifies information concerning this thing: eat ye it to-day, signifies appropriation to eternity: because to-day is a sabbath to Jehovah, signifies because good is conjoined to truth from the Lord: to-day it shall not be found in the field, signifies that on this occasion good shall no longer be acquired by truth: six days ye shall gather it, signifies the reception of truth before it is conjoined to good: and on the seventh day is the sabbath, signifies that afterwards is conjunction: in it shall be none, signifies that there shall be no longer good by truth: and it came to pass on the seventh day, signifies a state of conjoined good and truth: they went forth from the people to gather and

did not find, signifies that they were willing to acquire, but it was not given.

8502. "And Moses said"—that hereby is signified information concerning this thing, appears from the signification of saying, as involving the things that follow, in this case involving information concerning the manna, that they would not find it on the sabbath day.

8503. "Eat ye it to-day"—that hereby is signified appropriation to eternity, appears from the signification of eating, as denoting appropriation, see n. 3168, 3513, 3596, 4745; and from the signification of to-day, as denoting to eternity, see n. 2838, 3998, 4304, 6165, 6984.

8504. "Because to-day is a sabbath to Jehovah"—that hereby is signified because good is conjoined with truth from the Lord, appears from the signification of sabbath, as denoting the conjunction of good and of truth, see above, n. 8495; and from the signification of to-day, as denoting to eternity, see just above, n. 8503. That Jehovah in the Word is the Lord, has been frequently shown above.

8505. "To-day it shall not be found in the field"—that hereby is signified that good no longer shall be acquired by truth, appears from the signification of not finding, when it is predicated of the good which is by truth, as denoting no longer to acquire; and from the signification of field, as denoting man, in the present case the mind of man in which good is implanted by truth; for man is called a field from this circumstance, that he receives the truths of faith, which are seeds, and produces the fruits of seeds, which are goods. It may be expedient briefly to explain how this case is; man before regeneration acts from truth, but by it good is acquired; for truth in this case becomes good with him, when it becomes of the will, and thereby of the life; but after regeneration he acts from good, and by it truths are procured. That this may be better understood, man before regeneration acts from obedience, but after regeneration from affection; those two states are inverse to each other, for in the former state truth bears rule, but in the latter good bears rule, or in the former state man looks downwards or backwards, but in the latter upwards or forwards. When man is in the latter state, viz. when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows-in into good, and by good leads him; if in this case he was to look back, or was to do good from truth, he would act from his own [proprium], for he who acts from truth, leads himself, but he who acts from good, is led by the Lord. These are the things which are meant by the Lord's words in Matthew, "When ye shall see the abomination of desolation, let not him who is on the house descend to take any thing out of his house; and let not him who is in the field return

back to take his clothes," xxiv. 15, 17, 18. And in Luke, "In that day, whosoever shall be on the house, and his vessels in the house, let him not come down to take them; and whosoever is in the field, in like manner let him not return to the things behind him; remember Lot's wife," xvii. 31, 32. How the case herein is, see what was explained, n. 3652, 5895, 5897, 7923, and what is explained below, n. 8506, 8510. These are the things which in the internal sense are signified by those words, that manna was not to be found in the field on the seventh day; and by their going forth from the people to gather and not finding.

8506. "Six days ye shall gather it"—that hereby is signified the reception of truth before it is conjoined with good, appears from the signification of six days, as denoting states of combat and of labor, see above, n. 8494, in the present case a state of the reception of truth, or a state when good is acquired by truth, see just above, n. 8505, for in this state there is labor and combat; in this state man is let into temptations, which are combats with the evils and falses pertaining to him; and on this occasion the Lord fights for man, and also with him; but after this state, there is a state of conjunction of good and of truth, thus at the time a state of rest also to the Lord; this state is what was represented by rest on the seventh day, or the day of the sabbath; the reason why the Lord on this occasion has rest is, because when good is conjoined with truth, man is in the Lord, and is led by the Lord without labor and combat: this state is what is meant by the other state spoken of just above, n. 8505.

8507. "And on the seventh day is the sabbath"—that hereby is signified that afterwards is conjunction, appears from the signification of the seventh day or the sabbath, as denoting the conjunction of good and truth, see above, n. 8496.

8508. "In it there shall be none"—that hereby is signified that there shall be no longer good by truth, appears from what was explained above, n. 8505.

8509. "And it came to pass on the seventh day"—that hereby is signified a state of conjoined good and truth, appears from the signification of the seventh day or sabbath, as denoting the conjunction of good and truth, as above, n. 8507.

8510. "They went forth from the people to gather and did not find"—that hereby is signified that they were willing to acquire, but it was not given, appears from what was explained above, n. 8505; it is there evident what it is to act from the truth which is of faith, and what from the good which is of charity, viz. that he who acts from the truth which is of faith, is not yet in the order of heaven; but he who acts from the good which is of charity, is in that order. For the order, by which man is led of the Lord, is by the will principle of man, consequently by good, for this is of the will, in which case the

principle of his understanding is subservient, consequently truth [is subservient], for this is of the understanding. When this latter state is, then is the sabbath, for then the Lord has rest; this state exists when good is conjoined with truth: that this state is the rest of the Lord, may be manifest from this consideration, that Jehovah or the Lord, after the creation and labor of six days, on the seventh day rested from all work, Gen. ii. 2. This state is the state of heaven, hence it is that heaven itself is called a sabbath, for in heaven there is a perpetual sabbath. That by the creation in chap. i. Gen. is meant the new creation or regeneration, and by the six days in that chapter are meant temptations and combats, see what was explained at chap. i. and ii.

8511. Verses 28, 29, 30, 31. *And Jehovah said to Moses, how long do ye refuse to keep My precepts and My laws? See, because Jehovah hath given you the sabbath, therefore He gives you on the sixth day the bread of two days; rest ye every one under himself, let not any one go forth from his place on the seventh day. And the people they rested on the seventh day. And the house of Israel called the name thereof manna, and it was as coriander seed white, and its taste was as of a cake in honey.* And Jehovah said to Moses, signifies the appearing of the Divine [being or principle] obscured: how long do ye refuse to keep My precepts and My laws, signifies that they did not act according to Divine order: see ye, signifies that they should observe and reflect: because Jehovah hath given you the sabbath, signifies the conjunction of good and truth from the Lord: therefore He gives you on the sixth day the bread of two days, signifies that on this account even to the end of the former state He gives so much good by truth, that conjunction may afterwards be effected: rest ye every one under himself, signifies a state of peace: let not any one go forth from his place on the seventh day, signifies that they must remain on this occasion in the state: and the people rested on the seventh day, signifies a representative on this occasion of good and truth in a state of peace: and the house of Israel called the name thereof manna, signifies its quality as to them: and it was as coriander seed white, signifies truth therein which was pure: and its taste was as of a cake in honey, signifies good that it was delightful, as what was made good from truth by delight.

8512. "And Jehovah said to Moses"—that hereby is signified the appearing of the Divine [being or principle] obscured, appears from the signification of Jehovah said, as involving the things which follow, in the present case that they did not keep the precepts and laws, thus that the appearing of the Divine [being or principle] among them was obscured; for this effect has place when any do not live according to divine precepts,

for when they live according to them, then they live according to Divine Order, for divine precepts are truths and goods which are from order; and when they live according to order, then they live in the Lord, for the Lord is Order Itself. Hence it follows, that he who does not live according to the precepts and laws which are of Divine Order, does not live in the Lord, consequently that in such case the Divine [being or principle] is obscured with him. By living according to order is here meant to be led of the Lord by good, but to live not as yet according to order, is to be led by truth; and when man is led by truth, the Lord does not appear; wherefore also in such case man goes in darkness, in which he does not see good; it is otherwise when man is led by good, in this case he sees in the light.

8513. "How long do ye refuse to keep My precepts and My laws"—that hereby is signified that they did not act according to Divine Order, appears from what has been just now explained above, n. 8512. To the intent that it may be known what it is to act according to Divine Order, and not to act according to it, it may be expedient to make some further observations on the subject; every thing which is done according to Divine Order, this inwardly is open even to the Lord, and thus has heaven in it; but every thing which is not done according to Divine Order, this inwardly is closed, and thus has not heaven in it; Divine Order therefore is, that the Lord flows in through the interiors of man into his exteriors, thus through the will of man into his agency; this is done when man is in good, that is, when he is in the affection of doing good for the sake of good, and not for the sake of himself; when man does it for the sake of himself, and not for the sake of good, then the interiors are closed, and he cannot be led of the Lord by heaven, but is led of himself; the love determines by whom he is led, for every one is led by his love; he who loves himself better than his neighbor, leads himself, but he who loves good, good leads him, consequently the Lord who is the source of good. From these considerations it may be seen what is the difference between living according to order, and not living according to it. In what manner man ought to live that he may live according to order, the Word teaches, and the doctrinal of faith derived from the Word; he who looks no further than to external things, cannot at all comprehend such things, for he knows not what an internal principle is, scarcely that there is an internal principle, and still less that the internal principle can be opened, and that when it is opened, heaven is in it. The intelligent ones of the world are principally in ignorance on this subject, and such of them as allow the existence of an internal principle, have still no idea or a mistaken one concerning it; hence it is that they little believe, and also that

they apply their sciences to confirm [the tenet] that all things are of nature.

8514. "See ye"—that hereby is signified that they should observe and reflect, appears from the signification of seeing, as denoting to understand, see n. 2325, 3863, 4403 to 4421, 5114; hence as denoting to perceive, n. 2150, 3764, 4567, 4723, 5400, and also to reflect, n. 6836, 6839.

8515. "Because Jehovah hath given you the sabbath"—that hereby is signified the conjunction of good and truth from the Lord, appears from the signification of the sabbath, as denoting the conjunction of good and truth, see n. 8495; that it is from the Lord is signified by Jehovah hath given, for Jehovah in the Word is the Lord.

8516. "Therefore he gives you on the sixth day the bread of two days"—that hereby is signified that on this account even to the end of the former state He gives so much of good by truth, that conjunction may afterwards be effected, appears from the signification of the sixth day, as denoting the end of a former state, see n. 8421; and from the signification of manna, which in this case is the bread, as denoting the good of truth, see n. 8462, 8464; and from the signification of sabbath, for which also manna was given on the sixth day, thus the bread of two days, as denoting the conjunction of good and truth, see n. 8495. It was shown above, that by the sabbath was signified the conjunction of good and truth, and that by manna not being found on the seventh day, is signified that man, when he is in that conjunction, acts from good, and no longer from truth, and also that he ought not to act any longer from truth, n. 8510. Inasmuch as this appears as a paradox, it is allowed still further to explain it in a few words; every one ought to be led to Christian good, which is called charity, by the truth of faith; for the truth of faith must teach not only what charity is, but also what must be its quality; and unless he learns this first from the doctrinals of his church (for of himself he cannot in any wise know it) he cannot be prepared and thereby adapted to receive that good; as for example, he must know from the doctrine of faith, that it is not of charity to do good for the sake of self, or for the sake of recompense, thus neither by works of charity to merit salvation; he must know also that all the good of charity is from the Lord, and nothing at all from self, with very many things besides which instruct what charity is, and what must be its quality. From these considerations it may be manifest, that man cannot be led to Christian good but by the truths which are of faith; man must know further, that truths do not of themselves enter good, but that good adopts truths, and adjoins them to itself; for the truths of faith lie in the memory of man as in a plane extended beneath the interior sight, good from the Lord flows in through that sight, and

chooses out of them and conjoins to itself the truths which are in agreement; the truths which lie beneath, cannot flow-in into the good which is above, for it is altogether contrary to order, and also impossible, that an inferior principle should flow-in into a superior, n. 5259. From these considerations it may now be known, how Christian good is born with man when he is regenerated, and hence also what ought to be the quality of man when he is regenerated, viz. that he should act from good, but not from truth, that is, that he should be led of the Lord by good, and no longer by truth, for he is then in charity, that is, in the affection of doing that good; all who are in heaven are so led, for this is according to Divine Order, and thus all things which they think and act flow as it were spontaneously and from freedom; it would be altogether otherwise if they were to think from truth and to act from it, for in this case they would think whether it ought to be so done or not, and would thus hesitate in every thing, and would thereby obscure the light pertaining to them, and at length would act according to those things which themselves love, thus according to influx from those things which favor their loves, which is to be led by themselves and not by the Lord. From these considerations it is further evident, what is meant by good being no longer to be acquired by truth, which is signified by gathering manna for six days, and not finding it on the seventh day, on which subject see n. 8505, 8506, 8510.

8517. "Rest ye every one under himself"—that hereby is signified a state of peace, appears from the signification of resting, as denoting a state of peace, see above, n. 8459. That they were to rest on the sabbath day, and at that time to do no work, not even to kindle a fire, and prepare for themselves what they were to eat, was representative of a state of peace, in which the conjunction of good and truth is effected by the Lord, for all conjunction of good and truth is effected in that state. When man is in a state of peace, he is then led of the Lord by good; if on this occasion man was to lead himself, even by truth, he would dissipate the state of peace, whence there would be no conjunction, see just above, n. 8516.

8518. "Let not any one go forth from his place on the seventh day"—that hereby is signified that they must remain on this occasion in the state, appears from what was explained above, n. 8494, 8517.

8519. "And the people rested on the seventh day"—that hereby is signified a representative on this occasion of the conjunction of good and truth in a state of peace, appears from what was said above, n. 8494, 8517.

8520. "And the house of Israel called the name thereof manna"—that hereby is signified its quality as to them, appears from the signification of a name and of calling a name

as denoting the quality of a thing, see n. 144, 145, 1896, 2009, 2724, 3006, 3421, 6674. That manna was so called from not being known, and that it is the good of truth, which is the good of those who are of the Spiritual Church, see n. 8462, 8464.

8521. "And it was as coriander seed white"—that hereby is signified truth therein which was pure, appears from the signification of seed, as denoting the truth of faith, see n. 255, 1940, 2048, 3038, 3310, 3373; it is said coriander seed because it is white, for white is predicated of truth, and truth is also represented as white, n. 3301, 3993, 4007, 5319. The good of truth is now described, which is signified by manna, both what the quality of truth therein is, and what the quality of good therein is; the quality of truth is described by its being as coriander seed white, and the quality of good by its taste being as of a cake in honey. The good of truth, which is the good pertaining to those who are of the Lord's spiritual kingdom, differs altogether from the good pertaining to those who are of the Lord's celestial kingdom; the good of truth pertaining to those who are of the spiritual kingdom is implanted in the intellectual part, for in that part is formed by the Lord a new will, whereby man wills to do according to the truth which he had imbibed from the doctrinals of his church, and when he wills and does that truth, it becomes good with him, and is called spiritual good, and also the good of truth; that this is truly truth, he indeed believes, because he has faith in doctrinals, but he has not perception whether it be true, unless he may seem to himself to have it from this circumstance, that he has confirmed it with himself partly from the literal sense of the Word, and partly from the fallacies of ideas favoring the opinion which had been conceived, not considering that there is nothing which cannot be confirmed, even the false itself, so as to appear like truth, see n. 4741, 5033, 6865, 7012, 7680, 7950: hence it is that all of every description believe their own dogmas to be true, even the Socinians, and likewise the Jews themselves. From these considerations it is evident, what is the quality of truth which is turned into good with several who are of the church; none of these can see whether the doctrinals of his own church be true, but such as are in the affection of truth for the sake of the uses of life; they who have this end are illustrated continually by the Lord, not only during their life in the world, but also afterwards; these alone are they who can receive, for the Lord leads them by good, and by good gives them to see truth and thus to believe. From these considerations it is manifest what is the source and quality of the good pertaining to those who are of the Lord's spiritual kingdom. But the good which pertains to those who are of the Lord's celestial kingdom, is not implanted in

the intellectual part but in the will part; they who are in this good know from internal perception, which is from the Lord, whether a thing be true. Concerning the good of the one and of the other, and concerning the difference between them, see n. 2046, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992.

8522. "And the taste of it was as of a cake in honey"—that hereby is signified good that it was delightful, as what was made good from truth by delight, appears from the signification of taste, as being predicated of the delights which are of good, because it corresponds to the delight of growing wise,* see n. 3502, 4793; and from the signification of a cake, as denoting spiritual good, see n. 7978; and from the signification of honey, as denoting natural delight, see n. 5620, 6857: from these considerations it follows, that its taste being as of a cake in honey signifies good which is delightful, because made by delight from truth. Spiritual good is here described, whence and how it exists, and thus what is its quality, viz. that it is truth in its first origin, and that it is made good by this, that it comes from the will, thus from the affection into act; for whatsoever man wills, from affection, this is perceived as good; but this good cannot exist except by delights, which are of the natural man, by them the spiritual man is introduced, and when he is introduced, he has hence a sense thereof; this now is what is signified by the taste of the manna being as of a cake in honey.

8523. Verses 32, 33, 34. *And Moses said, this is the word which Jehovah hath commanded; fill an omer of it for keeping to your generations, to the intent that they may see the bread with which I have fed you in the wilderness, in My bringing you forth out of the land of Egypt. And Moses said to Aaron, take one urn, and put* [*give*] *therein the fulness of an omer of manna and store it up before Jehovah for keeping to your generations. As Jehovah commanded Moses, and Aaron stored it up before the testimony for keeping.* And Moses said, this is the word which Jehovah hath commanded, signifies a command: fill an omer of it, signifies the highest degree of power: for keeping to your generations, signifies which pertained to those who were of the Spiritual Church: to the intent that they may see the bread with which I have fed you in the wilderness, signifies the good of truth when in a state of temptations: in My bringing you forth out of the land of Egypt, signifies after that they were liberated from infestations: and Moses said to Aaron, signifies influx: take one urn, signifies truth: and put

* It is remarkable that in the Latin tongue, *taste* is expressed by *sapor* and to *grow wise* is expressed by *sapio* and *wisdom itself* by *sapientia*, which agreement in expression, as it is manifestly grounded in the correspondence here pointed at by our author, so it tends also to confirm that correspondence.

[give] therein the fulness of an omer of manna, signifies good therein as much as it contains: and store it up before Jehovah, signifies that it may be in the presence of the Divine [being or principle]: for keeping to your generations, signifies that it may be a measure to those who were of that Spiritual Church: as Jehovah commanded Moses, signifies according to command: and Aaron stored it up before the testimony for keeping, signifies that it was in the presence of the Divine [being or principle].

8524. "And Moses said, this is the word which Jehovah hath commanded"—that hereby is signified a command, appears from the signification of the Word of Jehovah which He commanded, as denoting a Divine command, as also above, n. 8466.

8525. "Fill an omer of it"—that hereby is signified the highest degree of power, appears from the signification of an omer, as denoting so much as is sufficient and power, see n. 8468, 8473; and whereas an omer denotes as much as is sufficient, or as much of power as every one has, so also it denotes the highest degree of power.

8526. "For keeping to your generations"—that hereby is signified which pertains to those who are of the Spiritual Church, appears from the signification of generations, as denoting those things which are of faith and charity, see n. 613, 2020, 2584, 6239, hence in a determinate sense denoting those who are of the Spiritual Church, because they are such as are principled in faith and charity, and are represented by the sons of Israel, whose generations are here meant. To them for keeping signifies that it may be for a memorial.

8527. "To the intent that they may see the bread with which I have fed you in the wilderness"—that hereby is signified the good of truth when in a state of temptations, appears from the signification of manna, which is here the bread, as denoting the good of truth, see n. 8462, 8464; and from the signification of the wilderness, as denoting a state of undergoing temptations, see n. 8098.

8528. "In my bringing you forth out of the land of Egypt"—that hereby is signified after that they were liberated from infestations, appears from the signification of bringing forth, as denoting to liberate; and from the signification of the land of Egypt, as denoting infestations, see n. 7278; the reason why the land of Egypt denotes infestations is, because by the Egyptians and Pharaoh are signified those who infested the well-disposed in the other life, and who also at this day infest, see n. 7097, 7220, 7228, 7317, 8148.

8529. "And Moses said to Aaron"—that hereby is signified influx, appears from the signification of saying, when by the internal Divine Truth, which is represented by Moses, to the

external Divine Truth, which is represented by Aaron, as denoting influx; for Divine Influx is effected through the truth which proceeds immediately from the Lord, into the truth which proceeds mediately; that Moses and Aaron in the representative sense denote those truths, see n. 7009, 7010, 7382.

8530. "Take one urn"—that hereby is signified truth, appears from the signification of an urn, as here denoting truth; the reason why an urn denotes truth is, because it was a vessel recipient of manna, by which [manna] is signified good, and all truth is as a vessel of good; hence also by vessels in general are signified truths, n. 3068, 3079, 3316, 3318, consequently by vessels specifically, and in this case by an urn. That truths are vessels recipient of good, may be illustrated by various things in nature, as by light, which is recipient of heat from the sun, by light is also signified truth, and by heat in the light is signified good; the case is similar in respect to truth and good, and also in respect to a garment as to the body, and to the body as to the soul; also as a blood-vessel and fibre in respect to the blood and animal spirit included therein; also as the lungs in respect to the heart, consequently as respiration which is of the lungs to the pulse which is of the heart; in a word, as every organical form of the body in respect to the life which is therein. From these comparisons it may be manifest, what is the quality of truth without good, or what is the quality of faith without charity, viz. that it is as the organical forms of the body without life; that it is as the respiration of the lungs without the pulse of the heart, or as the lungs without the heart; and that it is as a blood-vessel and fibre without blood and animal spirit; also as a body without a soul; consequently that it is as somewhat inanimate; and if instead of good there be evil, that it is as a carcase.

8531. "And put [give] therein the fulness of an omer of manna"—that hereby is signified good therein as much as it contains, appears from the signification of the fulness of an omer, as denoting as much as it contains; and from the signification of manna, as denoting spiritual good or the good of truth, see n. 8462, 8464.

8532. "And store it up before Jehovah"—that hereby is signified that it may be in the Divine Presence, appears without explication.

8533. "For keeping to your generations"—that hereby is signified that it may be a measure for those who are of that Spiritual Church, appears from the signification of an omer of manna, which was stored up for keeping, as denoting so much as is sufficient, see n. 8468, thus also a measure, viz. how much of good this church had; that your generations denote those who are of the Spiritual Church, see above, n. 8526. As t

what concerns the measure or degree of good pertaining to a church, it is to be noted, that goods in the other life are as to quality and as to quantity, and that they are bounded with every one during his life in the world, according to the quality and quantity of every one's faith and charity in [his] life. The quality and quantity of the good of every one in the other life is manifested before the angels, when the Lord allows it, for it can be presented visible in the light of heaven, but not in the light of the world; the case is the same in respect to common [good], viz. the good of the church. The quantity and quality of good pertaining to every individual and to the church, is represented by weights and by measures in the Word, in the present case the quantity of the good of the Spiritual Church, which is represented by the sons of Israel, by an omer of manna, which was stored up for keeping before Jehovah.

8534. "As Jehovah commanded Moses"—that hereby is signified according to command, appears from the signification of commanding, when by Jehovah, as denoting a command, as above, n. 8466, 8524.

8535. "And Aaron stored it up before the testimony for keeping"—that hereby is signified that it was in the presence of the Divine [being or principle], appears from the signification of storing up for keeping, as denoting for a memorial, as above, n. 8526, 8533; and from the signification of before the testimony, as denoting in the presence of the Divine [being or principle]; that the testimony denotes the Divine [being or principle], is evident from what goes before, where it is said by Moses to Aaron, "*That he should store it up before Jehovah*," n. 8532, thus before the Divine [being or principle]. The reason why the testimony denotes the Divine [being or principle] is, because by the testimony is meant in the universal sense the Word, and because the Word is Divine Truth, thus the Lord, for that He is the Word, is evident from John, "In the beginning was *the Word*, and *the Word* was with God, and *God was the Word;* and *the Word was made flesh*, and dwelt in us," i. 14. That the testimony denotes the Lord as to Divine Truth, is manifest from the ark wherein was the law published from Sinai, which is called the testimony, in that the tabernacle derived all sanctity from it; and that the testimony was the holy Divine Principle Itself, is evident from this consideration, that over it was the propitiatory with the cherubs, and proximately out of the vail there were the golden tables with bread, and with lights; and that the most holy of worship was there ministered by Aaron; also that Jehovah afterwards spake with Moses there above the propitiatory between the two cherubs, thus out of the testimony, see Exod. xxv. 16, 21, 22; chap. xl. 20.

8536. Verses 35, 36. *And the sons of Israel did eat manna*

forty years, until they came to a land inhabited: they did eat manna until they came to the border of the land of Canaan. And an omer it is the tenth part of an ephah. And the sons of Israel did eat manna forty years, signifies the appropriation of the good of truth in a state of all temptations: until they came to a land inhabited, signifies before that they came to heaven where is good every where: they did eat manna until they came to the border of the land of Canaan, signifies that the appropriation of good from truth pertained to them until they came to the region of heaven: and an omer it is the tenth part of an ephah, signifies the quantity of good on the occasion.

8537. "And the sons of Israel did eat manna forty years"—that hereby is signified the appropriation of the good of truth in a state of all temptations, appears from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198; and from the signification of eating, as denoting appropriation, see n. 3168, 3513, 3596, 4745; and from the signification of manna, as denoting the good of truth, see n. 8464: and from the signification of forty years, as denoting states of temptations; that years denote states, see n. 482, 487, 488, 493, 893: and that forty denote temptations, see n. 730, 862, 2272, 2273, 8098.

8538. "Until they came to a land inhabited"—that hereby is signified before that they came to heaven where is good every where, appears from the signification of land [or earth], in this case the land of Canaan, as denoting the Lord's kingdom, thus heaven, see n. 1607, 3038, 3481, 3705, 4240, 4447, 5136; heaven is called a land inhabited from good, for inhabited signifies what is alive from good, see n. 2268, 2451, 2712, 3612, 8268, 8309.

8539. "They did eat manna until they came to the border of the land of Canaan"—that hereby is signified that the appropriation of good from truth pertained to them until they came to the region of heaven, appears from the signification of manna, as denoting the good of truth; and from the signification of eating, as denoting appropriation, as just above, n. 8537; and from the signification of the land of Canaan, as denoting heaven, as above, n. 8538; thus the border of the land of Canaan is the entrance to heaven, or the region where heaven begins. From these considerations it is evident, that by their eating manna until they came to the border of the land of Canaan, is signified that the good of truth was to be appropriated by them even to the region of heaven. How the case herein is, is evident from what was said before concerning the acquisition of good by truth, viz. that before regeneration all good is procured by truth, but that after regeneration man is led of the Lord by good; and that the former state is signified

by the six days which precede the seventh, and that the latter state is signified by the seventh day or the sabbath. Hence also it is evident, that the former state was represented by the journeyings of the sons of Israel in the wilderness forty years, and that the latter state was represented by their introduction into the land of Canaan; for the case herein is this, man is out of heaven so long as he acts from truth and not from good, and he then comes into heaven when [he acts] from good, for he is then acted [upon] by the Lord according to the order of heaven, into which he does not come, (consequently not into heaven where the order is) until he be prepared, which [preparation consists in going] to good by truth; concerning each of these states, see what was shown above, n. 7923, 8505, 8506, 8510, 8512, 8516.

8540. "And an omer is the tenth part of an ephah"—that hereby is signified the quantity of good on the occasion, appears from the signification of an omer, because it was the tenth part of an ephah, as denoting so much as is sufficient; for by ten is signified what is full, n. 3107, hence by a tenth part as much as is sufficient, n. 8468; and from the signification of an ephah, as denoting good. The reason why an ephah denotes good is, because by it and by an homer were measured things dry, which were serviceable for meat, as wheat, barley, fine flour, and by those things which relate to meat are signified goods; and by a bath and by a hin were measured things liquid, which served for drink, hence by these latter measures were signified truths; what contains [continens] receives this signification from what is contained. That the ephah was for a measure, is evident from the following passages, "Ye shall have *an ephah* of justice, and a hin of justice," Levit. xix. 36. And in Ezekiel, "*One measure of an ephah and a bath*, because *an ephah* is the tenth of an homer," xlv. 11. Again in the same prophet, "Balances of justice, and *an ephah of justice*, and a bath of justice shall be to you," xlv. 10; in like manner it is taken for a measure in Amos, chap. viii. 5. That an ephah denotes good, is evident from the passages where the meat-offering is treated of, for which meal or fine flour was measured *by an ephah*, as Levit. v. 11; Num. v. 15; chap. xxviii. 5; Ezek. xlv. 24; chap. xlvi. 7, 11; and a meat-offering signifies good. And also from this passage in Zechariah, "The angel speaking in me, said to me, lift up I pray the eyes, what is this that goeth forth? And I said, what is this? He said, *this is an ephah going forth;* he said moreover this is their eye in all the earth. And behold a talent of lead was lifted up, and together this woman *sitting in the midst of the ephah:* then he said, this is evil, and *cast her into the midst of the ephah*, and cast a stone of lead upon its mouth. And I lifted up mine eyes and saw, when behold two women came forth, and the wind was in their wings;

they had two wings as the wings of a stork; *and they lifted up the ephah* between the earth and the heaven; and I said to the angel that spake in me, *whither do they carry away the ephah?* who said to me, to build it a house in the land of Shinar; and it shall be prepared, and shall remain there upon its seat," v. 5 to 11; what these things signify, it is impossible for any one at all to know except from the internal sense, and unless he thence knows what is meant by the ephah, what by the woman in the midst of it, what by the stone of lead upon the mouth of the ephah, also what is meant by Shinar; from unfolding each particular it is clear, that the profanation is signified which was at that time in the church, for by the ephah is signified good; by the woman evil, as is there expressly said; by the stone of lead the false of evil shutting up, for a stone is external truth, and hence in the opposite sense the false, see n. 643, 1298, 3720, 6426, and lead is evil, n. 8298; thus by the woman in the midst of the ephah, upon the mouth of which was a stone of lead, is signified evil in good shut up by the false, which is the same thing with what is profane, for what is profane is evil conjoined with good, n. 6348; the two women taking up the ephah between earth and heaven are churches, n. 252, 253, by which what was profane was banished; Shinar, whither the woman in the ephah was carried away, is external worship in which within is a profane [principle], n. 1183, 1292.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8541. *AS to what concerns their Divine worship, the principal* [*characteristic*] *is, that they acknowledge our Lord for the supreme, who governs heaven and earth, calling Him the only Lord; and whereas in the life of the body they acknowledge and worship Him, they hence seek Him after death, and find He is the same with our Lord. They were asked, whether they know that the only Lord is a man? They replied, that they all know that He is a man, because in their orb He hath been seen by many as a man; and that He instructs them concerning the truth, preserves them, and gives eternal life to those who believe in him. They said further, that it has been revealed from Him to them how they should live, and how they should believe; and that what has been revealed is handed down from parents to their children, and that thus doctrine remains to all families, and thereby to the whole nation which is from one father. They added, that it seems to*

them as if they had the doctrine inscribed on their minds, which they conclude from this circumstance, because they perceive instantly, and acknowledge as of themselves, whether it be true or not what is said by others concerning the life of heaven pertaining to man.

8542. *They are most especially cautious, lest any one should lapse into wrong opinions concerning the only Lord; and if they observe that any begin to think not rightly concerning Him, they first admonish him, then use threats, and lastly deter by punishment: they said, that they have observed, if any such wrong opinions insinuate themselves into any family, that that family is taken from the midst, not by any punishments of death inflicted by their fellows, but by being deprived of respiration, and consequently of life, by spirits, when they have first threatened them with death. For in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and also if they have intended to do evil, n.* 7801 *to* 7812. *Hence if they think evilly concerning the only Lord, they are threatened with death if they do not repent; in this manner the worship of the Lord, who to the inhabitants of that earth is the supreme Divinity, is there preserved.*

8543. *They do not know that their only Lord was born a man in this earth; they said, that it is of no concern to them to know it, only that He is a man and governs the universe. When I said, that on our earth He is named Christ Jesus, and that Christ signifies anointed or King, and Jesus Saviour, they said, that they do not worship Him as a king, because royalty savors of what is worldly, but that they worship Him as a Saviour. And whereas doubt was injected from the spirits of our earth, whether their only Lord was the same with our Lord, they removed it by the recollection that they had seen Him in the sun, and that they acknowledged that it was Him whom they had seen in their earth; on which subject see n.* 7173. *That our Lord is the sun of heaven, see n.* 1053, 3636, 3643, 4060, 4321, 5097, 7078, 7083, 7171, 7173.

8544. *When the spirits of the earth Jupiter had remained with me for several weeks, in an instant flowed in the doubt, whether their only Lord was the same with our Lord; but this doubt, which flowed in instantaneously, was also instantaneously dissipated; it flowed in from some spirits from our earth; and on this occasion, what I wondered at, they so blushed with shame at their doubting about it only for a moment, that they told me not to publish it in this earth, lest on that account they should be charged with some incredulity, when yet they now know it more than others.*

8545. *There were spirits from the earth Jupiter attendant*

upon me, whilst I was reading the seventeenth chapter in John, concerning the Lord's Love, and concerning His glorification; and when they heard the contents, a holy influence seized them, and they confessed that all things therein were divine; but on this occasion the spirits of our earth, who were infidels, continually suggested scandals, saying, that He was born an infant, lived a man, appeared as another man, that he was crucified, and the like. But the spirits of the earth Jupiter paid not the least attention to those things; they said, that such are their devils, whom they abhor; adding, that nothing of a celestial principle has any place in their minds, but only what is earthly, which they call dross; and that this is the case, they discovered from this circumstance, that when mention was made of going naked on their earth, obscene ideas instantly occupied their thoughts, and they paid no attention to their heavenly life, which was also spoken of at the same time, n. 8375.

8546. *On a time also I discoursed with the spirits of the earth Jupiter, observing, that no one can do any good from himself, but from the Lord, who is Good Itself, consequently the fountain of all good; on this occasion they modestly replied, that they suppose that they can do good of themselves, nor do they know otherwise; but when it was shown them that all good comes solely from the Lord, they said, that they spake by human custom, and that that was said in a heavenly manner, and that their angels so think, and also themselves as far as they become angels; they added, that it is more simple to say so; then it was given to reply, that the Lord leaves to those who live in simplicity and innocence, so to say, if so be they know that nothing of good cometh from themselves but from the Lord.*

8547. *The spirits of the earth Jupiter were very much affected and rejoiced, when they heard it said, that the only Lord is the only man, and that all have from Him what entitles them to be called men; but that they are so far men, as they become His images, that is, so far as they love Him, and love the neighbor, thus so far as they are in good; for the good of love and of faith is an image of the Lord.*

EXODUS.

CHAPTER THE SEVENTEENTH.

THE DOCTRINE OF CHARITY

8548. HE who does not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven; which the Lord teaches in John, "Verily, verily, I say unto thee, except any one be begotten again, he cannot see the kingdom of God," iii. 3.

8549. Man is not born of his parents into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbor as himself; and this according to the precepts of faith, which the Lord has taught in the Word. But natural life is to love self and the world above the neighbor, yea above God Himself.

8550. Every man is born of his parents into the evils of the love of self and of the world. Every evil, which by habit as it were has contracted a nature, is derived into the offspring; thus successively from parents, from grandfathers, and from great-grandfathers, in a long series backwards. Hence the derivation of evil is at length become so great, that the all of man's proper life is nothing else but evil. This continued derived [evil] is not broken and altered except by the life of faith and charity from the Lord.

8551. Man continually inclines and lapses into what he derives hereditarily [from his parents]: hence he confirms with himself that evil, and also of himself superadds more [evils].

8552. These evils are altogether contrary to spiritual life, they destroy it; wherefore unless man, as to spiritual life, is by the Lord conceived anew, born anew, and educated anew, that is, is created anew, he is damned, for he wills nothing else, and hence thinks nothing else, but what is of hell.

8553. Since man is such, the order of life is inverted with him; what ought to have dominion, this is made to serve, and what ought to serve, this has dominion. This order pertaining to man must be absolutely inverted, that he may be saved; this is effected by regeneration from the Lord.

CHAPTER XVII.

1. AND all the company of the sons of Israel journeyed from the wilderness of Sin, according to their journeyings to the mouth of JEHOVAH; and they encamped in Rephidim; and there was no water for the people to drink.

2. And the people chided with Moses, and said, give us water and let us drink; and Moses said to them, what do ye chide with me, what do ye tempt JEHOVAH?

3. And the people there thirsted for waters, and the people murmured against Moses, and said, wherefore this, [that] thou hast made us come up out of Egypt, to make me die, and my sons, and my cattle, with thirst?

4. And Moses cried to JEHOVAH, saying, what shall I do to this people? as yet a little, and they stone me.

5. And JEHOVAH said to Moses, pass before the people, and take with thee of the elders of Israel, and thy staff, with which thou smotest the river, take in thine hand, and go.

6. Behold I stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and waters shall come forth from it, and the people shall drink: and Moses did so to the eyes of the elders of Israel.

7. And he called the name of the place Massah and Meribah, by reason of the chiding of the sons of Israel, and by reason of their tempting JEHOVAH, by saying, is JEHOVAH in the midst of us, if not.

8. And Amalek came, and fought with Israel in Rephidim.

9. And Moses said to Joshua, choose for us men [viri], and go forth, fight into Amalek; to-morrow I stand on the head of the hill, and the staff of God in my hand.

10. And Joshua did as Moses said to him, by fighting into Amalek; and Moses, Aaron, and Hur went up to the head of the hill.

11. And it came to pass, when Moses lifted up his hand, and Israel prevailed, and when he let down his hand, and Amalek prevailed.

12. And the hands of Moses were heavy, and they took a stone and put [it] under him, and he sat upon it; and Aaron and Hur supported his hands, on this side one, and on that side one; and it came to pass, his hands were firm until the sun set.

13. And Joshua weakened Amalek and his people at the edge [mouth] of the sword.

14. And JEHOVAH said to Moses, write this memorial in a book, and put [it] in the ears of Joshua, that blotting out I will blot out the memory of Amalek from under the heavens.

15. And Moses built an altar, and called its name JEHOVAH Nissi.

16. And said, because the hand [is] against the throne of JAH, JEHOVAH shall have war into Amalek from generation to generation.

THE CONTENTS.

8554. THE subject treated of in the foregoing chapter, in the internal sense, was concerning a third temptation, that good failed; when this was given them, the subject treated of in the internal sense in this chapter is concerning a fourth temptation, that truth failed; this temptation is signified by the murmuring of the sons of Israel, because they had no water; wherefore the truth of faith was given to them by the Lord, which is signified by water out of the rock of Horeb.

8555. The subject next treated of is concerning the combat of the false derived from evil against the truth and good of faith, which [combat] is represented by the combat of Amalek against Israel; that they who are in the truth and good of faith conquer, when they look upwards to the Lord, and that they yield when they look downwards, is represented by the sons of Israel conquering, so long as Moses kept his hands elevated, and by their yielding when he let them down.

THE INTERNAL SENSE.

8556. VERSES 1, 2, 3. *And all the company of the sons of Israel journeyed from the wilderness of Sin, according to their journeyings to the mouth of Jehovah; and they encamped in Rephidim; and there was no water for the people to drink. And the people chided with Moses, and said, give us water and let us drink. And Moses said to them, what do ye chide with me, what do ye tempt Jehovah? And the people thirsted there for waters, and the people murmured against Moses and said, wherefore this [that] thou hast made us to come up out of Egypt to make me die, and my sons, and my cattle with thirst?* And all the company of the sons of Israel journeyed, signifies what is progressive of spiritual life: from the wilderness of Sin, signifies from a state of temptation as to good: according to their journeyings, signifies according to order of life to receive the life of heaven: to the mouth of Jehovah, signifies of the providence of the Lord: and they encamped in Rep-

hidim, signifies the orderly arrangement of the interiors to undergo temptation as to truth; its quality is Rephidim: and there was no water for the people to drink, signifies a defect of truth and of refreshment thence: and the people chided with Moses, signifies grievous complaint against Divine Truth: and they said, give us water, and let us drink, signifies an ardent desire of truth: and Moses said to them, signifies reply by influx into the thought: what do ye chide with me, signifies that they should be more moderate in complaint: what do ye tempt Jehovah, signifies that it was against the Divine [being or principle] of whose aid they despair: and the people thirsted there for waters, signifies an increase of desire to truth: and the people murmured against Moses, signifies a greater degree of painfulness: wherefore this [that] thou hast made us come up out of Egypt, signifies why have we been liberated from infestations: to make me die, and my sons, and my cattle with thirst, signifes that from defect of truth the all of spiritual life expires.

8557. "And all the company of the sons of Israel journeyed"—that hereby is signified what is progressive of spiritual life, appears from the signification of journeying, as denoting what is successive and continuous of life see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397, in this case what is successive or progressive of spiritual life, that is, its increase, which is effected continually by temptations: the reason why spiritual life grows by temptations is, because the truths which are of faith are thereby confirmed, and conjoined with the good which is of charity. That the company of the sons of Israel denotes those who are of the Spiritual Church, see n. 7830, 7843.

8558. "From the wilderness of Sin"—that hereby is signified from a state of temptation as to good, appears from the signification of a wilderness, as denoting a state of undergoing temptations, see n. 6828, 8098; and from the signification of Sin, as denoting the quality and state of temptation as to good, see n. 8398.

8559. "According to their journeyings"—that hereby is signified according to order of life to receive the life of heaven, appears from the signification of journeyings, as denoting what is progressive of spiritual life, see just above, n. 8557, thus the order of that life, n. 1293. The reason why it denotes to receive the life of heaven is, because man is gifted of the Lord with that life by temptations, which are described by the journeyings of the sons of Israel in the wilderness. The life of heaven is to be led of the Lord by good; to the intent that man may come to that life, good must be implanted by truth, that is, charity by faith; so long as this is effecting, man is in the way to heaven, but not as yet in heaven; and that in this case the truths which are of faith may be confirmed, and also be

conjoined with good, man is let into temptations, for these are the means of the conjunction of good and truth; when therefore man is in good, that is, in the affection of doing good for the sake of good, thus for the sake of the neighbor, he is then elevated into heaven, for he is in the order of heaven, and is led of the Lord by good. From these considerations it may be manifest what is meant by the life of heaven.

8560. "To the mouth of Jehovah"—that hereby is signified of the Lord's Providence, appears from the signification of the mouth of Jehovah, as denoting Divine Truth according to which they were led, for the mouth of Jehovah is here taken for the Divine [principle] uttered, and leading according to it, which is providence. The Divine Providence differs from all other leading and control in this, that providence continually respects what is eternal, and continually leads to salvation, and this by various states, sometimes glad ones, sometimes sorrowful ones, which man is utterly incapable of comprehending, nevertheless they all conduce to his life in eternity. These things are signified by journeyings to the mouth of Jehovah. That Jehovah in the Word is the Lord, see n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905.

8561. "And they encamped in Rephidim"—that hereby is signified the orderly arrangement of the interiors to undergo temptation as to truth, and that its quality is Rephidim, appears from the signification of encamping, as denoting the orderly arrangement of truth and good to undergo temptations, see n. 8130, 8131, 8155, in the present case to undergo temptation as to truth, which is represented by their not having water, as it is afterwards expressed. It is said the orderly arrangement of the interiors, because truth and good constitute the interiors of the man of the church. The reason why Rephidim signifies the quality of that temptation is, because the names of places signify the quality of the state of the thing treated of, in the present case the quality of the state of temptations as to truth, because this is the thing here treated of.

8562. "And there was no water for the people to drink"—that hereby is signified a defect of truth and of refreshment thence, appears from the signification of water, as denoting the truth of faith, see n. 2702, 3058, 3424, 4976, 5668; and from the signification of drinking, as denoting to be instructed in the truths of faith, and to receive them, see n. 3069, 3772, 4017, 4018, in the present case to be refreshed, for as water and drink refresh the natural life, so truths and the knowledges of truth refresh the spiritual life; for he who is in spiritual life, desires its support from such things as are called heavenly meats and drinks, which are the goods and truths of faith, in like manner as he who is in natural life desires support from

such things as are natural meats and drinks. The reason why temptation as to truth is now treated of is, because temptation as to good was just before treated of, after which temptation they received manna, by which is signified good; for when man is gifted with good from the Lord, he then comes into the desire of truth, and this desire is kindled according to the defect thereof; for good continually seeks for truth; all genuine affection of truth is from good; the case herein is like that of meat, in that it cannot be nourishment for natural life without drink, and in that also meat requires drink, with which it may be conjoined, that it may be serviceable for use. This now is the reason why temptation as to truth follows immediately the temptation as to good; temptation assaults that which a man loves and desires, n. 4274, 4299.

8563. "And the people chided with Moses"—that hereby is signified grievous complaint against Divine Truth, appears from the signification of chiding, as denoting grievous complaint, for he who chides in temptation, complains grievously: and from the representation of Moses, as denoting Divine Truth, see n. 6722, 6752, 6771, 6827, 7014, 7089, 7382.

8564. "And they said, give us water and let us drink"—that hereby is signified an ardent desire of truth, appears from what was shown just above, n. 8562, concerning the signification of waters and of drinking.

8565. "And Moses said to them"—that hereby is signified reply by influx into the thought, appears from the signification of saying, when from Divine Truth, which is represented by Moses, as denoting a reply; and whereas all reply from the Divine [being or principle] is effected by influx, and indeed into the thought, therefore those things are signified.

8566. "What chide ye with me"—that hereby is signified that they should be more moderate in complaint, appears from the signification of chiding, as denoting grievous complaint, as above, n. 8563; that it denotes also that they should be more moderate, is involved, for it is said, that by it they tempt Jehovah.

8567. "What tempt ye Jehovah"—that hereby is signified that it was against the Divine [being or principle], of whose aid they despaired, appears from the signification of tempting Jehovah, as denoting to complain against the Divine [being or principle]; the reason why it denotes even to despair of his aid is, because complaints in temptations involve such despair; for temptations are continual despairs concerning salvation, in the beginning slight, but in process of time grievous, till at last there is doubt almost negative concerning the presence of the Divine [being] and His aid; the spiritual life is generally brought into this extreme in temptations, for thereby the natural life is extinguished, inasmuch as on such occasions the in-

most principle, in the midst of despair, is held by the Lord in combat against the false; wherefore also that despair is presently dissipated by comforts which are next insinuated from the Lord, for after every spiritual temptation there is consolation, and as it were a new principle of life; that temptations are brought even to despair, see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165; and that after temptations there is consolation, n. 3696, 4572, 5246, 6824, 8367, 8370.

8568. "And the people thirsted there for waters"—that hereby is signified an increase of desire to truth, appears from the signification of thirsting, as denoting to seek for and desire, and as being predicated of truth, as to hunger is predicated of good; and from the signification of water, as denoting the truth of faith, see above, n. 8562; that to thirst denotes to seek for and desire, viz. truth, which is signified by water, is very evident from several passages in the Word, as in Amos, "Behold the days come in which I will send a *famine* [or hunger] into the earth, not a famine for bread, *nor thirst for waters, but to hear the Words of Jehovah*, and they shall wander from sea to sea, and from the north even to the east; *and they shall run about to seek the Word of Jehovah*, nor shall they find. In that day the beautiful virgins and the youths shall faint for thirst," viii. 11, 12, 13; the desire of knowing truth is here described by thirsting; the desire for truth is signified by the expression, I will send not a thirst for waters, but for hearing the words of Jehovah; the lack of truth and the consequent privation of spiritual life is described by the beautiful virgins and youths fainting for thirst; beautiful virgins are they who are in the affections of good, and youths are they who are in the affections of truth. So in Isaiah, "Ho, *every one that thirsteth go ye to the waters*, and he that hath no silver, go ye, buy, go and buy *wine and milk* without silver and without price," lv. 1, where every one that thirsteth going to the waters manifestly denotes the desire of the truths of faith; to buy wine and milk without price denotes to procure the truth and good of faith for themselves from the Lord, thus gratis; that waters denote the truth of faith, see above, n. 8562, and that wine denotes the good of faith, see n. 6377, and also milk, n. 2184; that by here going to the waters, and buying wine and milk, are not meant wine and milk, but such things as are of heaven and the church, may be manifest to every one. In like manner in the Revelations, "*To him that thirsteth I will give of the fountain of the water of life gratis*," xxi. 6, where the fountain of the water of life denotes the truth and good of faith; he that thirsts denotes one who desires from affection, according to the Lord's Words in John, "Jesus said to the woman of Samaria, Every one who drinketh of this water shall thirst again; *but he that drinketh of the water that I shall give him, shall not thirst to eternity;*

but the water which I shall give him shall become in him a fountain of water bubbling up into eternal life," iv. 13, 14; water here manifestly denotes the truth of faith from the Word, thus from the Lord; not to thirst denotes that truth shall no longer fail him. In like manner in another passage in John, "Jesus said, I am the bread of life, he who cometh to Me, shall not hunger; and *he who believeth in Me, shall not thirst to eternity*," vi. 35. And again, "Jesus cried, saying, *if any one thirst*, let him come to Me and *drink;* whosoever believeth in Me, as the Scripture hath said, *out of his belly shall flow streams of living water*," vii. 37, 38, where to thirst denotes to desire truth, to drink denotes to be instructed; streams of living water denote the Divine Truth which is from the Lord alone. Again in Isaiah, "*Bring ye waters to meet him that thirsteth*, O ye inhabitants of the land of Themah, with the bread thereof prevent him that wandereth," xxi. 14, where to bring waters to meet him that thirsteth denotes to instruct in truth him who desires [instruction], and thereby to refresh the life of his soul. Again, "The fool will speak folly, and his heart will do iniquity, to do hypocrisy, and to speak error against Jehovah, to make empty the soul *of the hungry, and he will make the drink of the thirsty to fail*," xxxii. 6, where the hungry denotes him who desires good, and he who thirsteth for drink denotes him who desires truth. Again, "The poor and needy *seeking water*, but there is none; *their tongue faineth with thirst:* I will open *rivers* upon the hills, and in the midst of the valleys I will set *fountains*, the wilderness for a *pool of waters, and the dry land for springs of waters*," xli. 17, 18; that to seek water denotes to seek truth, that to faint with thirst denotes to be deprived of spiritual life from a want of truth, that rivers, that fountains, a pool, and springs of waters, denote the truths of faith in which they were to be instructed, is evident to every one. Again, "Say ye, Jehovah hath redeemed his servant Jacob; *then they shall not thirst*, He will lead them in the wastes; *He will cause waters to flow forth from the rock for them, and will cleave the rock, that the waters may flow forth*," xlviii. 20, 21; they shall not thirst denotes that truths shall not fail them; waters in this passage manifestly denote the truths of faith. Again, "*They shall not hunger, nor thirst*, neither shall the heat or the sun smite them; for He that hath mercy on them shall lead them; so that even *upon the springs of waters* He shall lead them," xlix. 10; they shall not hunger denotes that good shall not fail them; they shall not thirst denotes that truth shall not fail them; springs of waters denote the knowledges of truth from the Word. In like manner in Moses, "Jehovah that led thee through the great and terrible wilderness, of the serpent, of the flying serpent, and of the scorpion, *and of thirst where were no waters*,

who brought thee forth waters out of the rock of flint," Deut. viii. 15. Again in Isaiah, "Behold your God shall come, *then shall waters burst forth from the wilderness*, and *rivers* in the plain of the wilderness; *and the dry place shall become a pool, and the thirsty* [*place*] *springs of waters*," xxxv. 4, 6, 7; waters in the wilderness which shall burst forth, rivers, a pool, springs of waters, manifestly denote the truths of faith and the knowledges thereof, which would be from the Lord when he should come into the world. So in David, "O God, my God, in the morning I seek Thee, *my soul thirsteth for Thee*, my flesh desireth Thee, in the land of drought, and I am *weary without waters*," Psalm lxiii. 1, where to thirst is predicated of truth, weary without waters denotes that there were no truths. Thirst denotes a lack of truth, and hence a privation of spiritual life, in Isaiah, "Therefore My people shall be banished by reason of non-acknowledgment, and their glory are men of famine, and *their multitude dry with thirst*," v. 13. Again in the same prophet, "I will set the rivers for a wilderness, the fish thereof shall grow putrid, *because there is no water, and they shall die with thirst*," l. 2. From these passages now it may be manifest what is signified in this chapter *by there being no water for the people to drink*, verse 1; by their saying, *give us water, and let us drink*, verse 2; by *the people thirsting there for water*, verse 3; by the *waters going forth from the rock*, verse 6; consequently that by their murmuring on account of a lack of water, is signified temptation arising from a want of truth; for when man comes into temptation from a want of truth, he is then held in a vehement desire of it, and at the same time in despair concerning eternal salvation on its account; these things cause a sensation of pain on the occasion, and complaint.

8569. "And the people murmured against Moses"—that hereby is signified a greater degree of painfulness, appears from the signification of murmuring, as denoting painfulness from the bitterness of temptation, see n. 8351; that it denotes a greater degree of painfulness, is evident from the words of Moses, when he cried to Jehovah, "Yet a little and they stone me," verse 4.

8570. "Wherefore this [that] thou hast made us come up out of Egypt"—that hereby is signified why have we been liberated from infestations, appears from the signification of making to come up, or bringing forth, as denoting to liberate; and from the signification of Egypt, as denoting infestations, see n. 7278, for by the Egyptians are signified such as infest those who are of the church in the other life, see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321.

8571. "To make me to die, and my sons, and my cattle, with thirst"—that hereby is signified that from a defect of

truth the all of spiritual life expires, appears from the signification of dying, as denoting to expire, in the present case as to spiritual life; and from the signification of me, my sons, and my cattle, as denoting all things of spiritual life; for by [me], or by the man of the church, is signified the good of charity and of faith, by sons the interior truths of faith, and by cattle the exterior truths productive of good, thus all the things which are of spiritual life; for spiritual life consists of the good of charity and of faith, and of the truth of faith internal and external; that man [homo] denotes good, see n. 4287; that sons denote the truths of faith, n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704; and that cattle denote truths productive of good, n. 6016, 6045, 6049; and from the signification of thirst, as denoting a defect of truth, see just above, n. 8568.

8572. Verses 4, 5, 6. *And Moses cried to Jehovah, saying, what shall I do to this people? yet a little and they stone me. And Jehovah said to Moses, pass before the people, and take with thee of the elders of Israel, and thy staff with which thou smotest the river, take in thy hand, and go. Behold I stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and waters shall come forth from it, and the people shall drink. And Moses did so to the eyes of the elders of Israel.* And Moses cried to Jehovah, saying, signifies interior lamentation and intercession: what shall I do to this people, signifies for those who are in complaint so grievous on account of the non-reception of truth: yet a little and they stone me, signifies that they are not far from bringing in violence to truth from the Divine [being or principle]: and Jehovah said to Moses, signifies aid: pass before the people, signifies that he should lead and teach them: and take with thee of the elders of Israel, signifies from primary truths: and thy staff with which thou smotest the river, signifies Divine Power by which falses were dissipated: take in thy hand and go, signifies that instructed thereby he should accomplish the command: behold I stand before thee there upon the rock in Horeb, signifies the Lord as to the truths of faith: and thou shalt smite the rock, signifies that they should be instant to intreat Him: and waters shall go forth from it, signifies that from Him are the truths of faith: and the people shall drink, signifies which shall refresh them, and shall give spiritual life: and Moses did so to the eyes of the elders of Israel, signifies the effect by primary truths.

8573. "And Moses cried to Jehovah"—that hereby is signified interior lamentation, and intercession, appears from the signification of crying, when relating to Divine aid, which the people by reason of grievous painfulness requested, as denoting interior lamentation, as also before, n. 7782; and intercession, as n. 8179. Inasmuch as by Moses crying to Jehovah is signi-

fied intercession from the Divine Truth which is represented by Moses, it may be expedient briefly to say what intercession is, and how the case is in respect to it. They who do not know what intercession is, cannot form any other idea to themselves concerning it, than that the Lord continually prays the Father, and intercedes for the sinner, who devoutly supplicates and promises repentance; yea the simple think that the Lord sits with the Father, and speaks with Him concerning the sinner, and intreats Him to give him [the sinner] to Himself, that he may be in His kingdom, and enjoy eternal felicity; such an idea have very many concerning the intercession spoken of in the Word, where it is said, that the Lord will intreat His Father for them. But who cannot see, that these things were said according to the ideas of human thought; for every one at that time, as also very many at this day, could not think otherwise of the heavenly kingdom, than as they think of an earthly kingdom, for from the latter an idea is conceived of the former; as is very manifest from the Lord's apostles themselves, James and John, who asked to sit, one on the right hand, the other on the left, in His kingdom, Mark x. 35, 36, 37; and also from the rest of the apostles, amongst whom there was a contention which of them should become greatest in the Lord's kingdom, on which account the Lord told them, that they should eat and drink upon His table in His kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 24, 30, consequently that they should reign with Him. That these things were said according to their idea, and thus according to their apprehension, and that they have another signification in the interior sense, which signification at that time could not so well be made public, is evident; what the twelve thrones signify on which the apostles [sit], see n. 2129, 6397. In respect to intercession the case is this; in all love there is intercession, consequently in all mercy, for mercy is of love. That he who loves, or who is merciful, continually intercedes, may be manifest from examples; a husband who loves his wife, is willing that she should be kindly received by others, and be well treated, does not say this in express terms, but continually thinks it, consequently is continually tacitly intreating it, and interceding for her; parents act in like manner in favor of their children whom they love; they also who are in charity, do the same for their neighbor; and they who are in friendship for a friend. From these considerations it may be manifest that there is continual intercession in all love. The case is similar in respect to the Lord's intercession for the human race, and specifically for those who are in the good and truth of faith; for towards them there is a divine, that is, an infinite love, and there is a divine, that is, an infinite mercy; nor does he pray the Father for them, and thus intercede, for this would be to act altogether

after a human manner, but he continually excuses, and continually remits, for he continually pities, and this is done with the Lord Himself, for the Lord and the Father are one, John xiv. 8 to 12. A further arcanum, which lies interiorly concealed in the word intercession, is this; the Divine Truth, which proceeds from the Lord, intercedes in such a manner continually, because it proceeds from the Divine Love; the Lord, when He was in the world, was Divine Truth, but when He was glorified, which effect took place when He rose again, He is Divine Good, n. 7499; Divine Good is what in the Word, in the internal sense, is meant by the Father, and Divine Truth by the Son, see n. 2803, 3704, 7499; and inasmuch as in the Divine Truth, which proceeds from the Divine Good, there is continual intercession, therefore it is said that the Son intreats the Father, and intercedes for man; this latter might [easily] be apprehended by man, but the former with difficulty.

8574. "What shall I do to this people"—that hereby is signified for those who were in complaint so grievous on account of the non-reception of truth, appears from the signification of the expression, what shall I do to this people, as involving such things; for by the chiding of the people against Moses is signified grievous complaint, n. 8563, 8566; and by their having no water to drink, is signified a want of truth, n. 8562, 8568.

8575. "Yet a little and they stone me"—that hereby is signified that they were not far from bringing in violence to truth from the Divine [being or principle], appears from the signification of yet a little, as denoting that it is not far off; and from the signification of stoning, as denoting punishment on account of the violation of truth which is of worship, see n. 7456, here in the opposite sense to bring in violence to truth from the Divine [being or principle], which [truth] is represented by Moses; that Moses denotes truth from the Divine [being or principle], has been frequently shown above.

8576. "And Jehovah said to Moses"—that hereby is signified aid, appears from the signification of saying, as involving the things which follow, in the present case that truths should be given, of the want of which they so grievously complained, which [truths] are signified by water from Horeb; thus to say in the present instance involves aid.

8577. "Pass before the people"—that hereby is signified that he should lead and teach them, appears from the signification of passing before, as denoting to lead, thus also to teach, for he who teaches in a spiritual manner leads; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the Spiritual Church, see frequently above.

8578. "And take with thee of the elders of Israel"—that

hereby is signified from primary truths, appears from the signification of the elders of Israel, as denoting the primary things of wisdom and intelligence, which are in agreement with good and with truth, see n. 6523, 6525, 6890, 7912; thus primary truths, for these are of intelligence and wisdom.

8579. "And thy staff with which thou smotest the river"—that hereby is signified Divine Power, by which falses were dissipated, appears from the signification of a staff, as denoting power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026, in this case Divine Power, because by Moses who had the staff, is represented the Lord as to Divine Truth; and from the signification of river, in this case the river of Egypt, as denoting the false, see n. 6993. It is said with which thou smotest the river, to the intent that the dissipation of the false may be signified, for by Divine Power, whereby truth is given, falses are also dissipated; the truth which is given, is signified by the water from the rock in Horeb.

8580. "Take in thy hand and go"—that hereby is signified that instructed thereby he should accomplish the command, appears from the signification of taking in the hand, viz. the staff, as denoting to be instructed with that power. That to go denotes to accomplish a command, is manifest without explication.

8581. "Behold I stand before thee there on the rock in Horeb"—that hereby is signified the Lord as to the truths of faith, appears from the signification of a rock, as denoting faith, in this case faith from the Lord, or the Lord as to faith, for Jehovah says, that is, the Lord, behold I stand upon the rock; and from the signification of Horeb, as denoting the Divine Law; hence by those words is signified the Lord as to the truths of faith, which are from His Law or Word. That a rock denotes the Lord as to faith, and in respect to man that it denotes faith which is from the Lord, is manifest from several passages in the Word; as in Moses, "*I will give greatness to our God, the rock*, whose work is perfect. He made him to ride upon the heights of the earth, and fed him with the produce of the fields, *He made him to suck honey out of the rock* [rupis], *and oil out of the stone of the rock* [petra]: but when Jeshurun became fat, he kicked, forsook God who made him, *and lightly esteemed the rock of his salvation. Of the rock which begat thee*, thou hast been unmindful, and thou hast forgotten God who formed thee. *Their rock* sold them, and Jehovah shut them up; *for their rock is not as our rock.* When it is said, where are their gods, *the rock in which they trusted*," Deut. xxxii. 3, 4, 13, 15, 18, 30, 31, 37; from these passages it is evident, that it is Jehovah, that is, the Lord, who is called rock; that it is Jehovah or the Lord as to faith, is clear from singular the things therein contained in the internal

sense. So in Daniel, "Thou sawest, *until a stone was cut out*, which was not by hands, and smote the statue upon its feet, which was iron and clay, and bruised them. Then the iron, the clay, the brass, the silver, and the gold were bruised together, and were made as chaff from the threshing-floors of the summer, so that the wind carried them away, and there was not any place found for them. *But the stone which smote the statue, became a great rock*, and filled all the earth. The God of the heavens shall make a kingdom to arise, which for ages shall not be destroyed. Also His kingdom shall not be permitted to other people, it shall bruise and consume all those kingdoms, but itself shall stand for ages; because that thou sawest that *from the rock was cut out a stone*, which was not by hands, and bruised the iron, the brass, the clay, the silver, and the gold," ii. 34, 35, 44, 45; the subject here treated of is concerning the Lord and His kingdom, and by a stone is meant faith, and by a rock the Lord as to faith; that those things are signified by stone and rock, is evident to every considerate person; stone also in the Word signifies the truth which is of faith, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426; hence also the Lord as to Divine Truth is called the stone of Israel, n. 6426. The reason why rock denotes the Lord as to the truth of faith is, because by rock is also meant a bulwark which is against falses, the bulwark itself is the truth of faith, for combat is waged from that [truth] both against falses and against evils. From these considerations also it may be manifest, that by rock is meant the Lord as to faith, and also faith which is from the Lord, in the words which the Lord spake to Peter, in Matthew, "I say to thee, *thou art* Peter [Petrus], *and upon this rock* [petra] *will I build My Church*, and the gates of hell shall not prevail over it. And I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind in the earth, shall be bound in the heavens, and whatsoever thou shalt loose in the earth shall be loosed in the heavens," xvi. 18, 19; that rock in this passage denotes the Lord as to faith, and faith which is from the Lord, and that Peter represents that faith, see the preface to chap. xxii. Gen. also n. 3738, 3750, 6000, 6073, 6344. It is evident also to every one, who thinks from sound reason, that the power of opening heaven and shutting hell for the good, and of opening hell and shutting heaven for the evil, is of the Lord alone; and the reason why it is of faith is, because faith is from the Lord, thus also is of the Lord, that is, the Lord Himself is in it; all power in the other life is by the truth of faith derived from good, n. 4931, 6344, 6413, 8200, 8304; he who thinks from reason may also conclude, that the Church of the Lord was not built upon any man, thus not upon Peter but upon the Lord Himself, thus upon faith in Him. From these considerations

it may be seen into what and how great errors they lapse, who lay so great stress on the sense of the letter of the Word; and with what eagerness the rulers of the church catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, for it favors their love; and with what difficulty they suffer themselves to be persuaded that any thing else is meant, for every one is willing to procure to himself the highest degree of power. From the above it is also evident, how necessary it is to know what is signified by a rock, what by keys, what by the gates of hell, and by several other such things in the internal sense. That Jehovah is called rock, and that on such occasions is meant the Lord as to faith, is also manifest from many other passages in the Word, as from the following, which it is allowed to adduce without further explication, "Send ye the lamb of the ruler of the earth *from the rock towards the wilderness* to the mountain of Zion," xvi. 1. Again, "Thou hast forgotten thy salvation, and hast not remembered *the rock of thy refuge*," xvii. 10. Again, "Ashur shall fall by the sword not of a man [vir], also *his rock* shall pass away for dread thereof," xxxi. 8. Again, "*The inhabitants of the rock* shall sing, from the head of the mountains they shall cry," xlii. 11. Again, "Attend to Me ye that follow justice, that seek Jehovah, *look back to the rock from which ye were cut out*," li. 1. And in Jeremiah, "Leave the cities, *and dwell in the rock*, ye inhabitants of Moab," xlviii. 28. Again, "I am against thee destroying mountain, destroying the whole earth, and I will stretch out My hand against thee, *and will roll thee down from the rocks*, and will give thee for a mountain of burning, neither shall they take of thee *a stone for the corner, or a stone of foundations*," li. 25, 26, speaking of Babel. And in David, "He hath made me to ascend out of the pit of devastation, out of the mire of clay, *and hath set my feet upon a rock*," Psalm xl. 2. Again, "From the extremity of the earth I cry to thee, when my heart faileth, *thou leadest me to the rock high from myself*," Psalm lxi. 2. Again, "He fed them from the fat of wheat, *and from the rock I satisfied them with honey*," Psalm lxxxi. 16. Inasmuch as rock signified the Lord as to faith, and faith from the Lord, therefore also wonderful things were done upon a rock, concerning which things it is thus written in the book of Judges, "The angel of Jehovah said to Gideon, that he should take flesh and unleavened bread, *and put them on a rock*, and pour out the broth, *and fire came up out of the rock*, and devoured the flesh and unleavened bread," vi. 20, 21; and in another place in the same book, "Manoah the father of Sampson took a kid of the goats, *and offered it upon a rock;* then the angel did wonderfully, and ascended in the flame," xiii. 19, 20; what these things signified may be manifest, if from the inter-

nal sense it be unfolded what Gideon represented, and what Manoah the father of Sampson; also what was signified by the flesh and unleavened bread, and by the broth, as also by the kid of the goats and by the fire; for all and singular the things were representative and significative. From the signification of a rock, as denoting faith, it may also be known what is meant by Moses being set *in the hole of the rock*, when he saw Jehovah, Exod. xxxiii. 20, 21, 22, 23, for by a hole of a rock is signified an obscure principle of faith. That the rock in Horeb, from which the waters issued, signifies the Lord, is known in the churches; but that it signifies the Lord as to faith, and also that it signifies faith from the Lord, has been now shown. The like to what is signified by the rock in Horeb, is also signified by these words in Isaiah, "Say ye, Jehovah hath redeemed his servant Jacob, then he shall not thirst, he shall lead them in wastes, *he shall make waters flow forth from the rock for them, whilst he shall cleave the rock that the waters may flow forth*," xlviii. 20, 21. The reason why water was not given to the people from any other rock than from that in Horeb is, because by Horeb is signified the Divine Law; the reason why the Divine Law is signified by Horeb is, because the Law was there promulgated; and faith which is from the Lord is from the Divine Law, that is, from the Word; for by it [the Word] the Lord teaches what faith is, and also gives faith.

8582. "And thou shalt smite the rock"—that hereby is signified that they should be instant to intreat Him, viz. the Lord, appears from the signification of smiting, as denoting to be instant in intreating, but from a humble heart; that to smite the rock denotes to be instant in intreating from a humble heart, may be manifest from this consideration, that, inasmuch as Moses smote the rock from a hard heart, and thus expostulated, therefore it was denounced to him that he should not introduce the people into the land of Canaan, as he himself relates in the book of Numbers, "Moses and Aaron gathered together the congregation before the rock; and he said to them, hear I pray ye rebels, shall we bring forth waters for you from this rock? And Moses lifted up his hand, and smote the rock with his staff twice; nevertheless many waters came forth. Then said Jehovah to Moses and Aaron, because ye have not believed in Me, and sanctified Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them," xx. 10 to 12.

8583. "And waters shall come forth from it"—that hereby is signified that from Him are the truths of faith, appears from the signification of the rock from which the waters should come forth, as denoting the Lord as to faith, see just above, n. 8582; and from the signification of waters, as denoting the truths of faith, see n. 2702, 3058, 3424, 4976, 5668, 8568.

8584. "And let the people drink"—that hereby is signified which will refresh them, and give spiritual life, appears from the signification of drinking, as denoting to be instructed in the truths of faith, and thereby to give and refresh spiritual life, see above, n. 8562.

8585. "And Moses did so to the eyes of the elders of Israel"—that hereby is signified effect by primary truths, appears from the signification of Moses doing so, as denoting effect; and from the signification of the elders of Israel, as denoting primary truths, see above, n. 8578. The reason why it was before said, that Moses should take with him of the elders of Israel, and now that he did so to the eyes of the elders of Israel, is, because faith is given by truths, and indeed by primary [truths], for from them is effected illustration, that the truths thence flowing, which are called secondary, may be clearly perceived.

8586. Verse 7. *And he called the name of the place Massah, and Meribah, on account of the chiding of the sons of Israel, and on account of their tempting Jehovah, saying, is Jehovah in the midst of us, if not.* And he called the name of the place Massah, signifies the quality of the state of temptation: and Meribah, signifies the quality of complaint: on account of the chiding of the sons of Israel, signifies complaint from the grievousness of temptation that they even nearly yielded: and on account of their tempting Jehovah, signifies that it was against the Divine [being or principle] of whose aid they despair: saying, is Jehovah in the midst of us, signifies that they nearly believed that the Lord does not bring aid to his own.

8587. "And he called the name of the place Massah"—that hereby is signified the quality of the state of temptation, appears from the signification of a name and calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887; and from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381; the reason why it denotes the quality of the state of temptation is, because temptation is the subject treated of; the quality of its state is signified by Massah; Massah also in the original tongue signifies temptation. Its quality will be spoken of in what now follows.

8588. "And Meribah"—that hereby is signified the quality of complaint, appears from this, that Meribah in the original tongue signifies contention or chiding, and chiding signifies complaint, n. 8563, 8566; inasmuch as names also signify the quality of a thing, n. 8587, therefore Meribah here signifies the quality of complaint. As to what concerns this temptation itself, and its quality, it is to be noted, that in this passage are described those, who in temptations almost yield, viz. who com-

plain against heaven, and also against the Divine [principle] Itself, and at length almost disbelieve a Divine Providence; these things are signified in the internal sense by what precedes, and also by what follows in this verse, and are the quality of the state of temptation which is signified by Massah, and the quality of complaint in temptation which is signified by Meribah. That this quality is here signified by Meribah, is evident in David, "In straitness thou hast called upon Me, and I rescued thee, I answered thee in what was hidden, *I proved thee near the waters of Meribah*," Psalm lxxxi. 7. But in the internal historical sense, in which the religious principle, which prevailed amongst the Israelitish nation, is treated of, that nation is described as to its quality towards Jehovah, viz. that they were not willing by supplication to intreat Him for aid, but that they expostulated. The reason was, because they did not acknowledge Jehovah as the supreme God in heart, but only in mouth when they saw miracles. That they did not acknowledge Him in heart, is very manifest from the Egyptian calf, which they made for themselves and adored, saying that these were their gods; also from their frequent apostacy, concerning which see n. 8301. These are the things which are here described in the internal historical sense; but in the internal spiritual sense is described the quality of temptation with those who are brought to the last [state] of temptation, before they are liberated. That the quality of the Israelitish nation and of their religious principle is described by the contention with Moses at Massah and Meribah, is also manifest in David, "Harden not your heart *as in Meribah, as in the day of Massah in the wilderness*, where your fathers tempted Me; they tempted Me and saw My work. *Forty years I was disgusted in generation;* and I said, they are a people that do err in heart, and the same have not known My ways, to whom I sware in My anger, if they shall come to my rest," Psalm xcv. 8, 9, 10, 11. And in Moses, "Ye shall not tempt Jehovah your God, *as ye tempted in Massah*," Deut. ix. 22, 24. Again, "Concerning Levi he said, thy thummim and thy urim [belong] to the holy Man, whom *thou didst tempt in Massah, thou didst contend with Him at the waters of Meribah*," Deut. xxxiii. 8; the holy Man here denotes the Lord, whom they tempted, and whom Moses and Aaron did not sanctify. In the internal historical sense, in which the religious principle of the Israelitish nation is treated of, by Moses and Aaron, is not represented Divine Truth, but the religious principle of that nation whose leaders and heads they were, n. 7041; inasmuch as this religious principle was of such a quality, as was said above, therefore also it was denounced to them, that they should not introduce the people into the land of Canaan, on which subject it is thus written in the Book of Numbers, "Jehovah said to

Moses and Aaron, because that ye did not believe in Me, and sanctify Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them. *These are the waters of Meribah, because the sons of Israel contended with Jehovah*," xx. 12, 13; chap. xxvii. 14. And in the same book, "Aaron shall be gathered to his people, and shall not come into the land which I have given to the sons of Israel, because ye rebelled against My mouth *at the waters of Meribah*," xx. 24. The same is said of Moses, Deut. xxxii. 50, 51. The reason why divine representative worship was still instituted amongst that nation was, because representative worship could be instituted with every nation, which had holy externals of worship, and worshipped almost idolatrously; for what is representative does not respect the person but the thing, n. 1361, and it was the genius of that nation above every other nation altogether to worship external things, as holy and divine, without any internal principle; as to adore their fathers, Abraham, Isaac, and Jacob, afterwards Moses and David, as deities, and besides to account holy and as divine and to worship every stone and every [piece of] wood, which was inaugurated into their divine worship, as the arks, the tables there, the lamp, the altar, the garments of Aaron, the urim and thummim, and afterwards the temple. By such things at that time there was given of the Lord's Providence a communication of the angels of heaven with man; for there must needs be somewhere a church, or the representative of a church, that there may be communication of heaven with the human race; and inasmuch as that nation, above every other nation, could place divine worship in external things, and thereby act the representative of a church, therefore that nation was taken. Communication with the angels in heaven by representatives was effected at that time in this manner; their external worship was communicated with angelic spirits, who are simple, and do not reflect on things internal, but still are interiorly good; such are they who in the Grand Man correspond to the skin; these do not at all attend to the internal of man, but only to his external; if this latter appears holy, they also think holily concerning it; the interior angels of heaven saw in those spirits the things that were represented, consequently the celestial and divine things which corresponded; for with these [spirits] they could be present, and see those things, but not with man, except by them [the angelic spirits]; for the angels dwell with men in interior principles, but where there are no interior principles, they dwell in the interior principles of simple spirits, for the angels have no relish except for things spiritual and celestial, which are the interior things contained in representatives; from these few observations it may be manifest how communication with heaven could be given by such a people: but see

what has been before shown on this subject, viz. that the holy principle of worship pertaining to the Jews was miraculously elevated into heaven out of them, n. 4307; that the posterity of Jacob, of whatsoever quality they were, could represent what is holy, if so be they strictly observed the rituals that were commanded, n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301.

8589. "On account of the chiding of the sons of Israel"—that hereby is signified complaint from the grievousness of temptation even that they nearly yielded, appears from the signification of chiding, as denoting grievous complaint, see n. 8563; that it denotes that they nearly yielded, appears from the quality of their chiding, viz. that they had almost stoned Moses, that they tempted Jehovah, and that they said, is Jehovah in the midst of us.

8590. "And on account of their tempting Jehovah"—that hereby is signified that it was against the Divine [being or principle] of whose aid they despair, appears from what was said above, n. 8567, where the same words occur.

8591. "Saying, is Jehovah in the midst of us"—that hereby is signified that they almost believed that the Lord doth not bring aid to His own, appears without explication.

8592. Verses 8, 9. *And Amalek came, and fought with Israel in Rephidim. And Moses said to Joshua, choose men for us, and go forth, fight into Amalek, to-morrow I stand on the head of the hill, and the staff of God in my hand.* And Amalek came, signifies the false grounded in interior evil: and fought with Israel in Rephidim, signifies that they assaulted when they endured grievous temptation: and Moses said to Joshua, signifies Divine Influx into truth combating: choose for us men, signifies that it may instruct truths for the combat: and go forth, fight into Amalek, signifies against falses grounded in interior evil: to-morrow I stand on the head of the hill, signifies the conjunction of Divine Truth with the good of charity, and thence influx: and the staff of God in my hand, signifies that hence was power.

8593. "And Amalek came"—that hereby is signified the false grounded in interior evil, appears from the representation of Amalek, as denoting the false grounded in interior evil, of which we shall speak presently. It may be expedient first to say who they are, and of what quality, who are in the false grounded in interior evil; interior evil is what lies inwardly concealed with man, stored up in his will, and hence in the thought, nor doth any trace of it appear in externals, as in the actions, in the speech, and in the face; they who are in such evil, study by every method and art to conceal and hide it under the appearance of what is honest and just, and under the

appearance of neighborly love; and still they think nothing else with themselves than to be able to bring in evil, and so far as they are able they do bring it in by others, being cautious on the occasion lest it should appear to be from them; they also color over the evil itself, that it may not seem as evil; the greatest delight of their life is to meditate such things, and to attempt them in concealment; this is called interior evil; they who are in this evil are called evil genii, and in the other life are altogether separated from those who are in exterior evil, and are called spirits; the former, viz. evil genii, have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man, and also at the sides; those genii in the Grand Man pertain to the province of the cerebellum, and also to that part of the spinal marrow which emits fibres and nerves to involuntary [things or principles]. As to what further concerns the false derived from this evil, it is not as the false derived from the evil of evil spirits, for in itself it is evil; they who are in this evil do not assault the truths of faith, but the goods of faith; for they act by depraved affections, whereby they pervert good thoughts, and this in a manner almost incomprehensible. Inasmuch as these are of such a quality, their hells are altogether separated from the hells of evil spirits, insomuch that they scarce have communication, and this with a view to their separation from the men of the Spiritual Church, for if they were to flow in from their hells, it would be all over with the man of that church, for they would act most secretly upon the conscience, and would pervert it, and this by the exciting of depraved affections. Those infernal genii never assault man openly, nor when he is in the vigor of resisting, but when it appears that man is inclining to yield, they then suddenly present themselves, and impel him to fall absolutely. This also is represented by Amalek now invading Israel; and also afterwards, when the sons of Israel opposed themselves to Jehovah, and were afraid on account of the nations in the land of Canaan; "*Amalek also on this occasion came down* with the Canaanite *from the mountain*, and smote the sons of Israel even to Horman," Num. xiv. 43, 44. From these considerations it may be manifest what is the quality of those who are represented by Amalek, and why the judgment upon Amalek from Jehovah was, that there should be war against them perpetually; and that their memory should be blotted out from under heaven, according to what is written in the last verse of this chapter, "Because the hand of the evil is against the throne of Jah, *Jehovah shall have war into Amalek from generation to generation;*" and in Deuteronomy, "Remember what Amalek did to thee in the way when thou wentest forth out of Egypt, that he met thee in the way, *and smote the hindmost all the infirm in thee*, when thou wast tired and

weary, nor feared he God. When Jehovah thy God shall give thee rest, *thou shalt blot out the memory of Amalek from under heaven*, thou shalt not forget," xxv. 17, 18, 19. Also in the first book of Samuel, "It was said of Jehovah by Samuel to Saul, *I have appointed to visit what Amalek hath done to Israel*, who laid wait for him in the way when he came up out of Egypt; wherefore go and smite Amalek, and give to the curse all things which he hath, nor spare him, but slay from man [vir] even to woman, from infant even to suckling, from an ox even to cattle, from a camel even to an ass. But Saul spared king Agag, and the choice of the flock and of the oxen, and the second sort, and the rams, and every thing that was excellent; therefore it was denounced to Saul, that from him there should no longer be a king over Israel," xv. 1 to the end; the memory of Amalek being to be blotted out, and all things which were there being to be given to the curse, signified, that evil genii should not at all communicate with those who are of the Spiritual Church, for they communicate with those who are not in truths, but favor falses from an evil affection. Who cannot see that Jehovah, without a cause that lies deeply concealed, would never have said that there should be war against Amalek for ever, and that his memory should be blotted out from under heaven, and that all things that were there should be given to the curse, and that still this was not done. The cause which lay deeply concealed, why those things were said and done, is involved in the words of Samuel to Agag king of the Amalekites, whom Saul spared, "Agag king of Amalek went to Samuel in dalliance; but Samuel said, as thy sword hath bereaved women [of their children], so shall thy mother be bereaved more than [other] women, and Samuel cut him in pieces before Jehovah," 1 Sam. xv. 32; to go in dalliance signifies external allurements, which such [spirits] exercise in the presence of others; thy sword hath bereaved women, signifies that the false of those [spirits] brings in violence to the good affections; thy mother shall be bereaved more than other women, signifies that amongst them would prevail evil affection derived from the will principle and not from the intellectual; and Samuel cut him in pieces before Jehovah, signifies that they were separated from those who are in the false grounded in evil derived from the intellectual principle, thus genii [are separated] from spirits, as said above; that women denote affections, see n. 568, 6014, 7337; that the sword denotes the false combating and vastating, see n. 2799, 4499, 7102.

8594. "And fought with Israel in Rephidim"—that hereby is signified that they assaulted when they endured grievous temptation, appears from the signification of fighting, as denoting to assault by falses grounded in interior evil; and from the signification of Rephidim, as denoting the quality of temp-

tation as to truth, see n. 8561. What is meant by these words, is manifest from what was said just above, n. 8593, viz. that they who are represented by Amalek, in the other life assault those who are in temptation, when they are in the inclination almost to yield.

8595. "And Moses said to Joshua"—that hereby is signified Divine influx into truth combating, appears from the signification of saying, as here denoting influx, because into truth combating, which is represented by Joshua; the reason why it denotes Divine influx is, because by Moses is represented Divine Truth, that is, truth which immediately proceeds from the Lord, which truth, inasmuch as it is purely Divine, flows-in into truths of faith whatsoever they be, and causes them to be truths; and from the representation of Joshua, as denoting truth combating; that Joshua denotes truth combating, is manifest from this consideration, that he was commanded to fight against Amalek, that is, against falses grounded in interior evil; this war must be waged by truth which is made combating by the influx of Divine Truth; the Divine Truth itself, which proceeds immediately from the Lord, is not combating, but pacific, for it is peace itself, inasmuch as it proceeds from the Divine Good of the Divine Love of the Lord; but that this may be made combating [truth] it flows in with such angels who are in an ardent zeal for truth and good, and being excited from that zeal enter into combat; hence [comes] the combating truth which is represented by Joshua. Inasmuch as this truth was represented by Joshua, therefore also he was made leader over the sons of Israel after Moses, and introduced them into the land of Canaan, and fought with the nations there. On this account also, when he came into the land of Canaan, there appeared to him an angel of Jehovah with a drawn sword in his hand, who called himself prince of the army of Jehovah, Josh. v. 13, 14, 15; by a sword drawn in the hand is signified Divine Truth combating in its power; that a sword denotes truth combating, see n. 2799, 4499; and that a drawn sword denotes combating continually against falses and evils, n. 8294; and that hand denotes power, n. 878, 4931 to 4937, 7518, 8050, 8153; also that by the nations in the land of Canaan are signified falses and evils, against which combat is to be waged, n. 8054.

8596. "Choose out men for us"—that hereby is signified that it should arrange truths for combat, appears from the signification of men [viri], as denoting truths, see n. 265, 749, 1007, 3134; to arrange them for combat is signified by Joshua choosing them; for when by Joshua is represented Divine Truth combating, by the men whom he chose and adjoined to himself are signified truths ready for combat.

8597. "And go forth, fight into Amalek"—that hereby is signified against falses grounded in interior evil, appears from

the representation of Amalek, as denoting falses grounded in interior evil, see above, n. 8593.

8598. "To-morrow I stand on the head of the hill"—that hereby is signified conjunction of Divine Truth with the good of charity, and thence influx, appears from the representation of Moses, who would stand on the head of the hill, as denoting Divine Truth, see frequently above; and from the signification of standing, as denoting to be conjoined and to flow in; the reason why to stand here denotes to be conjoined is, because he was then on the head of the hill, and by hill is signified the good of charity; the reason why it also denotes to flow in is, because thence he beheld the combat, and also arranged it, which is signified by Israel prevailing when he lifted up his hand, and by Amalek prevailing when he let down his hand; and from the signification of hill, as denoting the good of charity, see n. 6435. It may be expedient briefly to say how the case is with the conjunction and influx of the good of charity into truth combating; Divine Truth becomes combating by conjunction with those who are in zeal, as was said above; they who are in zeal combat, but not from any enmity and hostility, but rather from charity, for zeal differs from anger in this, that zeal has in it the good which is of charity, wherefore when zeal combats, it only removes those who are in the false and evil, to prevent their hurting those who are in good and truth; but anger not only removes them, but also from hatred and revenge persecutes them; for zeal, from the charity which is in it, is well-disposed even to those who are in evil and the false, and also does well to them so far as they do not hurt the good; whereas anger, from the hatred and revenge which are in it, is ill-disposed to all with whom it combats, whether they be good or evil; from these considerations it may be manifest what is meant by the influx of the good of charity into truth combating. That zeal has good in it, and anger evil, see n. 4164, 4444.

8599. "And the staff of God in my hand"—that hereby is signified that hence is power, appears from the signification of the staff of God, as denoting power Divine, see n. 4013, 4015, 4876, 4936, 7026; and from the signification of hand, n. 8595. The reason why the staff of God is said to be in the hand is, because by staff is signified exterior power, and by hand interior, or by staff natural power, and by hand spiritual, n. 6947, 7011. It is said that *hence is power*, because truth combating has power in it from good, for all the power which truth has is from the good which is in it; the reason is, because the Divine [being or principle] is in good, and by good in truth, but is not in truth without good; that truth has the all of power from good, see n. 3563, 4931; and that good has the all of power from the Divine [being or principle] is evident.

8600. Verses 10, 11, 12, 13. *And Joshua did as Moses said to him, by fighting into Amalek, and Moses, Aaron, and Hur went up to the head of the hill. And it came to pass, when Moses lifted up his hand, and Israel prevailed, and when he let down his hand, and Amalek prevailed. And Moses's hands were heavy, and they took a stone, and put [it] under him, and he sat upon it; and Aaron and Hur supported his hands, on this side one, and on that side one; and it came to pass, his hands were firm until the sun set. And Joshua weakened Amalek and his people.* And Joshua did as Moses said to him, signifies effect as truth combating was prepared by Divine Truth: by fighting into Amalek, signifies against the false grounded in interior evil: and Moses, Aaron, and Hur, signifies Divine truths in successive order: went up to the head of the hill, signifies in the good of charity: and it came to pass when Moses lifted up his hand, signifies when faith pertaining to those who were of the Spiritual Church looked towards the Lord: Israel prevailed, signifies that then truth combating conquered: and when he let down his hand, signifies when faith pertaining to them looked downwards or from the Lord to self and the world: Amalek prevailed, signifies that then the false conquered: and the hands of Moses were heavy, signifies that the power of looking upwards to the Lord failed: and they took a stone, signifies Divine Truth in the ultimate of order: and set [it] under him, and he sat upon it, signifies correspondence with truth the first of order: and Aaron and Hur, signifies truths in order: supported his hands, signifies the support of truth combating: on this side one and on that side one, signifies on all sides: and it came to pass his hands were firm, signifies the strength of power on the occasion: until the sun set, signifies when that state ceased: and Joshua weakened Amalek and his people, signifies diminution of power amongst those who were in the false from interior evil: at the edge [mouth] of the sword, signifies by truth combating.

8601. "And Joshua did as Moses said to him"—that hereby is signified effect as truth combating was prepared by Divine Truth, appears from the signification of doing, as denoting effect; and from the representation of Joshua, as denoting truth combating, see just above, n. 8595; and from the signification of as Moses said to him, as denoting as it was prepared by Divine Truth, for by Moses is represented Divine Truth, and by he said is signified to be prepared by it.

8602. "By fighting into Amalek"—that hereby is signified against falses from interior evil, appears from the representation of Amalek, as denoting the false grounded in interior evil, see above, n. 8593.

8603. "And Moses, Aaron, and Hur"—that hereby are sig-

nified Divine Truths in successive order, appears from the representation of Moses, as denoting Divine Truth proceeding immediately from the Lord, see n. 7010; and from the representation of Aaron, as denoting Divine Truth proceeding mediately from the Lord, see n. 7009; and from the representation of Hur, as denoting Divine Truth by that again mediately proceeding; thus they denote truths in successive order. What is meant by truths in successive order shall be briefly explained; all and singular the things in universal nature exist from interior things in order, being derivations and successions; but interior things do not cohere with exterior by continuity, but they are distinct, and conjoin by exertions [puttings forth] as fibres, by which are communications. The derivations and successions thence in general may be presented, as to their quality, to the idea from fruits, as from citrons, apples, and the like; the most external things of those fruits are the skins which encompass them; the interior things are the flesh [or the pulp] which is encompassed; the things still more interior are the seeds, which are surrounded with repositories outwardly, and themselves next with coats; under those is the interior flesh [or pulp], in which is the first form, as a soul, from which again come new trees and new fruits. All these things are in successive order, and distinct one from another, and also conjoined; the communication of the interior things with the exterior is wonderfully effected by transits as fibrous. Those things in the beginning, when they are forming, almost cohere, but in process of time they are separated; for the first form, which is inmost in the seed, before that it can be expanded into forms similar to their parents, must be successively opened; and when it is open and begins to grow, the flesh [or pulp], with which it is encompassed, adapts itself, serving first for ground, next for fæcundating juice; after this time, which is its time in the womb, it is born, and is then left for the ground of the earth, into which as seed it is inseminated. From these considerations an idea may be formed, how the case is with derivatives in successive order. As it is in the vegetable kingdom, so also it is in the animal kingdom, but in this latter much more perfectly; there are in the animal kingdom things exterior, and things interior, and things inmost, in like manner in successive order, which are distinct one from another, and also conjoined; but they differ in this, that the forms in the animal kingdom are created to receive life; hence as forms recipient of life are in successive order, so also are the lives which thence result, for the forms or substances recipient of life are subjects, and the things resulting from their changes and modifications are powers, which are to be called lives, because they are living powers. From these considerations now it may be manifest what is meant by Divine Truths in successive order, for all

things which are of life have relation to truth, and their perfection to good, and in the opposite sense to the false, and their imperfection to evil. Transitions from one to the other in successive order are also called degrees.

8604. "And it came to pass when Moses lifted up his hand" —that hereby is signified when the faith pertaining to those who were of the Spiritual Church looked to the Lord, appears from the representation of Moses, as denoting Divine Truth, see frequently above; and from the signification of lifting up the hand, as denoting to determine spiritual power upwards, thus to the Lord; that the hand denotes spiritual power, see n. 6407, 7011; and inasmuch as spiritual power is faith, for all power in the spiritual world, that is, against falses derived from evil, is of truth derived from good, or of faith from charity, n. 3563, 4931. What it is to look towards the Lord, and what it is to look towards the world and self, thus what it is to look above self and below self, see n. 7814 to 7821, viz. that to look above self is to look to our neighbor, to our country, to the church, to heaven, thus to the Lord, n. 7814, 7815, 7817; that to look below self is to look to the world and to self, n. 7817; that to look above self and below self is to regard as an end, and to love above all things, n. 7218; and that man is distinguished from brutes by this, that he can look above self and below self, and that when he looks above, he is a man, but when below self, he is a beast, n. 7821; that to look above self is to be elevated by the Lord, n. 7816; for the Lord flows in with every man by the truth which is from Himself, whereby He gives life to man; for the light which is from the Lord is Divine Truth, and his life, John i. 4. This Divine Truth, which is from the Lord, flows-in into the good pertaining to man, and by it draws man to itself, for the life, which is from the Lord, is attractive, because it is from love, for all love has in it a power of attraction, inasmuch as it wills to be conjoined [with another], so that they may become one; when therefore man is in good, and from good in truth, he is then attracted by the Lord, and conjoined to Him; this is meant by looking upwards to the Lord. But when man is not in good, thus not in truth from good, in this case also he is attracted by the Lord, but cannot be elevated, for evils and the falses thence derived avert themselves; this is meant by looking downwards, or to self and to the world; that the Lord draws man to Himself, the Lord himself teaches in John, "I, if I be lifted up from the earth, *will draw all to Myself*," xii. 32. From these considerations now it may be manifest, how it is to be understood, that when faith looked towards the Lord, truth combating conquered, and when faith looked downwards from the Lord to self and the world, that then the false conquered, which things are signified by Israel

prevailing, when Moses lifted up his hand, and by Amalek prevailing when he let down his hand.

8605. "Israel prevailed"—that hereby is signified that then truth combating conquered, appears from the signification of prevailing, as denoting to conquer; and from the representation of Israel, as denoting those who are of the Spiritual Church, in this case who fight from truths against the falses grounded in interior evil.

8606. "And when he let down the hand"—that hereby is signified when the faith pertaining to them looked downwards or from the Lord to self and the world, appears from what was explained just above, n. 8604. The reason why the faith which looks to the Lord conquers is, because the Lord in such case fights, for the Lord is faith, inasmuch as faith is from Him; but the reason why the faith, which looks from the Lord to self and the world, yields is, because man in such case fights from himself.

8607. "And Amalek prevailed"—that hereby is signified that then the false conquered, appears from the signification of prevailing, as denoting to conquer; and from the representation of Amalek, as denoting the false grounded in interior evil, see n. 8593. By Israel conquering at one time, and Amalek at another, was represented that they, who are of the Spiritual Church, cannot be in the faith which looks continually to the Lord, but that alternately they are in the faith which looks to themselves and the world, for they who are of that church are in obscurity and thence in weakness as to faith; that they are of such a quality, see n. 2708, 2715, 2718, 2831, 2935, 2937, 3383, 6789, 6500, 6639, 6865, 6945, 7233. Hence it is, that Amalek was not extirpated by Joshua, nor afterwards by the judges, nor by the kings in the land of Canaan, notwithstanding the command that he should be blotted out, n. 8593.

8608. "And the hands of Moses were heavy"—that hereby is signified that the power of looking upwards to the Lord, failed, appears from the signification of hands, as denoting the powers which are of faith, see above, n. 8604; and from the signification of heavy, or that the abilities to elevate the hands were diminished, as denoting that the power of looking upwards to the Lord failed, for by lifting up the hands is signified faith looking upwards to the Lord, n. 8604, and by letting down the hand, faith looking downwards from the Lord, n. 8606.

8609. "And they took a stone"—that hereby is signified Divine Truth in the ultimate of order, appears from the signification of a stone, as denoting truth, n. 643, 1298, 3720, 3769, 3789, 3798, 6426, in this case truth, in the ultimate of order, because it was put under him, and he sat upon it; a common

stone also signifies inferior truth, but a precious stone superior or interior truth. What truth in the ultimate of order is, may be manifest from what was said above, n. 8603, concerning truths in the successive of order, viz. that there are interior truths, and exterior truths, those which are ultimate are meant by truths in the ultimate of order.

8610. "And they put it under him, and he sat upon it"—that hereby that is signified correspondence with truth the first of order, may be manifest from this consideration, that that stone supported Moses, and by Moses is represented truth in the first of order, or Divine Truth which proceeds immediately from the Lord; when truth in the ultimate of order corresponds to this truth, then this truth is supported, for then they act in unity; for interior things are conjoined with exterior, and at length with ultimates by correspondences; in this case the first truth has strength in the last, for it is in this [last] and acts by it; but if there is not correspondence, there is disjunction; hence the first truth has not strength in the last. What correspondence is, may be seen from what has been abundantly adduced at the end of several chapters concerning the correspondence of all things pertaining to man with the Grand Man.

8611. "And Aaron and Hur"—that hereby are signified truths in order, appears from the representation of Aaron and Hur, as denoting inferior truths in successive order in respect to truth in the first of order, which is represented by Moses, see above, n. 8603.

8612. "Supported his hands"—that hereby is signified the support of the power of truth combating, appears from the signification of hands, as denoting power, see n. 878, 4931 to 4937, 7518, 8050, 8153, in the present case the power of truth combating, which is represented by Joshua, n. 8595. The reason why the support of truth combating is what is signified by Aaron and Hur supporting the hands of Moses is, because by the elevation of the hands of Moses, Joshua prevailed.

8613. "On this side one and on that side one"—that hereby is signified on every side, appears from this consideration, that on this side one, and on that side one, denotes to the right hand and to the left, for right and left are not determinations to a certain quarter, but to every [quarter], denoting wheresoever the man turns himself, especially in the spiritual world, where the determinations of spaces are altogether otherwise than in the natural world, for in the spiritual world what is to the right appears to the right in every turning and circumversion, in like manner what is to the left, see n. 4321, 4882.

8614. "And it came to pass his hands were firm"—that hereby is signified the strength of power on the occasion, appears from the signification of hands, as denoting power, see above,

n. 8612; hence the strength of power is signified by the hands being made firm by support.

8615. "Until the sun set"—that hereby is signified when that state ceased, viz. the state of combat with the false grounded in interior evil, appears from this consideration, that the times of the day, from the rising of the sun to its setting, and to the rising again, signify the changes of state which they undergo who are in the other life; the end of that state is signified by the time of the sun setting; hence it is, that by the expression even to the sun setting is signified that that state ceased. That the times of the day from the rising of the sun to its setting signify states and their changes, see n. 5672, 5962, 6110, 8426. Every considerate person may see, that the things which are related in these verses contain arcana, which are not extant in the letter; as that Moses stood on a hill; had a staff in his hand; that Joshua conquered when Moses lifted up his hands, and Amalek conquered when Moses let down his hands; and they put a stone under him upon which he sat; and that Aaron and Hur supported his hands; and this until the sun set: unless all and singular these things had corresponded with those things which are in heaven, it would have been impossible they should have contributed any thing to the combat with Amalek. Correspondences have all force, insomuch that what is done on earth according to correspondences, this avails in heaven, for correspondences are from the Divine [being or principle]. They who are in the good of love and of faith, are in correspondence, and the Divine [being or principle] does all things pertaining to them, for from the Divine [being or principle] is the good of love and the good of faith. All the miracles recorded in the Word were done by correspondences. The Word is so written, that singular the things therein even to the most minute correspond to those things that are in heaven; hence the Word has Divine force, and conjoins heaven with earth, for when the Word is reading on earth, the angels who are in heaven are moved to the holy principle which is in the internal sense; this effect is wrought by the correspondences of singular the things in the Word.

8616. "And Joshua weakened Amalek and his people"—that hereby is signified a diminution of power with those who are in the false grounded in interior evil, appears from the signification of weakening, as denoting a diminution of power; and from the representation of Amalek and his people, as denoting those who are in the false grounded in interior evil, see above, 8593.

8617. "At the edge [mouth] of the sword"—that hereby is signified by truth combating, appears from the signification of a sword, as denoting truth combating, see n. 2799, 8294.

8618. Verses 14, 15, 16. "*And Jehovah said to Moses,*

write this memorial in a book, and put [*it*] *in the ears of Joshua, that blotting out I will blot out the memory of Amalek from under the heavens. And Moses built an altar, and called the name of it Jehovah Nissi. And said, because the hand* [*is*] *against the throne of Jah, Jehovah shall have war into Amalek from generation* [*to*] *generation.* And Jehovah said to Moses, signifies instruction: write this memorial in a book, signifies for perpetual memory: and put [it] in the ears of Joshua, signifies to be obedient in favor of truth combating against that false: that blotting out I will blot out the memory of Amalek from under the heavens, signifies that that false is to be altogether removed that it may no longer fight: and Moses builded an altar, signifies for the holy principle of worship and of memory: and called the name of it Jehovah Nissi, signifies the continual war and protection of the Lord against those who are in the false of interior evil: and said, because the hand [is] against the throne of Jah, signifies because they are willing to bring in violence to the Lord's Spiritual Kingdom: Jehovah shall have war into Amalek from generation [to] generation, signifies that they were reduced under the yoke and cast into hell, whence they can never rise out, by the Divine power of the Lord.

8619. "And Jehovah said to Moses"—that hereby is signified instruction, appears from the signification of saying, as involving the things that follow, and because Moses is there instructed what ought to be done, it is instruction which is signified.

8620. "Write this memorial in a book"—that hereby is signified for perpetual memory, appears from the signification of a memorial, as denoting that it ought to be remembered, or committed to the memory, see n. 8066, 8067; and from the signification of writing in a book, as denoting to be remembered perpetually; this is signified by writing in a book in Isaiah, "Come, *write upon a table amongst them, and upon a book* express it, that it may be *for the latter day, for what is perpetual even for ever*," xxx. 8. Inasmuch as remembrance is signified by writing in a book, hence the faithful are said to be written in the book of life; for by Divine remembrance is signified salvation, and by non-remembrance or forgetfulness is signified damnation. Concerning the book of life it is thus written in Daniel, "The Ancient of Days did sit, the judgment did sit, *and the books were opened*," vii. 10. Again, "In this time thy people shall be delivered, *every one who shall be found written in the book*," xii. 1. And in David, "Give iniquity upon their iniquity, and let them not come to thy justice; *let them be blotted out of the book of lives, and let them not be written* with the just," Psalm lxix. 27, 28. And in the Revelations, "He that overcometh, he shall be clothed in

white raiment, *and I will not blot out his name from the book of life*," iii. 5. Again, "There shall not enter into the New Jerusalem any *but what are written in the book of life of the lamb*," Rev. xxi. 26. Again, "I saw that the *books were opened; and another book was opened, which is of life;* and the dead were judged according to those things *which were written in the books according to their works.* All were judged according to their works. *And if any one was not found written in the book of life*, he was cast out into the lake of fire," Rev. xx. 12, 13, 15; and besides chap. xiii. 8; chap. xvii. 8. He who does not know from the internal sense what the book of life is, also what the books are out of which the dead are to be judged, cannot form any other idea, than that in heaven there are such books, and that in them are written the actions of all, whereof the memory is thus preserved; when yet by books in the above passages are not meant books, but the remembrance of all things which have been done; for every one carries along with him into the other life the memory of his actions, thus the book of his life, n. 2474; but no one except the Lord alone can judge any one according to his actions; for all actions proceed from final causes, which final causes lie deeply concealed within; according to those causes man is judged, and no one knows them but the Lord, wherefore judgment belongs to Him alone, which is also meant by these words in the Revelations, "I saw on the right hand of him that sat upon the throne *a book written within and on the back*, sealed with seven seals. I next saw a strong angel crying with a great voice, *Who is worthy to open the book*, and to loose its seals? One of the elders said to me, Behold the Lion cometh, which is of the tribe of Judah, the root of David, *that he may open the book*, and loose its seals: *and he took the book*, and they sung a new song, *Thou art worthy to take the book*, and to open its seals," v. 1 to 9. From these words it may be manifest, that by the book written is meant the presence of the actions of every one; in like manner by the book in David, "*On thy book were written all the days* which were destined," Psalm cxxxix. 16.

8621. "And put [it] in the ears of Joshua"—that hereby is signified to be obedient in favor of truth combating against that false, appears from the signification of putting in the ears, as denoting to be obedient; that the ear denotes obedience, see n. 2542, 3869, 4652 to 4660; and from the representation of Joshua, as denoting truth combating against the false grounded in interior evil, see n. 8595.

8622. "That blotting out I will blot out the memory of Amalek from under the heavens"—that hereby is signified that that false is to be altogether removed, that it may no longer fight, appears from the signification of blotting out a memory, as denoting to remove, of which we shall speak presently; and

from the representation of Amalek, as denoting those who are in the false grounded in interior evil, see n. 8593. The reason why to blot out the memory of Amalek denotes to remove the false which is grounded in interior evil is, because it may be removed, not blotted out [or destroyed], for that false prevails amongst infernal genii, who live for ever, n. 8593; but those genii are removed by the Lord, lest they should flow-in into those who are of the Spiritual Church; the reason is, because they do not flow in like infernal spirits into the thoughts which are of the understanding, thus neither into those things which are of faith, but into the affections which are of the will, consequently into those things which are of charity; and this so clandestinely, that there in no case appears a trace that it is from them; wherefore if they were to flow in, the man of the Spiritual Church could not possibly be saved, since they would pervert and altogether deprave the affections of truth and good; hence it is, that those infernal genii are removed, so as not to communicate with those who are of the Lord's Spiritual Kingdom. It is moreover to be noted, that with the man of the Spiritual Church a new will is implanted in the intellectual part, n. 895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113, which will those genii would absolutely destroy, if they were permitted to flow in; they would also enter into the hereditary evils, and would lay them open, which nevertheless are closed; that they are closed, see n. 986, 1667, 2308. Those infernal genii are in this manner removed to prevent their flowing in; because their false, which is the false grounded in interior evil, is evil, and indeed such evil, that it cannot flow-in into the intellectual part, but into the will part; and whereas the new will of the man of the Spiritual Church is implanted in the intellectual part, as was said above, on these accounts they are removed from influx into it. To this end also the Lord makes arrangement, that such genii are vastated as to every thing intellectual. Men become such genii after death, who have continually meditated evil against their neighbor, and have delighted their thought with such meditations; and also have brought in evil, but clandestinely and by others, being most especially cautious lest any one should know that it was from them; in other respects they have appeared in externals modest, civil, and as friends, and also as Christians as to discourse, likewise as to life, yet have been hypocrites, and inwardly deceitful tigers.

8623. "And Moses builded an altar"—that hereby is signified for the holy principle of worship and of memory, appears from the signification of altar, as denoting the chief representative of the Lord, see n. 2777, 2811, 4489; and hence the holy principle of worship, n. 4541; the reason why it also denotes for memory is, because in ancient times there were erected

heaps for a witness and a memory of a thing, which should stand firm, and which they were to remember; and afterwards also altars, n. 4192; in the present case for the memory of a thing, which was, because the hand of Amalek was against the throne of Jah, Jehovah shall have war into him from generation to generation; that altars were also erected for a witness and memory, is manifest from the altar which the Reubenites, the Gadites, and half the tribe of Manasseh builded at Jordan, concerning which they said to the sons of Israel, who on that account were desirous to make war against them, that they builded it to be a witness that they would worship Jehovah, not by burnt offerings and sacrifices upon it, but upon the altar which was before the tabernacle; therefore they called that altar a "Witness between us and between you, that Jehovah is God," Josh. xxii. 10 to 34.

8624. "And called the name thereof Jehovah Nissi"—that hereby is signified continual war and protection of the Lord against those who are in the false of interior evil, appears from this consideration, that the names which were given by the ancients in the church, signified the quality and state of the thing which was then treated of, and that they also involved the same things in the names themselves, see n. 340, 1946, 3422, 4298; the quality and state of the thing which is here treated of is, that Jehovah should have war against Amalek from generation to generation; in the internal sense, that war should be perpetual against those who are in the false of interior evil; this also is signified by Jehovah Nissi; Jehovah Nissi in the original tongue signifies Jehovah my standard or sign, and by sign or standard in the Word is signified a calling together to war; and whereas it is said Jehovah shall have war, protection from Him is also signified. That by a standard or sign is signified a calling together to war, is manifest from this consideration, that when convocations were made, whether for journeyings, or for festivals, or for war, they sounded the trumpet, and also lifted up a sign or standard upon the mountains; that they sounded the trumpet, see Num. x. 1 to 11: that they lifted up a sign or standard, is evident from the following passages. "Announce ye in Judah, and in Jerusalem call ye to be heard, and say, *and sound the trumpet in the earth*, proclaim, fill, say, *be gathered together*, and let us enter into cities of fortification, *set up a standard towards Zion*, *assemble*, stay not," Jer. iv. 5, 6. And in Isaiah, "All ye inhabitants of the globe, and dwellers on the earth, *when a standard shall be lifted up*, *behold ye*, *and when a trumpet sounds*, hear ye," xviii. 3. Again, "*He hath lifted up a standard for the Gentiles from far*, and hath hissed to him from the extremity of the earth; and behold the swift one shall quickly come," v. 26. Again, "*Lift ye up a standard on a lofty mountain*,

lift up a voice unto them, shake the hand, that the gates of the princes may come," xiii. 2. Again, "Thus saith the Lord Jehovih, behold I will lift My hand towards the nations, *and towards the people will lift up My standard*, that they may bring thy sons in the bosom, and may carry thy daughters upon the shoulder," xlix. 22; from these passages it is evident, that by a standard is signified a gathering together. That a standard or sign, when it is predicated of the Lord, signifies also protection, is manifest from Isaiah, "They shall fear from the west the name of Jehovah, and from the rising of the sun His glory, because He shall come as a strait river, *the spirit of Jehovah shall set up a standard in it;* then shall the Redeemer come to Zion," lix. 19. Again, "It shall come to pass in that day, the root of Jesse, *which standeth for an ensign of the people*, the nation shall seek; and his day shall be glory," xi. 10. Inasmuch as a sign, which in the original tongue is expressed by the same expression as a standard, signified a gathering together, and when it was said of the Lord, signified also protection, therefore it was expressly commanded, that a brazen serpent should be set for a sign, concerning which it is thus written in Moses, "Jehovah said to Moses, make to thyself a serpent, *and set it upon a sign;* and it shall come to pass, every one who hath been been bitten, and shall look at it, shall live. And Moses made a serpent of brass, *and set it upon a sign;* whence it came to pass, if a serpent bit a man, and he looked on the serpent of brass, he revived," Num. xxi. 8, 9; that the brazen serpent represented the Lord, see John iii. 14, 15; that it also signified protection, is evident; for the healing effected by looking on the serpent which was on the sign, signified healing from evils of the false by looking on the Lord through faith in Him; for the Lord says in the passage quoted from John, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him, may not perish, but have eternal life."

8625. "And said, because the hand is against the throne of Jah"—that hereby is signified because they are willing to bring in violence to the Lord's spiritual kingdom, appears from the signification of a hand being against any one, as denoting to bring in violence; and from the signification of the throne of Jah, as denoting the Lord's spiritual kingdom. The reason why the throne of Jah denotes the Lord's spiritual kingdom is, because throne is predicated of the Lord's royalty, and the Lord's spiritual kingdom corresponds to His royalty. There are two things which are predicated of the Lord, viz. priesthood and royalty, the celestial kingdom corresponds to His priesthood, and the spiritual kingdom to His royalty, for the Lord is called a priest from Divine Good, and a king from Divine Truth; this latter, viz. Divine Truth, is involved in the

name Christ, and Divine Good in the name Jesus, see n. 1728, 2015, 3004, 3009, 6148. Throne is predicated of the Lord's royalty, consequently of His spiritual kingdom, in like manner Jah; what is meant by throne, see n. 5313, and what by Jah, n. 8267. As to what concerns the subject itself, viz. that they who are represented by Amalek, who are infernal genii principled in the false derived from interior evil, are willing to bring in violence to the Lord's spiritual kingdom, it has been explained above, n. 8593, 8622. They who were in the false of this evil, could not be driven away from those who were of the Spiritual Church, until the Lord came into the world, and made the Human [principle] in Himself Divine; they were then shut up in hell, whence they cannot on any occasion rise out; and also the communication, which is effected by influx, was altogether stopped; for the man of the Spiritual Church is in obscurity as to the truth of faith, and acknowledges [it] for truth because the church has so said, not because he perceives it to be truth; this truth with them is made good, and hence of conscience; if malignant genii were to flow-in into that obscure principle, they would destroy the conscience by a thousand methods; for they do not act into the truths of faith there, but into the affections themselves; and wheresoever they perceive any thing of the affection of good, they pervert it in a moment so clandestinely, that it cannot in anywise come to perception, assaulting ends themselves; in a word, their malignity cannot be described; but it may be compared with a deadly unseen poison, which penetrates to the very marrows. Concerning these genii, by the Divine Mercy of the Lord, more will be said from experience at the close of the chapters.

8626. "Jehovah shall have war into Amalek from generation [to] generation"—that hereby is signified that they were reduced under the yoke, and cast into hell, whence they cannot in anywise rise out, by the Divine Power of the Lord, appears from the signification of Jehovah having war, as denoting a casting into hell; and from the signification of from generation to generation, as denoting perpetually, thus they cannot in anywise rise out thence; that this is from the Divine Power of the Lord, see just above, n. 8625. The reason why the war of Jehovah denotes a casting into hell is, because the war of Jehovah is perpetual victory; the infernal genii cannot in any sort wage war and fight against Jehovah, that is, the Lord, but it appears to them that they fight, yea, also at times that they conquer, when they subjugate those that are in evil, but still they have no power at all against the Divine [being or principle]; the least of Divine Power, by a single nod, instantly subdues every diabolical crew, if it consisted even of myriads of myriads; but it gives them an opportunity of acting, so far as use is thence derived, and their evil can be turned by the

Lord into good; on which subject, by the Divine Mercy of the Lord, we shall speak elsewhere. From these considerations it may in some sort be manifest, that by Jehovah having war against Amalek from generation to generation, is signified subjugation and casting into hell, whence they cannot in anywise rise again, by the Divine Power of the Lord.

CONTINUATION OF THE SUBJECT CONCERNING THE INHABITANTS AND SPIRITS OF THE EARTH JUPITER.

8627. *THE inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on all occurrences in life; they imbibe this wisdom from their parents in infancy, and it is successively transmitted to posterity, and thereby increases. They know nothing at all of the sciences, such as are cultivated in our earth, nor are they willing to know, they call them shades, and compare them to clouds which intercept the sun. This idea concerning the sciences they have derived from some belonging to our earth, who boasted themselves in their presence, that they were wise from their skill in sciences.*

8628. *The spirits from our earth who thus boasted, were such as made wisdom to consist in things pertaining merely to the memory, as in languages, in the history of such things as relate to literature, in bare experimental discoveries, and in terms, especially such as are philosophical, with other things of a like nature, not using such things as means leading to wisdom, but making wisdom to consist in the things themselves; such persons, inasmuch as they have not cultivated their rational faculty by sciences, as by means, in the other life have little of perception, for they see only in terms, and from terms, which are there as motes, and as gross clouds before the intellectual sight; and they who have been conceited by reason of erudition thus grounded, have still less perception; but they who have used the sciences as means of annihilating the things which are of faith, have totally destroyed their intellectual principle, and see in thick darkness like owls, mistaking what is false for what is true, and what is evil for what is good. The spirits of Jupiter, from the conversation they had with such, concluded, that the sciences induce shade and cause blindness; but they were told, that in this earth the sciences are means of opening the intellectual sight, which sight is in the light of heaven, and instructs in such things as*

relate to spiritual life: but inasmuch as self-love prevails and the love of the world, and hence such things as are of mere natural and sensual life, therefore the sciences to them are means of becoming unwise, viz. of confirming them in favor of nature against the Divine [*being or principle*], *and in favor of the world against heaven. They were further told, that sciences in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means whereby a man may do service to himself, his neighbor, and his country, and whereby also he may do mischief; moreover that they are like dress, which serves for use and ornament, and also for the nourishing of pride and vanity, as in the case of those who would be honored merely for their fine clothes. This was perfectly intelligible to the spirits of Jupiter, but they were surprised at the inhabitants of our earth, that, being men, they should prefer the things that conduct to wisdom before wisdom itself; and that they should not see, that to immerse the mind in such things, and not to elevate it beyond them, is to becloud and blind it.*

8629. *A certain spirit ascending from the lower earth came to me, and said, that he heard those things which I discoursed with the other spirits, but that he scarce understood any thing that was said concerning spiritual life and light. He was asked whether he was willing to learn? He said, that he did not come with that intention; from which it might be concluded that he was not willing. He was exceedingly stupid, yet it was declared by the angels, that during his life in the world as a man, he was distinguished for his erudition. He was cold, as was made very sensible from his breathing, which was a sign of illumination merely natural and of none spiritual, thus that by the sciences he had not opened, but closed in himself the way to the light of heaven.*

8630. *Inasmuch as the inhabitants of Jupiter procure intelligence for themselves by another way than the inhabitants of our earth, and are moreover of another temper derived from the life, therefore they cannot be together, but if they approach, they either shun or repel each other. There are spheres, which may be called spiritual spheres which emane continually from every society, yea overflow; those spheres are from the active principle of the affections and consequent thoughts, thus they are of the life itself; concerning spheres see n.* 1048, 1053, 1316, 1504, 1505, 1507, 1508, 1510, 1511, 1512 *to* 1519, 2401, 4464, 5179, 6206, 7454, 6598, *to* 6613, 8063*; all consociations in the other life are effected according to spheres, those which accord together are conjoined according to con-*

cordance, those which discord are repelled according to discordance. Every province in the Grand Man, to which any member or organ in the human body corresponds, has its own sphere distinct from the sphere of another province; hence the mutual conjunction of those who belong to the same province, and the disjunction of those who belong to another. The spirits and angels who are from the earth Jupiter, have relation in the Grand Man to the IMAGINATIVE PRINCIPLE OF THOUGHT, and thereby to an active state of the interior parts: but the spirits of our earth have relation to the various functions of the exterior parts of the body, into which, when they would have dominion, the imaginative principle of thought cannot flow in; hence conflicts between the spheres.

8631. That the clear perception which the spirits of Jupiter are in concerning spiritual things, might be made manifest to me from their manner of representing how the Lord, whom they call their only Lord, converts depraved affections into good ones; they represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form instead of affection, and they next showed how the Lord bends what is depraved therein into good, which they did in a manner which no words can describe, and with such dexterity that they were commended by the angels. There were present on the occasion some of the learned from our earth, who had immersed their intellectual principle in terms of scientifics and had disputed much about form, about substance, about materiality and immateriality, and the like, without applying such things to any use; these could not even comprehend that representation.

8632. I have discoursed with the spirits of that earth concerning the Lord, that He does evil to no one, still less that He punishes any one; those spirits, by reason of their simplicity, were not willing at first to admit this, believing that punishments are from the Lord. But when they were told that their angels, when they are attendant on a man of their earth, do not chastise, nor even speak rashly, but only permit the punishing spirits, who are present on the occasion, to do so; and when it was urged that if the angels do not chastise, how much less should the Lord, who is essential good, and who rules the angels; on hearing these things they acknowledged and affirmed with a loud voice, that the Lord punishes no one, and does evil to no one, nor does He even speak harshly to any one. Concerning the angels, and concerning the punishing spirits attendant on the inhabitants of Jupiter, see n. 7802, 7804, 7805, 7810.

8633. As to what further concerns the life of those who are

in that earth, I have been instructed by their spirits, that as they have no concern about scientifics, so neither have they any about works of art. Also that they have no festival days, but that every morning at sun-rise, and every evening at sun-set, they perform holy worship to their only Lord in their tents, and that on such occasions they also sing psalms.

8634. *The subject concerning the inhabitants and spirits of the earth Jupiter will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE EIGHTEENTH.

THE DOCTRINE OF CHARITY.

8635. NO one can be regenerated, unless he knows such things as relate to new life, that is, to spiritual life; for man is introduced into that life by regeneration: the things which relate to new life, or to spiritual life, are the truths which are to be believed and the goods which are to be done; the former are of faith, the latter of charity.

8636. No one can know these things from himself, for man apprehends only those things which have been familiar to the senses; from them he has procured to himself a lumen, which is called natural lumen, by virtue whereof he sees nothing else but what relates to the world and to himself, not the things which relate to heaven and to God; these he must learn from revelation.

8637. As that the Lord, who from eternity was God, came into the world to save the human race; that He hath all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good are from Him; that there is a heaven, and that there is a hell; that man must live for ever, in heaven, if he has done well, in hell if he has done evilly.

8638. These and several things besides are of faith, and ought to be known by the man who is to be regenerated, for he who knows them, may think them, afterwards will them, and lastly do them, and thereby have new life.

8639. As [for instance], he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, adore Him, love Him, and thus do good for the sake of Him:

he who does not know that all good is from Him, cannot think that his own justice and his own salvation is from Him, still less can he will it to be so, thus he cannot live from Him: he who does not know that there is a hell, and that there is a heaven, nor that there is life eternal, cannot even think about the life of heaven, nor apply himself to receive it; so in other cases.

8640. From these considerations it may be manifest what is the quality of the life of a regenerate [person], that it is a life of faith; also that it cannot be given to man, until he is in a state that he can acknowledge the truths of faith, and so far as he acknowledges, will them.

CHAPTER XVIII.

1. AND Jethro the priest of Midian, the father-in-law of Moses, heard all that GOD did to Moses and Israel His people, that JEHOVAH brought forth Israel out of Egypt.

2. And Jethro the father-in-law of Moses took Zipporah the wife of Moses after her dismissions.

3. And her two sons, of whom the name of the one was Gershom, because he said, I was a sojourner in a strange land.

4. And the name of one was Eliezer, because the GOD of my father [was] in my help, and delivered me from the sword of Pharaoh.

5. And Jethro the father-in-law of Moses came, and his sons, and his wife, to Moses to the wilderness, where he encamped at the mount of GOD.

6. And he said to Moses, I thy father-in-law Jethro am come to thee, and thy wife, and her two sons with her.

7. And Moses went forth to meet his father-in-law, and bowed himself, and kissed him; and they asked a man his companion for peace: and they came into the tent.

8. And Moses related to his father-in-law all that JEHOVAH had done to Pharaoh and the Egyptians, for the sakes of Israel; all the trouble which found them in the way, and JEHOVAH rescued them.

9. And Jethro rejoiced over all the good which JEHOVAH did for Israel, who rescued him from the hand of the Egyptians.

10. And Jethro said, blessed be JEHOVAH, who hath rescued you from the hand of the Egyptians, and from the hand of Pharaoh, who hath rescued his people from under the hand of the Egyptians.

11. Now I know that JEHOVAH is great above all gods, because on that account that they were proud over them.

12. And Jethro, the father-in-law of Moses, took a burnt-offering and sacrifices for God: and Aaron came and all the elders of Israel to eat bread with the father-in-law of Moses before God.

13. And it came to pass on the morrow, and Moses sat to judge the people, and the people stood upon Moses from morning until evening.

14. And the father-in-law of Moses saw all that he did to the people, and he said, what is this word that thou doest to the people, wherefore sittest thou alone, and all the people standing upon thee from morning until evening.

15. And Moses said to his father-in-law, because the people cometh to me to enquire [of] God.

16. When they have a word, they come to me, and I judge between a man and between his companion, and make known the judgments of God and His laws.

17. And the father-in-law of Moses said to him, the word is not good which thou doest.

18. Decaying thou wilt decay, also thou, also this people who is with thee, because the word is too weighty for thee, thou canst not do it thou alone.

19. Now hear my voice, I will consult for thee, and God will be with thee, be thou to the people as pertaining to God, and bring thou the words to God.

20. And teach them statutes and laws, and make known to them the way in which they shall go, and the work which they shall do.

21. And do thou see out of all the people men of stoutness, fearing God, men of truth hating lucre; and set them princes of thousands, princes of hundreds, princes of fifties, and princes of tens.

22. And let them judge the people in every time, and it shall be, every great word they shall bring to thee, and every small word they shall judge; and roll thou down from off thyself, and let them carry with thee.

23. If thou doest this word, and God hath commanded thee, and thou canst stand; and also all this people shall come upon their place in peace.

24. And Moses hearkened to the voice of his father-in-law, and did all that he said.

25. And Moses chose men of stoutness from all Israel, and gave them heads over the people, princes of thousands, princes of hundreds, princes of fifties, and princes of tens.

26. And they shall judge the people in all time, the difficult word they shall bring to Moses, and every small word they shall judge.

27. And Moses sent away his father-in-law, and he went to his own land.

THE CONTENTS.

8641. THE subject treated of in the internal sense in this chapter is concerning truths in successive order from first to last, and that they receive an orderly arrangement from Divine Good: truth in the first degree is represented by Moses; truths thence derived in successive order are represented by the princes of thousands, of hundreds, of fifties, and of tens; and Divine Good, from which there is orderly arrangement, is represented by Jethro, the father-in-law of Moses.

THE INTERNAL SENSE.

8642. VERSES 1, 2, 3, 4, 5. *And Jethro the priest of Midian the father-in-law of Moses heard all that God did to Moses and Israel His people, that Jehovah brought forth Israel out of Egypt. And Jethro the father-in-law of Moses took Zipporah the wife of Moses after her dismissions. And her two sons, of whom the name of the one was Gershom, because he said, I was a sojourner in a strange land. And the name of one was Eliezer, because the God of my father [was] in my help, and delivered me from the sword of Pharaoh. And Jethro the father-in-law of Moses came, and his sons, and his wife to Moses to the wilderness, where he encamped [at] the mount of God.* And Jethro the priest of Midian, signifies Divine Good: the father-in-law of Moses, signifies from which is the good conjoined to Divine Truth: heard all that God did to Moses and Israel His people, signifies perception of those things which were done to them who were of the Lord's spiritual kingdom: that Jehovah brought forth Israel out of Egypt, signifies that they were liberated of the Lord from infestations: and Jethro the father-in-law of Moses took Zipporah the wife of Moses, signifies good from the Divine [being or principle] conjoined to Divine Truth: after her dismissions, signifies separation heretofore in respect to the state of those who were of the Spiritual Church: and her two sons, signifies the goods of truth: of whom the name of the one was Gershom, because he said, I have been a sojourner in a strange land, signifies the quality of the good of truth of those who are out of the church: and the name of one was Eliezer, signifies the quality of the good of truth of those who are within the church: because the God of my father [was] in my help, signifies the mercy and presence of the Lord in the church: and delivered me from the sword of Pharaoh, signifies liberation from the false of

those who infested: and Jethro the father-in-law of Moses came, signifies Divine Good: and his sons, signifies the goods of truth: and his wife, signifies good conjoined to Divine Truth: to Moses to the wilderness, signifies conjunction in the state before regeneration when there are temptations: where he encamped [at] the mount of God, signifies near to the good of truth.

8643. "And Jethro the priest of Midian"—that hereby is signified Divine Good, appears from the representation of Jethro the priest of Midian, as denoting the good of the church which is in the truth of simple good, see n. 7015, but in the present case denoting Divine Good, by reason that Moses, whose father-in-law he was, represented Divine Truth; for when the son-in-law represents truth, then the father-in-law represents good, in a superior degree, for he is the father of his wife. The reason why Divine Good is here represented by Jethro is, because the subject treated of in this chapter is concerning the orderly arrangement of truths pertaining to the man of the Spiritual Church, which is effected from Divine Good by Divine Truth, for all orderly arrangement is from good by truth; this orderly arrangement is effected with the man of the Spiritual Church, when he begins to act no longer from truth but from good; for this state is his second state, which exists after that he has undergone temptations; for when he acts from truth, then he is tempted to the intent that the truths pertaining to him may be confirmed; when they are confirmed, then they are reduced by the Lord into order, and when they are reduced into order, then he enters into another state, which consists in willing truths and acting them, whence they are made of the life, and are called goods. This orderly arrangement is next treated of.

8644. "The father-in-law of Moses"—that hereby is signified from which is the good conjoined to Divine Truth, appears from the signification of a father-in-law, as denoting good from which is good conjoined to truth, see n. 6827: and from the representation of Moses, as denoting Divine Truth, see n. 6752, 6771, 7010, 7014, 7382; the reason why a father-in-law denotes good from which is a good conjoined to truth is, because a wife signifies good when man [vir] signifies truth; n. 2517, 4510, 4823. Inasmuch as the subject treated of in what follows is concerning the conjunction of Divine Good with Divine Truth, that hence an orderly arrangement may be effected with the man of the church, it is to be noted, that between Divine Good and Divine Truth there is this distinction, that Divine Good is in the Lord, and Divine Truth from the Lord: those principles are as the fire of the sun and the light which is thence derived; fire is in the sun, and light from the sun, in which latter there is not fire but heat; the Lord also in the other life is a sun, and also is light; in the sun there, which is

Himself, is Divine fire which is the Divine Good of Divine Love; from that sun is Divine Light, which is Divine Truth from Divine Good; in this Divine Truth there is also Divine Good, but not such as it is in the sun, it being accommodated to reception in heaven; for unless it were accommodated to reception, heaven could not exist, for no angel can sustain the flame proceeding from Divine Love, but would be consumed in a moment, just as if the flame of the sun of this world should immediately scorch man. But how the Divine Good of the Lord's Divine Love is accommodated to reception, cannot be known by any one, not even by the angels in heaven, because it is an accommodation of infinite to finite; and infinite is such, that it transcends all intelligence of finite, insomuch that when the intelligence of finite is desirous to direct its view thither, it falls as into the depth of the sea and perishes. That the Lord is the sun in heaven, and that the sun there is the Divine Good of His Divine Love, and that the light thence is the Divine Truth, from which is intelligence, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3094, 3138, 3190, 3195, 3282, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523, 4533, 4696, 7083, 7171, 7174, 7270, 8197.

8645. "Heard all that God did to Moses and Israel His people"—that hereby is signified the perception of those things which were done to them who were of the Lord's spiritual kingdom, appears from the signification of hearing, viz. all that God did, as denoting perception, see n. 5017, 8361; and from the signification of all that God did, as denoting the things which were done from the Divine [being or principle]; and from the representation of Israel, who in this case is Moses and the people to whom those things were done, as denoting those who are of the Lord's spiritual kingdom, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; for Moses with the people represents that kingdom, Moses as the head, and the people as those things which are subject to the head; thus also Moses represents the Lord as to Divine Truth, for from this is the spiritual kingdom.

8646. "That Jehovah brought forth Israel out of Egypt"—that hereby is signified that they were liberated of the Lord from infestations, appears from the signification of bringing forth, as denoting to liberate; and from the representation of Israel, as denoting those who are of the spiritual kingdom, as just above, n. 8645; and from the signification of Egypt, as denoting infestations from falses, see n. 7278; the reason why Egypt denotes infestations is, because by the Egyptians and Pharaoh, are signified those, who by falses have infested, in the other life, those who were of the Spiritual Church, n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148.

8647. "And Jethro the father-in-law of Moses took Zipporah the wife of Moses"—that hereby is signified good from the Divine [being or principle] conjoined to Divine Truth, appears from the representation of Jethro the father-in-law of Moses, as denoting Divine Good, from which is good conjoined to truth, in the present case to Divine Truth, which is represented by Moses, see above, n. 8643, 8644; and from the representation of Zipporah the wife of Moses, as denoting Divine Good; for marriages represent the conjunction of good and of truth; in the Celestial Church the husband represents good, and the wife truth thence derived; but in the Spiritual Church the man [*vir*] represents truth and the wife good; in the present case the wife of Moses represents good, because the subject treated of is concerning the Spiritual Church, see n. 2517, 4510, 4823, 7022.

8648. "After her dismissions"—that hereby is signified separation heretofore in respect to the state of those who were of the Spiritual Church, appears from the signification of dismissions, as denoting separation; the reason why it denotes in respect to the state of those who were of the Spiritual Church is, because in the first state of those who are of the Spiritual Church, good does not appear, but only truth. How the case herein is, may be manifest from what has been before shown concerning the two states of those who are of the Spiritual Church, viz. that in the first state they act from truth, not from good, but in the second they act from good; in the first state, when they act from truth not from good, good is as it were absent, and is as a wife dismissed; but in the second state, when they act from good, then good is present, and as a wife conjoined to her man [*vir*]; these are the things which, in the internal sense, are meant by *after her dismissions.* It is further to be noted, that this is in respect to those who are of the Spiritual Church, for the truth which proceeds from the Lord is always conjoined to its good, but in the first state, which is before regeneration, good is not received, but truth, although each flows in through heaven from the Lord, but in the second state, which is after regeneration, good is received in conjunction with truth; what is done with man, this is predicated to be done with the Lord, by reason that it so appears; this is the case in very many other instances, as for example, in the Lord's doing evil, punishing, casting into hell; these things are predicated of the Lord, because it so appears, when yet every evil, which is done to man, is done from man. There are very many such cases in the Word, which are yet evident to him who searches the Scriptures from an affection of truth, and for the sake of the good of life, because he is illustrated from the Lord.

8649. "And her two sons"—that hereby are signified the

goods of truth, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2159, 2623, 3704, 4257, in the present case the goods of truth, because they are called sons of a wife, as is evident from the original tongue, in like manner as in the following verse 6: hence inasmuch as by a wife is signified good conjoined to truth, n. 8646, therefore by sons are here signified the goods of truth. Goods of truth are truths which are made of the will and thence of the life, and constitute the new will pertaining to the man of the Spiritual Church.

8650. "Of whom the name of the one was Gershom, because he said, I have been a sojourner in a strange land"—that hereby is signified the quality of the good of truth of those who are out of the church, appears from the signification of a name and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674; this quality is described by the words which Moses then said, viz. I have been a sojourner in a strange land; the reason why by those words is signified the good of truth of those who are out of the church is, because by a *sojourner* are signified those who were born out of the church, and yet were instructed in the things of the church; and by a *strange land* is signified where the church is not; that a sojourner denotes those who were out of the church, and were instructed in the things pertaining to the church, see n. 1463, 4444, 7901, 8007, 8013; that a strange land denotes where the genuine church is not, is because by land is signified the church, n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, and strange denotes where there is nothing genuine; for the church of the Lord is spread through the universal orb of earths, thus also amongst the Gentiles, n. 2049, 2284, 2589 to 2604. That Moses also, when Gershom was born, was out of his own church, and amongst those who were in the good of simple truth, who are signified by the Midianites see n. 6739, 6794, 6795, 6796.

8651. "And the name of one was Eliezer"—that hereby is signified the quality of the good of truth of those who are within the church, appears from the signification of a name and of calling a name, as denoting quality, as above, n. 8649; the reason why it denotes the quality of the good of truth is, because by the two sons are signified the goods of truth, n. 8648: that the quality of this good of truth is [the quality] of those who are within the church, is evident from the words which Moses spake concerning this son when he was born, viz. because the God of my father was in my help, and delivered me from the sword of Pharaoh; and from this consideration, that the quality of the good of truth, which was signified by the name of the former son, or Gershom, denotes [the quality] of those who are out of the church, n. 8649.

8652. "Because the God of my father was in my help"—that hereby is signified the mercy and presence of the Lord in the church, appears from the signification of father, as denoting the church as to good, n. 5580; and as denoting the ancient church, n. 6050, 6075, 6846; and from the signification of the God of a father, as denoting the Divine [principle] of the ancient church, which was the Lord, n. 6846, 6876, 6884; and from the signification of help, when it is predicated of the Lord, as denoting mercy, for help from Him is of mercy, and also is of presence, for where the reception of mercy is, there is presence, which is especially in the church, because in the church is the Word, and by the Word the presence of the Lord.

8653. "And delivered me from the sword of Pharaoh"—that hereby is signified liberation from the false of those who infested, appears from the signification of a sword, as denoting truth combating, and in the opposite sense the false combating and vastating, see n. 2799, 4499, 6353, 7102, 8294; and from the representation of Pharaoh, as denoting those who by falses infest the well-disposed in the other life, n. 7107, 7110, 7126, 7142, 7220, 7228, 7317.

8654. "And Jethro the father-in-law of Moses came"—that hereby is signified the Divine Good, appears from the representation of Jethro and Moses, as denoting the Divine Good and the Divine Truth, and from the signification of a father-in-law, see above, n. 8643, 8644.

8655. "And his sons"—that hereby are signified the goods of truth as above, see n. 8648.

8656. "And his wife"—that hereby is signified good conjoined to Divine Truth, appears from the representation of the wife of Moses, as denoting good from the Divine [being or principle] conjoined to Divine Truth, see also above, n. 8646.

8657. "To Moses to the wilderness"—that hereby is signified conjunction in the state before regeneration when there are temptations, appears from the signification of coming to Moses, as denoting conjunction, viz. of the Divine Good which is represented by Jethro with the Divine Truth which is represented by Moses; and from the signification of a wilderness, as denoting a state of undergoing temptations, see n. 6828, 8098, thus the state before regeneration: that there are two states entered upon by those who are regenerating and are made a Spiritual Church; and that when they are in the former state, they undergo temptations, see above, n. 8643; the former state is described by the state of the sons of Israel in the wilderness, and the latter state by their state in the land of Canaan under Joshua.

8658. "Where he encamped [at] the mount of God"—that hereby is signified near the good of truth, appears from the

signification of encamping, as denoting the orderly arrangement of truth and good, which are of the church with man, see n. 8103, 8130, 8131, 8155; and from the signification of the mount of God, as denoting the good of love, see n. 795, 796, 2722, 4210, 6435, 8327: in this case the good of truth, because the subject treated of is concerning the good of those who are of the Spiritual Church, who are represented by the sons of Israel; the good pertaining to them is the good of truth, which good is also the good of charity; on this account too it is called the mount of God, because the term God is applied where the subject treated of is concerning truth, and the term Jehovah where it is concerning good, see n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7268, 7873; from these considerations it is evident, that by his encamping at the mount of God is signified the orderly arrangement of good and truth which are of the church near the good of truth. It may be expedient briefly to say what this means; when man is in the former state, viz. when he acts from truth and not yet from good, that is, when he acts from faith and not yet from charity, he is in a state of undergoing temptations; by these he is progressively carried to another state, viz. to act from good, that is, from charity and its affection; when therefore he comes near to that state, he is then said to encamp at the mount of God, that is, at the good from which he must afterwards act. This is said, because in what now follows the subject treated of is concerning the new disposition or orderly arrangement of truths, to enter into that state, to which state also the man of the church comes after that he has undergone temptations, and before that the Divine Law is inscribed on the heart; the subject treated of in what goes before was concerning temptations, and in what now follows is concerning the law promulgated from mount Sinai; mount Sinai is the good in which is truth.

8659. Verses 6, 7. *And he said to Moses, I, thy father-in-law Jethro, am come to thee, and thy wife, and her two sons with her. And Moses went forth to meet his father-in-law, and bowed himself, and kissed him, and they asked a man his companion for peace: and they came into the tent.* And he said to Moses, signifies influx and perception thence: I thy father-in-law Jethro am come to thee, and thy wife, and her two sons with her, signifies Divine Goods in order: and Moses went forth to meet his father-in-law, signifies the application of Divine Truth to Divine Good: and bowed himself, signifies immission: and kissed him, signifies conjunction: and they asked a man his companion for peace, signifies a Divine Celestial mutual state: and they came into the tent, signifies the holy principle of union.

8660. "And he said to Moses"—that hereby is signified influx and perception thence, appears from the signification of

saying, when from Divine Good to Divine Truth concerning the orderly arrangement of truths, as denoting influx, and because it denotes influx, it denotes also perception, for perception is from influx; that is to say in respect to the agent denotes influx, and to the recipient denotes perception, see n. 5743.

8661. "I, thy father-in-law Jethro am come to thee, and thy wife, and her two sons with her"—that hereby are signified Divine Goods in order, appears from the representation of Jethro, the father-in-law of Moses, as denoting Divine Good, see n. 8643, 8644; and from the representation of Zipporah the wife of Moses, as denoting good conjoined to Divine Truth, see n. 8646; and from the representation of her sons, as denoting goods of truth, see n. 8648, 8650, 8651; thus denoting goods in order. Goods in order are interior and exterior goods in order successively according to degrees, see n. 3691, 4154, 5114, 5146, 8603.

8662. "And Moses went forth to meet his father-in-law"—that hereby is signified application of Divine Truth to Divine Good, appears from the signification of going forth to meet as denoting application; the reason why going forth to meet denotes application is, because it presently follows that he kissed him, by which is signified conjunction, and application precedes conjunction; and from the representation of Moses, as denoting Divine Truth, see above n. 8644; and from the representation of Jethro, who is the father-in-law, as denoting Divine Good, see also above, n. 8643, 8644.

8663. "And bowed himself"—that hereby is signified immission, appears from the signification of bowing himself, as denoting humiliation and submission, see n. 2153, 5682, 7068; but in this case immission, because it is predicated of Divine Truth in respect to Divine Good.

8664. "And kissed him"—that hereby is signified conjunction, appears from the signification of kissing, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929, 6260.

8665. "And asked a man his companion for peace"—that hereby is signified a Divine Celestial mutual state, appears from the signification of asking for peace, as denoting consociation as to a Divine Celestial state, of which we shall speak presently; and from the signification of a man to a companion, as denoting mutually. The reason why to ask for peace denotes consociation as to a Divine Celestial state is, because in the internal sense to ask for peace is to ask concerning life, its prosperity and happiness; but to ask for peace in the supreme sense, where the Divine Good and the Divine Truth are treated of, denotes consociation as to a Divine Celestial state; for peace in the supreme sense signifies the Lord, and hence the state of the inmost heaven, where they are who are in love to the Lord,

and thence in innocence; they also are above all others in peace, because in the Lord; their state is called Divine Celestial; hence it is that by peace is here meant that state: what peace is in the supreme and in the internal sense, see n. 3780 4681, 5662, 8455.

8666. "And they came into the tent"—that hereby is signified the holy principle of union, appears from the signification of a tent, as denoting the holy principle of love, see n. 414, 1102, 2145, 2152, 4128; thus the holy principle of union, because love is union; hence to come into the tent denotes to be united from holy love. The subject treated of in this verse is concerning the union of Divine Good with Divine Truth; and whereas all union is effected first by an influx of one into another and thence perception, next by application, also by immission, afterwards by conjunction, therefore first is described the influx and perception thence, n. 8660, next application, n. 8662, also immission, n. 8663, afterwards conjunction, n. 8664, lastly union by love.

8667. Verses 8, 9, 10, 11. *And Moses related to his father-in-law all that Jehovah had done to Pharaoh and the Egyptians for the sakes of Israel; all the troubles which found them in the way, and Jehovah rescued them. And Jethro rejoiced over all the good which Jehovah did for Israel, who rescued them from the hand of the Egyptians. And Jethro said, blessed be Jehovah, who hath rescued you from the hand of the Egyptians, and from the hand of Pharaoh, who hath rescued His people from the hand of the Egyptians. Now I know that Jehovah is great above all gods, because on that account that they were proud over them.* And Moses related to his father-in-law all that Jehovah had done to Pharaoh and the Egyptians, signifies perception on the occasion from Divine Truth concerning the power of the Lord's Divine Human [principle] against those who were in falses and infested: for the sakes of Israel, signifies for those who were of the Spiritual Church: all the trouble which found them in the way, signifies labor in temptation: and Jehovah rescued them, signifies liberation by virtue of the Lord's Divine aid: and Jethro rejoiced over all the good which Jehovah did to Israel, signifies a state of Divine Good, when all things succeed: who rescued them from the hand of the Egyptians, signifies on account of liberation from the insult of those who infested: and Jethro said, blessed be Jehovah, signifies Divine Good: who rescued you from the hand of the Egyptians and from the hand of Pharaoh, signifies liberation from the insult of those who infested: who rescued His people from under the hand of the Egyptians, signifies mercy towards those who are in the good of truth, and the truth of good: Now I know that Jehovah is great above all gods, signifies the Lord, that there is no God besides Him: be-

cause on that account that they were proud over them, signifies by reason of the attempt to gain dominion over those who were of the church.

8668. "And Moses related to his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians"—that hereby is signified perception on the occasion from Divine Truth, concerning the power of the Lord's Divine Human [principle against those who were in falses and infested, appears from th signification of Moses relating, as denoting perception from Divine Truth; that to relate denotes to perceive, see n. 4209, and that Moses denotes Divine Truth, n. 6752, 6771, 7010, 7014, 7382; and from the representation of the father-in-law of Moses, as denoting the Divine Good from which is the good conjoined to Divine Truth, see n. 8643, 8644; and from the signification of all that Jehovah had done, as denoting those things which were done to the sons of Israel in Egypt, and afterwards in the wilderness; and as those things in the internal sense involved the things which were done to those who are of the Lord's Spiritual Church, and were detained in the lower earth, until the Lord glorified the Human [principle] in Himself, therefore by those words is signified perception concerning the power of the Lord's Divine Human [principle]. That they, who were of the Lord's Spiritual Church, were detained in the lower earth, and saved by the power of the Lord's Divine Human [principle], see n. 6854, 7035, 7091, 7828, 8018, 8054, 8099, 8321; and from the representation of Pharaoh, and the Egyptians, as denoting those who were in falses and infested, see n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317.

8669. "For the sakes of Israel"—that hereby is signified for those who were of the Spiritual Church, appears from the representation of Israel, as denoting those who are of the Spiritual Church, see n. 6426, 6637, 6862, 6868, 7030, 7062, 7198, 7201, 7215, 7223.

8670. "All the trouble which found them in the way"—that hereby is signified labor in temptations, appears from the signification of trouble, as denoting labor; the reason why trouble denotes labor is, because it is predicated of temptations, for in temptations, they who are tempted have labor against falses and evils, and also the angels have labor with them that they may be kept in faith, and thereby in the power of conquering; and from the signification of the expression, "which found them in the way," as denoting as to temptations, viz. labor, for in the way denotes in the wilderness, where they underwent temptations, concerning which see above.

8671. "And Jehovah rescued them"—that hereby is signified liberation by the Divine aid of the Lord, appears from the signification of rescuing, as denoting liberation; that Jehovah

in the Word is the Lord, see n. 1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6303, 6905.

8672. "And Jethro rejoiced over all the good which Jehovah did to Israel"—that hereby is signified the state of Divine Good, when all things succeed, appears from the representation of Jethro, as denoting Divine Good, see above, n. 8643; and from the signification of rejoicing over all good, when it is predicated of Divine Good, which is represented by Jethro, as denoting the state of that good; for the state of the Divine [being or principle], when good is done to heaven and to the angels there, also to the church and to man there, in the Word is expressed by joy, but the quality of that joy is incomprehensible, because it is of the Infinite. That also joy is infinite on account of the reception of good by those who are in heaven and the church, may be manifest from the Divine Love, which towards the human race is infinite, n. 8644, for all joy is of love. From these considerations it is evident, that by Jethro rejoicing over all the good which Jehovah did to Israel, is signified the state of Divine Good when all things succeed; for by Israel are meant they who are of the Lord's spiritual kingdom and Spiritual Church, n. 8669, with whom all things succeeded, for they were liberated from infestations, and afterwards conquered in temptations, as has been above described.

8673. "And rescued them from the hand of the Egyptians"—that hereby is signified on account of liberation from the insult of those who infested, appears from the signification of rescuing, as denoting liberation, as above, n. 8671; and from the representation of the Egyptians, as denoting those who infested by falses, see also above, n. 8668.

8674. "And Jethro said, blessed be Jehovah"—that hereby is signified that from the Lord is all good, appears from the signification of blessed be Jehovah, as denoting that from the Lord is all good, see n. 1096, 1422, 3140; that Jehovah is the Lord, see above, n. 8671. The reason why blessed be Jehovah denotes that all good is from the Lord is, because blessing with man involves every good of eternal life, that is, the good of love to the Lord and towards the neighbor, n. 3406, 4981; these goods make eternal life with man.

8675. "Who hath rescued you out of the hand of the Egyptians and out of the hand of Pharaoh"—that hereby is signified liberation from the insult of those who infest, appears from what was explained above, n. 8671, 8673.

8676. "Who hath rescued His people from under the hand of the Egyptians"—that hereby is signified mercy towards those who are in the good of truth and the truth of good, appears from the signification of rescuing, as denoting liberation as just above, n. 8675; and from the signification of the Egypt

ians, as denoting those who infested by falses, see also above, n. 8668; and from the representation of Israel, who are here the people of Jehovah, as denoting those who are of the Spiritual Church, see n. 8645, thus who are in the good of truth and the truth of good, n. 7956, 8234. The reason why it is of the Lord's mercy is, because it is said, blessed be Jehovah who hath rescued, and by blessed be Jehovah is signified that from Him is all good out of His Divine Love, n. 8674; the Divine Love from which man has good, who is in a state of misery, because of himself he is wholly in evil and in hell, is mercy.

8677. "Now I know that Jehovah is great above all gods" —that hereby is signified the Lord, that there is no God besides Him, appears from what was said and shown, n. 7401, 7444, 7544, 7598, 7636, 7274.

8678. "Because on that account that they were proud over them"—that hereby is signified by reason of the attempt to gain dominion over those who were of the church, appears from the signification of being proud, as denoting an attempt and force to gain dominion, of which we shall speak presently; and from the representation of the sons of Israel, who are they over whom they were proud, as denoting those who are of the Spiritual Church, see above, n. 8645. The reason why to be proud denotes an attempt and force to have dominion, is, because such attempt and consequent force is in all pride, for pride consists in loving self better than others, and in preferring self to others, and being willing to have rule over others; and they who have this will, despise also others in comparison with themselves, and also persecute from hatred and revenge those who prefer themselves, or who do not worship; self-love, which is pride, is of such a quality, that so far as the rein is given it, so far it is rampant, increasing to every degree of given possibility, even at length to the Divine Throne itself, so as to wish to be a God. Of this quality are all who are in hell; that they are of such a quality is perceived from their tendency thence, and also from their vexatious hatreds and dire revenges one against another for the sake of dominion; this tendency is what is restrained by the Lord, and is meant by the head of the serpent, which the seed of the woman shall tread upon, n. 257; such also are meant by Lucifer in Isaiah, "How hast thou fallen from heaven, O Lucifer, son of the day-dawn, thou art cut off to the earth, thou art made weak beneath the nations; but thou hast said in thine heart, I will ascend the heavens, above the stars of God I will exalt my throne, and I will sit in the mount of the assembly, in the sides of the north; I will ascend above the heights of a cloud, I will become like to the Most High. Nevertheless thou art let down to hell, to the sides of the pit thou art cast forth from the sepulchre, as an

abominable twig, the garment of the slain, of him that is thrust through with the sword, who go down to the stones of the pit, as a carcase trodden under foot," xiv. 12 to 29. That pride of heart, which is self-love, repels from itself the Divine [being or principle], and removes heaven from itself, may appear manifest from the state of the reception of the Divine [being or principle], and of heaven, which is a state of love towards the neighbor, and of humiliation towards God; so far as man can humble himself before the Lord, and so far as he can love his neighbor as himself, and as it is done in heaven above himself, so far he receives the Divine [being or principle], and hence is so far in heaven. Hence it is evident in what state they are, who love themselves more than their neighbor, and who are proud over him, that is, who are in self-love, viz. that they are in a state opposite to heaven, and to the Divine [being or principle], consequently in the state in which the infernals are. See what has been said and shown concerning self-love, n. 2041, 2045, 2051, 2057, 2219, 2363, 2364, 2444, 3413, 3610, 4225, 4750, 4776, 4947, 5721, 6667, 7178, 7364, 7366 to 7377, 7480, 7488, 7490, 7491, 7492, 7494, 7643, 7819, 7820, 8318, 8487.

8679. Verse 12. *And Jethro the father-in-law of Moses took a burnt-offering and sacrifices for God; and Aaron came and all the elders of Israel to eat bread with the father-in-law of Moses before God.* And Jethro the father-in-law of Moses took a burnt-offering and sacrifices for God, signifies worship from the good of love and the truths of faith: and Aaron came and all the elders of Israel, signifies the things of the church which were primary: to eat bread with the father-in-law of Moses before God, signifies the appropriation thereof by virtue of Divine Good.

8680. "And Jethro the father-in-law of Moses took a burnt-offering and sacrifices for God"—that hereby is signified worship from the good of love and the truths of faith, appears from the signification of a burnt-offering and sacrifices, as being representative of celestial and spiritual things, which are of internal worship, burnt-offerings being representative of celestial things, that is, of the good of love, and sacrifices being representative of spiritual things, that is, of the truth of faith, see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 2860, 3519, 6905; that burnt-offerings represented those things which are of the good of love, and sacrifices those things which are of the truth of faith, is manifest from their institution, viz. that in the burnt-offerings all things were consumed, both the flesh and blood, but in the sacrifices the flesh was to be eaten, as may appear from Levit. chap. i. chap. ii. chap. iii. chap. iv. chap. v.; Num. xxviii. 1 to the end, and from Deuteronomy, where are these words, "Thou shalt offer thy burnt-offerings, the flesh and the

blood, upon the altar of Jehovah thy God; the blood of the sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh." xii. 27. The reason why those two principles were represented by the burnt-offerings and the sacrifices was, because the burnt-offerings and sacrifices represented all the worship of God in general, see n. 923, 6905; and the worship of God in general is founded on love and faith, for without these there is no worship, but only a rite [or ceremony], such as is of the external man without the internal, thus without life.

8681. "And Aaron came and all the elders or Israel"—that hereby are signified the things of the church which are primary, appears from the representation of Aaron, as denoting the truth of doctrine, see n. 6998, 7009, 7089, 7382; and from the representation of the elders of Israel, as denoting the chief truths of the church which are in agreement with good, see n. 6523, 8578, 8585; for by Israel is signified the church, n. 8645.

8682. "To eat bread with the father-in-law of Moses before God"—that hereby is signified the appropriation thereof by virtue of Divine Good, appears from the signification of eating, as denoting appropriation, see n. 3168, 3513, 3596, 3832, 4745; and from the signification of bread, as denoting the good of love, see n. 2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915; that it denotes from the Divine Good, is signified by their eating bread before God. By bread is here meant all the food which was used on the occasion, especially the flesh of the sacrifices; for when sacrifices were offered, the flesh of them was eaten near the altar; that by bread is signified all worship in general, see n. 2165. The reason why the flesh of the sacrifices was to be eaten was, that the appropriation of celestial good might be represented, also consociation by love, for the flesh of the sacrifice, which they did eat on the occasion, signified the good of love; wherefore this was to them a holy feast. That flesh also denotes the good of love, see n. 7850. From these considerations it may be manifest what was meant by the Lord, when He said that they should eat His flesh, John vi. 53, 54, 55, 56; also when He instituted the holy supper, that the bread was His body, Matt xxvi. 26. It is impossible for any one to know what was meant by those things, unless he knows that there is an internal sense, and that in that sense are meant celestial and spiritual things in the place of natural, and that natural things correspond to them, and have a signification according to correspondence; otherwise it would be impossible for any one to know why the Holy Supper was instituted, and what holiness there is in the bread, and why the bread is body and is flesh; besides innumerable other things.

8683. Verses 13, 14, 15, 16. *And it came to pass on the*

morrow, and Moses sat to judge the people, and the people stood upon Moses from morning until evening. And the father-in-law of Moses saw all that he did to the people, and he said, what is this word which thou doest to the people, wherefore sittest thou alone, and all the people standing upon thee from morning until evening. And Moses said to his father-in-law, because the people cometh to me to enquire [of] God. When they have a word, they come to me, and I judge between a man and between his companion, and make known the judgments of God and His laws. And it came to pass on the morrow, signifies what is eternal: and Moses sat to judge the people, signifies the arrangement of Divine Truth with those who are of the Spiritual Church in the state before it is from good: and the people stood upon Moses, signifies obedience in this case grounded in Divine Truth: from morning until evening, signifies in every state on the occasion interior and exterior: and the father-in-law of Moses saw all that he did to the people, signifies the omniscience of Divine Good: and he said, wherefore sittest thou alone, signifies that it was without influx of truth grounded in good from any other source: and all the people standing upon thee from morning until evening, signifies that hence in such case is the all of will to those who are of the Spiritual Church, in every state: and Moses said to his father-in-law, signifies the reciprocality pertaining to the reply: because the people come to me to enquire [of] God, signifies that they do not will and act from any other source than from this, because the Word has so said: when they have a word, signifies in every thing that befals: they come to me, and I judge between a man and between his companion, signifies that things are arranged on such occasion from revealed truth: and I make known the judgments of God and His laws, signifies that hence they are taught what is true and what is good.

8684. "And it came to pass on the morrow"—that hereby is signified what is eternal, appears from the signification of the morrow, as denoting what is eternal, see n. 3998.

8685. "And Moses sat to judge the people"—that hereby is signified the arrangement of Divine Truth with those who are of the Spiritual Church before it is from good, appears from the representation of Moses, as denoting Divine Truth proceeding immediately from the Lord, see n. 7010, 7382; and from the signification of judging, as denoting arrangement [*dispositio*]; the reason why to judge here denotes arrangement is, because Divine Truth does not judge any one, but flows in and arranges [or disposes] that it may be received; from reception afterwards is effected judgment according to the laws of order, this is meant by the judgment of the Lord, Matt. xxv. 31 to the end; John v. 22, 26, 27, 30; chap. ix. 39; that this is meant, is manifest from the Lord's words, where He saith that *He*

judgeth no one, John iii. 17 to 21; chap. viii. 15; chap. xii. 47, 48; and from the representation of Israel, who is here the people, as denoting those who are of the Spiritual Church, see above, n. 8645. From these considerations it is evident, that by Moses sitting to judge the people, is signified the arrangement of Divine Truth proceeding immediately from the Lord with those who are of the Spiritual Church. That it denotes in a state before it is from good, is manifest from those things which follow. For there are two states pertaining to the man who is regenerating and is made a church, in the first state he acts from truth, in the other from good, see n. 8516, 8539, 8643, 8648, 8658; in each state man is led of the Lord, in the first by immediate influx, but in the other by influx both immediate and mediate; concerning the influx of good and truth from the Lord, immediate and mediate, see n. 6472 to 6478, 6985, 6996, 7054 to 7058, 7270; immediate influx is represented by Moses alone judging the people, but influx both immediate and mediate by the princes of thousands, of hundreds, of fifties, and of tens being chosen, who were to judge small things, and refer great things to Moses, of whom we shall speak presently. But these are arcana, which scarce any one can understand, except who is in illustration from the Lord, and by illustration in perception; those influxes, and also the effects thence derived, may indeed be described, but still they do not fall rightly into the thought, unless there be perception from heaven; and perception from heaven is not given, except with those who are in the love of truth from good, and not even thus, unless they are in the love of truth from genuine good.

8686. "And the people stood upon Moses"—that hereby is signified obedience in this case grounded in Divine Truth, appears from the representation of Moses, as denoting Divine Truth, see just above, n. 8685, hence to stand upon him signifies to consult Divine Truth, and to expect an answer from it, and to do according to this answer, that is, to obey; by these words in the internal sense is described the first state, in which man, who is regenerating, is led by truth from the Lord; that truth by which he is led is the Word, for this is Divine Truth.

8687. "From morning until evening"—that hereby is signified in every state interior and exterior, appears from the signification of morning and evening, as denoting spiritual states, which succeed each other as states of time in the world, viz. as morning, mid-day, evening, night, and again morning; that these times correspond to changes of states in the other life, see n. 5672, 5962, 6110, 8426. The reason why it denotes interior and exterior is, because in the other life they are interiorly in good and truth, when in a state of morning there, that is, in a state corresponding to the time of morning, but exteriorly in good and truth, when in a state of evening there; for

when they are in a state of evening, they are then in natural delight; but when in a state of morning, they are in spiritual delight, see n. 8431, 8452.

8688. "And the father-in-law of Moses saw all that he did to the people"—that hereby is signified the omniscience of Divine Good, appears from the signification of seeing all that he did, when it is said of the Divine Good, which is represented by Jethro the father-in-law of Moses, as denoting omniscience; for to see in the internal sense is to understand and perceive, n. 2150, 2325, 2807, 3764, 4403 to 4421, 5400; but in the supreme sense, where the Lord is treated of, it denotes foresight and providence, see n. 2137, 2839, 3686, 3854, 3863, hence to see all that he did denotes omniscience.

8689. "And he said wherefore sittest thou alone"—that hereby is signified that it was without influx of truth grounded in good from any other source, appears from the signification of sitting alone, when it is said of Divine Truth proceeding immediately from the Lord, which is represented by Moses, as denoting influx from it alone, and not at the same time from any other source. How the case herein is, may be manifest from what was said above, n. 8685.

8690. "And all the people standing upon thee from morning until evening"—that hereby is signified that hence in such case is the all of will pertaining to those who are of the Spiritual Church, in every state, appears from the representation of Israel, who is here the people, as denoting those who are of the Spiritual Church, see above, n. 8645; and from the signification of standing upon Moses, as denoting obedience from Divine Truth, see also above, n. 8686; and because it denotes obedience, it is of the will, for obedience is from the will, but it is the will to do truth from command, but not from affection, which will is obedience; and from the signification of from morning until evening, as denoting in every state, interior and exterior, see above, n. 8687. The subject here treated of is concerning the first state, in which man is before regeneration, which is that he does good from obedience, and not yet from affection, but this good is truth which he does, because only from command, thus as yet from compulsion, but not from freedom; he does good from freedom when he does it from affection, for every thing which flows from the affection which is of the love, is free; when man is in the former state, then the Lord flows in and leads immediately, but the immediate influx of the Lord does not come to perception, because it is into the inmost principles of the man, whereas the influx of the Lord, which is immediate and at the same time mediate, comes to perception and gives affection, for it is not only into man's inmost principles, but also into his middle and outermost. This latter state is treated of in what follows of this chapter,

the former is treated of in these verses, where it is said of Moses that he judged alone, see above, n. 8685.

8691. "And Moses said to his father-in-law"—that hereby is signified the reciprocality pertaining to the reply, appears from the signification of saying, as here denoting a reply, for Moses replies to his father-in-law; the reason why it denotes reciprocality is, because by Moses is represented Divine Truth conjoined and united to Divine Good, see n. 8664, 8666; and when there is conjunction and unition, then there is reciprocality, for good acts and truth re-acts; re-action is the reciprocality pertaining to the reply. This also is in general the case with good and truth pertaining to the man in whom they are conjoined.

8692. "Because the people come to me to enquire of God"—that hereby is signified that they do not will and act from any other source than from this, because the Word has so said, appears from the representation of Moses, as denoting Divine Truth, thus the Word, see n. 5922, 6723, 6752; and from the signification of the people coming to him to enquire of God, as denoting to consult what the Divine [being or principle] dictates, thus what they should will and act.

8693. "When they have a word"—that hereby is signified in every thing that befals, appears from the signification of a word, as denoting a thing which befals; the reason why it denotes in every thing is, because the people came to him alone, and thereby is signified that Divine Truth was consulted in every thing.

8694. "They come to me, and I judge between a man and between his companion"—that hereby is signified that things are arranged on such occasion from revealed truth, appears from the signification of coming to me, when concerning Divine Truth, which is represented by Moses, as denoting to consult what is to be willed and done, as above, n. 8692; and from the signification of judging between a man and between a companion, as denoting arrangement amongst truths; that to judge denotes to arrange, see above, n. 8685; that it denotes from revealed truth, is a consequence, for it is said just above, that the people came to him to enquire of God, and just below, that he makes known to them the judgments and the laws of God. By revelation is meant illustration when the Word is read, and in such case perception; for they who are in good, and desire truth, are so taught from the Word; but they who are not in good, cannot be taught from the Word, but only be confirmed in such things as they have been instructed in from infancy, whether those things be true or false; the reason why they who are in good have revelation, and they who are in evil have not revelation, is, because all and singular things in the Word in the internal sense treat of the Lord and of His king-

dom, and the angels attendant on man perceive the Word according to the internal sense; this is communicated to the man who is in good, and reads the Word, and desires truth from affection, hence he has illustration and perception; for with those who are in good and thence in the affection of truth, the intellectual principle of the mind is open into heaven, and their soul, that is, their internal man, is in consort with the angels; but it is otherwise with those who are not in good, thus who do not from the affection of good desire truth, to them heaven is closed. But what the quality of revelation is to those who are in good, and thence in the affection of truth, cannot be described; it is not manifest, neither is it altogether hidden; but it is a kind of consent and favoring from an interior principle that a thing is true, and a non-favoring if it be not true; when there is a favoring, the mind is at rest and is serene, and in that state there is an acknowledgment which is of faith. The reason why it is so, is grounded in the influx of heaven from the Lord; for through heaven from the Lord there is light, which spreads around and illustrates the intellect, which is the eye of the internal sight; the things which in such case appear in that light are truths, for that light itself is the Divine Truth which proceeds from the Lord; that this Divine Truth is light in heaven, has been frequently shown.

8695. "And I make known the judgments of God and His laws"—that hereby is signified that hence they are taught what is true and what is good, appears from the signification of making known, as denoting to teach; and from the signification of judgments, as denoting truths, see n. 2235, 6397; and from the signification of laws, as denoting the truths of good; the reason why laws denote the truths of good is, because the law in an extended sense signifies the whole Word, in a less extended sense the Historical Word, in a confined sense the Word which was written by Moses, and in the most confined sense the ten precepts of the Decalogue, see n. 6752; hence inasmuch as the Word is the Divine Truth which proceeds from the Divine Good of the Lord, laws denote the truths of good. The truths of good are the truths which are from good, and in themselves are goods, because they derive their existere from good.

8696. Verses 17 to 23. *And the father-in-law of Moses said to him, the word is not good which thou dost. Decaying thou wilt decay, also thou, also this people who is with thee, because the word is too weighty for thee; thou canst not do it thou alone. Now hear my voice, I will consult for thee, and God will be with thee, be thou to the people as pertaining to God, and bring thou the words to God. And teach them statutes and laws, make known to them the way in which they shall go, and the work which they shall do. And see thou out of all the people*

men of stoutness, fearing God, men of truth hating lucre; and set them princes of thousands, princes of hundreds, princes of fifties, and princes of tens. And let them judge the people in every time, and it shall be, every great word they shall bring to thee, and every small word they shall judge; and roll thou down from off thyself, and let them carry with thee. If thou doest this word, and God hath commanded thee, and thou canst stand; and also all this people shall come upon their own place in peace. And the father-in-law of Moses said to him, signifies foresight: the word is not good which thou doest, signifies that a change shall be made: decaying thou wilt decay, also thou, also this people that is with thee, signifies that truth would thus perish which has been inseminated: because the word is too weighty for thee, signifies that it is not possible because not from order: thou canst not do it thou alone, signifies that without influx of truth from the Divine [being or principle] from some other source: now hear my voice, signifies consent grounded in union: I will consult for thee, and God will be with thee, signifies that it is from the Divine [being or principle]: be thou to the people as pertaining to God, signifies truth proceeding immediately from the Lord: and bring thou the words to God, signifies mediation and intercession: and teach them statutes and laws, signifies that from truth immediate from the Lord are the external and internal goods and truths of the church: and make known to them the way in which they shall go, signifies the light of intelligence and thence life: and the work which they shall do, signifies faith in act: and see thou out of all the people, signifies the choice of subservient truths: men of stoutness fearing God, signifies to which [truths] good from the Divine [being or principle] can be conjoined: men of truth hating lucre, signifies which have pure truths without a worldly end: and set them princes of thousands, signifies primary [truths] which are in the first degree under truth immediate from the Divine [being or principle]: princes of hundreds, signifies primary [truths] in the second degree: princes of fifties, signifies intermediate primary [truths]: and princes of tens, signifies primary truths in the third place: and they shall judge the people in all time, signifies arrangement thus for ever: and it shall be, every great word they shall bring to thee, signifies that every thing is immediately from the Divine [being or principle]: and every small word they shall judge, signifies the appearance of some singulars and particulars from another source: and roll thou from off thyself, and let them carry with thee, signifies thereby functions and offices for them: if thou doest this word, and God hath commanded thee, signifies that thus it is from the Divine [being or principle]: and thou canst stand, signifies thus an abiding with them: and also this people shall come

upon their own place in peace, signifies that they who are of the Spiritual Church shall thus be in good, and from good shall be led.

8697. "And the father-in-law of Moses said to him"—that hereby is signified foresight, appears from the signification of saying, when it is predicated of the Divine Good which is represented by Jethro the father-in-law of Moses, as denoting foresight, as also n. 5361, 6946.

8698. "The word is not good which thou doest"—that hereby is signified that a change must be made, is manifest from the things which follow.

8699. "Decaying thou wilt decay, also thou, also this people which is with thee"—that hereby is signified that thus the truth would perish which has been inseminated, appears from the signification of decaying, as denoting to be consumed by degrees, thus to perish; the reason why it denotes the truth which was inseminated is, because by Moses is meant truth from the Divine [being or principle], and by people they who receive: how the case herein is, will be said in what follows.

8700. "Because the word is too weighty for thee"—that hereby is signified that it was not possible, because not from order, appears from the signification of a word being weighty, as denoting what is not possible: that a weighty word here denotes what is not possible is manifest from the things which precede, viz. that decaying he will decay, and the people who are with him, by which is signified that truth would perish which has been inseminated; and also from what follows, viz. "Thou canst not do it, thou alone," and afterwards, "if thou doest this word, thou mayest stand," by which is meant impossibility, if a change is not made. The reason why it is not possible because not from order is, because in the other life every thing is possible which is from order; the Divine Truth, which proceeds from the Lord, is what makes order, and is order itself, hence every thing which is according to Divine Truth, inasmuch as it is according to order, is possible, and every thing which is contrary to Divine Truth, inasmuch as it is contrary to order, is impossible; that this is the case, may appear more evident from examples; it is according to order, that they who have lived well will be saved, and that they who have lived evilly will be condemned; hence it is impossible that they who have lived well should be cast into hell, and that they who have lived evilly should be elevated into heaven; consequently it is impossible that they who are in hell, by the pure mercy of the Lord can be brought forth thence into heaven and saved; for it is the reception of the Lord's mercy, during their abode in the world, by which every one is saved; they who at that time receive it, in the other life are in

the mercy of the Lord, for in the other life, in such case they are in the faculty of receiving it; to give it to others, and in general to every one at pleasure, if so be they have faith, and thereby believe that they are cleansed from sins, is impossible, because it is contrary to order, that is, contrary to the Divine [principle] which is order. It is according to order, that faith and charity be implanted in freedom and not in what is forced, and that faith and charity, which have been implanted in freedom, remain, but not which has been implanted in what is forced; consequently it is impossible that a man should be saved, unless it be allowed him, inasmuch as he is born in evil, to do evil, and to desist from evil; when he desists from evil of himself in the above freedom, then the affection of truth and good from the Lord is insinuated, hence he has the freedom of receiving those things which are of faith and charity, for freedom is of the affection; hence it is evident, that it is impossible to force man to salvation, for if this could be done, all men in the world would be saved. It is according to order, that in the other life all be consociated according to the life which they have acquired to themselves in the world, the evil with the evil, and the good with the good, hence it is not possible that the evil and good can be together; neither is it possible for those to be in good who are in evil, for good and evil are opposites, and one destroys the other; hence also it is evident, that it is not possible for those to be saved who are in hell; thus salvation cannot be given of mercy alone, without respect to man's life. They who are in hell, and there tormented, impute their torments to the Divine [being or principle], saying that the Divine [being or principle] can take away their torments, if He is willing, because He is Omnipotent, but that He is not willing, and that hence He is the cause of their torment, for he who is able and not willing [to take away torment], they say, must be the cause of it; but to take away such torment is impossible, because it is contrary to order, for if it were taken away, the evil would be in insurrection against the good, and would subjugate the angels themselves, and destroy heaven; but the Divine [being or principle] wills nothing but good, viz. the happiness of the good, and torment only for the sake of restraint, and at the same time the amendment of the wicked; since this is the end, which is the end of the Divine Love and Mercy Itself, it is not possible that torments should be taken away from him who is in hell. From these examples it may be manifest, that every thing is impossible which is contrary to order, however it may appear possible to those who do not know the mysteries of heaven.

8701. "Thou canst not do it thou alone"—that hereby is signified without influx of truth from good from some other source, appears from the signification of doing it alone, when

it is said of Divine Truth which is represented by Moses, as denoting the influx of truth from it alone, and not at the same time from another source. How the case herein is, may be manifest from what was said above, n. 8685, concerning the immediate influx of Divine Truth, and concerning its immediate influx and mediate together, viz. that the influx of Divine Truth is immediate in the first state of man when he is regenerating, but that the influx is immediate and mediate in the second state, viz. when he is regenerated; when the influx is immediate, the Lord indeed flows in with good and truth, but at that time the good is not perceived but the truth, therefore at that time man is led by truth, not so by good, but when the influx is at the same time mediate, then good is perceived, for the mediate influx is into the external sensual principle of man, hence it is that man on such occasion is led of the Lord by good. In general it is to be noted, that man is not regenerated, until he acts from the affection of good, for in this case he wills good, and it is delightful and blessed to him to do it; when he is in this state, then his life is the life of good, and he is in heaven, for the universal ruling principle in heaven is good; but the truth which is of faith leads man to good, thus to heaven, but does not set him in heaven. The reason of this is, because in the other life all are consociated according to the life of the will, not according to the life of the understanding, for where will is, there is understanding, but not *vice versa*; it is so in heaven, and it is so in hell; they who are evil, are not sent into hell until they are in the evil of their life, for when they are in this, they are also in the false of their evil; in like manner they who are in good, are also in heaven in the truth of their good; all are reduced in the other life to that state, that they have one mind, viz. that what they will they also think, but not that they think otherwise than what they will; but in the world it is otherwise, for in the world a man can think otherwise, yea can understand otherwise than he wills, but this to the intent that he may be reformed, viz. may understand good although he wills evil, and thus by understanding may be led to will good; but in the other life every one is led according to his own will principle which has been procured in the world.

8702. "Now hear my voice"—that hereby is signified consent from union, appears from the signification of hearing a voice, as denoting obedience, but in this case consent, because it is said by Jethro, by whom is represented Divine Good united to Divine Truth, which is represented by Moses; that they are united, see above, n. 8666; hence by hearing my voice, is signified consent from union. It is to be noted, that when good and truth are conjoined, there is consent in all and singular things, viz. of good with truth and of truth with good;

the reason is, because good is of truth, and truth of good, and thus those two are one; for what good wills, this truth confirms, and what truth perceives as truth, this good wills, and each together does: with these principles the case is similar as with the will and the understanding, for what the will wills and loves, this the understanding thinks and confirms, and *vice versa;* the reason why there is a similitude in the two cases is, because good is of the will, and truth is of the understanding. In such a state are they, who are led of the Lord by good, see just above, n. 8701.

8703. "I will consult for thee, and God will be with thee"—that hereby is signified that it was from the Divine [being or principle], appears from the signification of consulting, when by the Divine Good, which is represented by Jethro, as denoting what is decided by the Divine [being or principle], thus from the Divine [being or principle]; and from the signification of God being with thee, as also denoting from the Divine [being or principle]; but *from the Divine* [being or principle] which is signified by consulting, respects the Divine Good, which is represented by Jethro; whereas *from the Divine* [being or principle] which is signified by God will be with thee, respects the Divine Truth which is represented by Moses.

8704. "Be thou to the people [as] pertaining to God"—that hereby is signified truth proceeding immediately from the Lord, appears from the signification of being to the people [as] pertaining to God, when it is said of the Divine Truth, which is represented by Moses, as denoting proximately pertaining to the Lord, because proceeding immediately from Him. What these things involve, will be evident from what now follows.

8705. "And bring thou the words to God"—that hereby is signified mediation and intercession, appears from the signification of bringing words to God, when it is said of Divine Truth, as denoting to mediate with the Divine [principle] itself and to intercede, for he who mediates and intercedes, brings things to Him who brings aid. Mediation and intercession is of the Divine Truth, because this proximately is attendant on the Divine Good, which is the Lord Himself; the reason why the Divine Truth is proximately attendant on the Divine Good, which is the Lord, is, because it immediately proceeds from Him. Inasmuch as occasion is given, it shall here be shown how the case is with the Lord's mediation and intercession. They who believe that there are three persons, who constitute the Divine [being], and are together called one God, from the sense of the letter of the Word, derive no other idea concerning mediation and intercession, than that the Lord sits at the right hand of His Father, and discourses with him as man with man, and brings the supplications of men to the Father, and

intreats that for His sake, because He endured the cross for the human race, He would pardon them and be merciful; such is the idea concerning intercession and mediation which the simple derive from the sense of the letter of the Word. But it is to be noted, that the sense of the letter is according to the apprehension of simple men, that they may be introduced into interior truths themselves: for the simple cannot form any other idea concerning the heavenly kingdom, than as concerning an earthly kingdom, nor any other idea concerning the Father, than as concerning a king on earth, and concerning the Lord, than as concerning the son of a king, who is heir of the kingdom; that the simple have such an idea, is very manifest from the idea of the Lord's apostles themselves concerning His kingdom; for at first they believed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest king upon earth, and would raise them to a height of glory above all nations and people on the universal globe. But when they heard from the Lord Himself, that His kingdom was not on earth but in heaven, then neither could they think any other than that His kingdom in heaven was to be altogether as a kingdom on earth; wherefore also James and John asked, that in His kingdom one might sit on the right hand and the other on the left; and the rest of the apostles, who were also willing to become great in that kingdom, had indignation and disputed amongst themselves which of them should be greatest there; and whereas such an idea was inherent in them, and could not be extirpated, the Lord also said to them, that they should sit on twelve thrones to judge the twelve tribes of Israel, see Mark x. 37, 41; Luke xxii. 24, 30; Matt. xix. 28; and on this occasion they did not know what was meant of the Lord by twelve thrones, and by twelve tribes, and by judgment. From these considerations now it may be manifest what the idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interior things of the Word, has altogether another notion concerning the Lord's mediation, and concerning His intercession, viz. that He does not intercede as a son with a father, a king on earth, but as the Lord of the universe with Himself, and as God from Himself, for the Father and He are not two, but are one, as Himself teaches, John xiv. 8 to 11. The reason why He is called mediator and intercessor is, because by the Son is meant Divine Truth, and by the Father Divine Good, n. 2803, 2813, 3704, and mediation is effected by Divine Truth, for by it is given access to Divine Good; for Divine Good cannot be acceded to, because it is as the fire of the sun, but Divine Truth [can be acceded to], because this is as light thence derived, which gives passage and access to man's sight, which is grounded in faith, n. 8644; hence it may be manifest what is to be

understood by mediation and intercession. It may be expedient further to say, from what ground it is that the Lord Himself, who is the Divine Good itself and the sun itself of heaven, is called a mediator and intercessor with the Father; the Lord, when He was in the world, before that He was fully glorified, was Divine Truth, wherefore at that time there was mediation, and He interceded with the Father, that is with the Divine Good Itself, John xiv. 16, 17; chap. xvii. 9, 15, 17; but after that He was glorified as to the Human [principle], then He is called mediator and intercessor from this ground, because no one can think of the Divine [being] Himself, unless he forms to himself the idea of a Divine Man, still less can any one be conjoined by love to the Divine [being] Himself except by such an idea; if any one without the idea of a Divine Man, thinks of the Divine [being] Himself, he thinks indeterminately, and an indeterminate idea is no idea; or he conceives an idea of the Divine [being] from the visible universe without an end, or with an end in what is obscure, which idea conjoins itself with the idea of the worshippers of nature, it also falls into nature, and thereby becomes no idea; hence it is evident that there would not be any conjunction with the Divine [being] by faith, nor by love; all conjunction requires an object, and the conjunction effected is according to the quality of the object; hence it is that the Lord, as to the Divine Human [principle], is called a mediator and intercessor, but mediates and intercedes with Himself; that the Divine [principle] Itself cannot be apprehended by any idea, is manifest from the Lord's words in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view," i. 18; and again, "Ye have neither heard the voice of the Father at any time, nor seen His appearance," v. 37. Nevertheless, what is remarkable, all who think from themselves or from the flesh concerning God, think of Him indeterminately, that is, without any determinate idea; whereas they who think of God not from themselves, nor from the flesh, but from the spirit, think of Him determinately, that is, present to themselves an idea of the Divine [being or principle] under a human appearance; so the angels in heaven think of the Divine [being or principle], and so the wise ancients thought, to whom also, when the Divine [being or principle] Itself appeared, it appeared as a Divine Man, for the Divine [being or principle] passing through heaven is a Divine Man, the reason is, because heaven is the Grand Man, as has been shown at the close of several chapters. From these considerations it is evident, what is the quality of the intelligent ones of the world, and what is the quality of the intelligent ones of heaven, viz. that the intelligent ones of the world remove from themselves the idea of a human prin-

ciple, hence it is that between their minds and the Divine [being or principle] there is no mediation, in consequence whereof they have thick darkness; whereas the intelligent ones of heaven have an idea of the Divine [being or principle] in the Human, thus the Lord is to them mediation, and hence their minds have light.

8706. "And thou shalt teach them statutes and laws"—that hereby is signified that from truth immediate from the Lord are the external and internal goods and truths of the church, appears from the representation of Moses, of whom it is said, that he should teach, as denoting truth proceeding immediately from the Lord, see n. 7010, 7382; and from the signification of statutes, as denoting external goods and truths of the church, see n. 3382, 8362; and from the signification of laws, as denoting the internal goods and truths of the church, see n. 8695.

8707. "And thou shalt make known to them the way in which they shall go"—that hereby is signified the light of intelligence and thence life, appears from the signification of way, as being predicated of the understanding of truth, see n. 627, 2333, in this case in an interior degree, because it is predicated of the understanding pertaining to the man of the Spiritual Church by virtue of immediate influx of truth from the Lord, by which there is not the perception of truth, but the light which gives the faculty of understanding; the case with this light is like as with the light of the sight of the eye; to the intent that the eye may see objects, there must be light, from which comes common illumination; in this light the eye sees and discerns objects, and is affected with beauty and delight from their agreement with order; the case is similar with the sight of the internal eye, which is the understanding; to the intent that this may see, there must also be light, from which comes common illumination, in which appear the objects, which are the things of intelligence and wisdom; this light is from the Divine Truth, which proceeds immediately from the Lord, see n. 8644; the things exposed in this light appear beautiful and delightful according to agreement with the good pertaining to every one; and from the signification of the expression in which they shall go, viz. in the light, as denoting thence life; that go in the internal sense denotes life, see n. 3335, 4882, 5493, 5606, 8417, 8428.

8708. "And the work which they shall do"—that hereby is signified faith in act, appears from the signification of the work which they shall do, as denoting action, in this case action from the light of intelligence, thus from faith, for faith from the Lord is in the light of intelligence, see above, n. 8707; so much as man receives from the truths which are of faith, so much he enters into that light, and is elevated into heaven; but

the reception of the truths of faith is not effected by acknowledgment alone, but by acknowledgment conjoined to life, that is, by their being acknowledged in act; this reception is what is meant by the work which they shall do.

8709. "And see thou out of all the people"—that hereby is signified the choice of subservient truths, appears from the signification of seeing, as here denoting to choose; and from the signification of people, as being predicated of truths, see n. 1259, 1260, 3581, 4619; in the present case of truths subservient to truth immediately from the Divine [being or principle], which is represented by Moses, n. 7010; for the princes whom he was to choose were to be subservient to him; that princes denote subservient truths, will be seen below.

8710. "Men of stoutness, fearing God"—that hereby is signified to which good from the Divine [being or principle] could be conjoined, appears from the signification of men of stoutness, as denoting those who have strength from truths, which are grounded in good; for by man [*vir*] is signified truth, see n. 3134, 5502, and by stoutness the strength thence derived; in the original tongue also strength is signified by the same expression by which stoutness is here expressed; the reason why it denotes strength from truths *which are grounded in good* is because they are said also to be fearing God, and by fearing God are signified those who are in good from the Divine [being or principle], for the fear of God is worship grounded in the good of faith and in the good of love, n. 2826, 5459.

8711. "Men of truth hating lucre"—that hereby is signified which have pure truths without a worldly end, appears from the signification of men of truth, as denoting pure truths; the reason why men of truth denote pure truths is, because by men are signified truths, n. 3134, 5502, and by truth faith, n. 3121; thus by men of truth are signified the truths of faith, that is, pure truths; and from the signification of hating lucre, as denoting aversion from persuasions grounded in the false and evil, for by hating is signified aversion, and by lucre, the false and evil which persuade, and draw aside from truth and good; by lucre in general is signified every false grounded in evil, which perverts the judgments of the mind, and whereas this has place with those who regard the world as an end, hence by those who hate lucre are also signified they who are not influenced by worldly ends. That lucre denotes every false grounded in evil which perverts the judgments of the mind, and draws aside from truth and good, may be manifest to every one who reflects; in which sense also lucre is frequently mentioned in the Word, as in Isaiah, chap. xxxiii. 15; chap. lvi. 11; chap. lvii. 17. And in Jeremiah, chap. vi. 13; viii. 10; chap. xxii. 17. And in Ezekiel, chap xxii. 27; chap. xxxiii. 31 And in David, Psalm cxix. 36.

8712. "And set them princes of thousands"—that hereby are signified the primary things which are in the first degree under truth immediately from the Divine [being or principle] appears from the signification of princes, as denoting primary things, see n. 1482, 2089, 5044, in the present case truths derived from good, because those princes were to be under Moses, by whom is represented Divine Truth proceeding from Divine Good, that is, from the Lord; and from the signification of thousands, as denoting those who are in the first degree; for by a thousand are signified many [persons]; or in the abstract sense many things, and where there are many things, or they who preside over many, and hence are in a degree of greater dignity, than who preside over few, in this case therefore who are in the first degree, for they who were in an inferior degree, were princes of hundreds, of fifties, and of tens; that a thousand in the internal sense does not denote a thousand, but many [persons] or many [things], see n. 2575.

8713. "Princes of hundreds"—that hereby are signified primary things in the second degree, appears from the signification of princes, as denoting primary things, as just above, n. 8712; and from the signification of hundreds, as denoting many [persons] or many [things], but in the second degree, because thousands denote those in the first; that a hundred denotes much, see n. 4400.

8714. "Princes of fifties"—that hereby are signified intermediate primary things, appears from the signification of princes, as denoting primary things, as above, n. 8712, 8713; and from the signification of fifties, as denoting things intermediate, viz. between those truths derived from good which are in the second degree and those which are in the third, which are signified by princes of hundreds, and princes of tens; the reason why fifty denotes things intermediate is, because by fifty is signified both much and somewhat, the like as by five; that it signifies much, see n. 5708, 5956, that it signifies somewhat, see n. 4638, 5291, hence when fifty are named between a hundred and ten, they denote things intermediate. Intermediate things are those which accede to one part, and proceed from another, thus are between those which are in a prior degree and those which are in a posterior, for the sake of conjunction.

8715. "And princes of tens"—that hereby are signified primary things in the third place, appears from the signification of princes, as denoting primary things, as above; and from the signification of tens, as also denoting many things, but in a less degree, because under hundreds; that tens also denote many things, see n. 3107, 4638. Princes being ordained over a thousand, over a hundred, and over ten, represented abstractedly from all number many things, in the first degree, the second, and the third, in like manner as in other passages in

the Word; as where the Lord said of the servant, "*That he owed ten thousand* talents; and that the fellow-servant owed him *a hundred pence*," Matt. xviii. 24, 28; in like manner where He speaks of a king about to wage war with another king, "Consulting whether he was able with *ten thousand* to meet the other, who was coming with *twenty thousand*," Luke xiv. 31. In like manner in the Revelations. "An angel descending from heaven laid hold of the dragon, and bound him a *thousand years*, and cast him into the abyss, that he might not any longer seduce the nations, until the *thousand years* were consummated; the rest of the dead did not revive, until the *thousand years* were consummated; this is the first resuscitation," xx. 2, 3, 5, 7; in this passage by a thousand is not signified a thousand, but much without any number. In like manner in Moses, "Jehovah doing mercy to a *thousand generations* that love Him," Exod. xx. 6; Deut. v. 9, 10; chap. vii. 9; Jer. xxxii. 18. And in David, "The Word He commanded *to a thousand generations*," Psalm cv. 8. Again, "*A thousand* shall fall on thy side, and *ten thousand* on thy right hand, it shall not come near to thee," Psalm xci. 7. Again, "The chariots of God are *two myriads, thousands* of the peacemakers," Psalm lxviii. 17. Again, "Our flocks are *thousands*, and *ten thousands* in our streets," Psalm cxliv. 13. Again, "A *thousand years* in Thy eyes are as a day," Psalm xc. 4. The case is similar with a hundred and with ten, for the lesser numbers signify the like with the greater multiplied by a like number, see n. 5291, 5335, 5708, 7973. That a hundred and ten also denote much, see n. 3107, 4400, 4638.

8716. "And let them judge the people in all time"—that hereby is signified arrangement thus for ever, appears from the signification of judging, as denoting the arrangement of truths, see above, n. 8685; and from the signification of in all time, as denoting for ever.

8717. "And it shall be, every great word they shall bring to thee"—that hereby is signified that every thing is from truth immediately from the Divine [being or principle] appears from the representation of Moses, as denoting truth immediately from the Divine [being or principle], see n. 7010, 7382; that every thing is from it, is signified by every great word they shall bring to him; it appears from the sense of the letter, as if every thing was to be brought to Divine Truth, but whereas every thing comes from the Lord by truth proceeding from Him, for every thing of life is from Him; therefore in the internal sense is not signified to it, but from it; the case herein is as was shown concerning influx, n. 3721, 5119, 5259, 5779, 6332, viz. that it is not effected from exteriors to interiors, but from interiors to exteriors; the reason is, because all exterior things are formed to serve interior things, as instrumental

causes serve their principal causes, and the former are dead causes without the latter; it is to be noted, that in the internal sense things are expounded such as they are in themselves, not such as they appear in the sense of the letter; the thing in itself is, that the Lord by truth proceeding from Himself rules all things even to the most singular, not as a king in the world, but as God in heaven and the universe; a king in the world exercises only universal care, and his princes and officers exercise particular care; it is otherwise with God, for God sees all things, and knows all things from eternity, and provides all things to eternity, and from Himself keeps all things in their order; hence it is manifest, that the Lord not only has universal care, but also particular and singular of all things, otherwise than a king in the world. His arrangement is immediate by [or through] the Divine Truth from Himself, and also is mediate by [or through] heaven; but the mediate arrangement by [or through] heaven, is also as immediate from Himself, for what comes out of heaven, this comes by [or through] heaven from Him; that this is the case, the angels in heaven not only know, but also perceive in themselves. That the Divine arrangement or providence of the Lord is in all and singular things, yea, in the most singular of all, howsoever otherwise it appears before man, see n. 4329, 5122, 5904, 6058, 6481 to 6486, 6483, 6486, 6487, 6490, 6491. But this subject hardly falls into the idea of any man, and least of all into the idea of those who trust to their own prudence, for they attribute to themselves all prosperities which befal themselves, and the rest they ascribe to fortune or chance, and few to the Divine Providence, thus they attribute contingencies to dead causes and not to the living cause; they say indeed, when things succeed happily, that this is from God, also that there is nothing but what is from God, but few and scarce any in heart believe this. The case is similar with those, who place all prosperity in worldly and corporeal things, viz. in honors and riches, and believe that these alone are Divine Blessings, wherefore when they see several of those who are evil abound in such things, and not so the good, they reject from their heart and deny the Divine Providence in singular things, not considering, that the Divine Blessing consists in being happy to eternity, and that the Lord regards such things as are momentary, as the things of this world respectively are, no otherwise than as means [or mediums] to eternal things; wherefore also the Lord provides for the good, who receive His Mercy in time, such things as conduce to the happiness of their eternal life, riches and honors to whom they are not hurtful, and non-riches and honors to whom they are hurtful; nevertheless to these latter he gives in time, in the place of honors and riches, to derive

gladness from a few things, and to be more content than the rich and honored.

8718. "And every small word they shall judge"—that hereby is signified the appearance of some particulars and singulars from another source, appears from what has been just now explained above, n. 8717, viz. that by every great word they shall bring to Moses, is signified that all and singular things even to the most singular are from the Lord; hence also it follows, that a small word likewise, that is, things particular and singular, are from Him. That there is an appearance that they are from another source, will be seen below.

8719. "And roll thou from off thyself, and let them carry with thee"—that hereby are signified thus functions and offices for them, appears from the signification of rolling from off thyself, as denoting to derive also to others; and from the signification of carrying with him, as denoting to be of assistance. The reason why by those words is signified that thus functions and offices are for them is, because the Lord acts all and singular things, from Himself immediately, and mediately by [or through] heaven. The reason why He acts mediately by [or through] heaven is, not because He wants their aid, but that the angels there may have functions and offices, and hence life and happiness according to offices and uses; hence it is, that there is an appearance to them that they act from themselves, but a perception that it is from the Lord; these things are signified by Moses rolling from off himself, and by the princes, who judged small things, carrying with him. That the Lord flows in not only immediately, but also mediately, and not only into the first, but also into the middle and into the last things of order, see n. 6982, 6985, 6996, 7004, 7007.

8720. "If thou doest this word, and God hath commanded thee"—that hereby is signified that thus it is from the Divine [being or principle], appears from the signification of the expression, "If God hath commanded that thou doest this word," as denoting that thus it is from the Divine [being or principle].

8721. "And thou canst stand"—that hereby is signified thus an abiding with them, appears from the signification of thou canst stand, as denoting to have an abiding with those who are of the Spiritual Church; the reason why this is signified is, because if truth only flowed in immediately from the Divine [being or principle], and not by [or through] heaven mediately, the man of the church could only be led by truth, but not by good, as may be manifest from what was shown above, n. 8685, 8701; and unless he was led by good, he could not be in heaven, thus the Lord could not have an abiding place with him, for the abiding place of the Lord with man is in the good per-

taining to Him, but not in truth except by [or through] good.

8722. "And also all this people shall come upon their own place in peace"—that hereby is signified that they who are of the Spiritual Church shall be in good, and thus shall be led of good, appears from the signification of people, as denoting those who are of the Spiritual Church, because by people are meant the sons of Israel, by whom is represented the Spiritual Church; and from the signification of coming to a place, as denoting to a state, to which they shall be led, which state is a state of good, for they who are of the Spiritual Church, are led by truth to good, and when they come to good, then they come to their own place; that place denotes state, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381; and from the signification of peace, as denoting the Divine [being or principle] in good, for peace in the supreme sense is the Lord, and hence it is that it intimately affects good, and is the esse of the happiness of those who are in good; so long as man is in truth, and not yet in good, he is in an untranquil state [or principle]; but when he is in good, then he is in a tranquil state [or principle] thus in peace; the reason is, because the evil spirits cannot assault good, but fly away at the first perception of it, whereas they can assault truth; hence it is, that when any are in good, they are in peace. These are the things which are signified by this expression, "All this people shall come upon their own place in peace." What is meant by being led of the Lord by truth, and what by good, see n. 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701.

8723. Verses 24, 25, 26, 27. *And Moses hearkened to the voice of his father-in-law, and did all that he said. And Moses chose men of stoutness from all Israel, and gave them heads over the people, princes of thousands, princes of hundreds, princes of fifties, and princes of tens. And they shall judge Israel in all time, the difficult word they shall bring to Moses, and every small word they shall judge. And Moses sent away his father-in-law, and he went to his own land.* And Moses hearkened to the voice of his father-in-law, and did all that he said, signifies effect according to orderly arrangement of Divine Good: and Moses chose men of stoutness from all Israel, signifies the choice of truth to which good could be conjoined with those who were of the Spiritual Church: and gave them heads over the people, signifies influx into those truths: princes of thousands, princes of hundreds, princes of fifties, and princes of tens, signifies primary truths which were subordinate in successive odrer to truth proceeding immediately from the Divine [being or principle]: and they shall judge the people in all time, signifies dependence thence perpetual: the difficult word they shall bring to Moses, signifies mediation and inter-

cession: and every small word they shall judge, signifies the appearance of some particulars and singulars from another source: and Moses sent away his father-in-law, signifies the accommodated state of Divine Truth: and he went to his own land, signifies to the Divine [principle] Itself.

8724. "And Moses hearkened to the voice of his father-in-law, and did all that he said"—that hereby is signified effect according to the orderly arrangement of Divine Good, appears without explication, for by Jethro the father-in-law of Moses is represented the Divine Good, see n. 8643; and by Moses the Divine Truth which proceeds from the Divine Good, n. 8644; the Divine Truth, which proceeds from the Lord, acts nothing from itself, but from the Divine Good, which is the Divine [principle] Itself, for the Divine Good is the esse, but the Divine Truth is the existere thence derived, wherefore the esse must be in the existere, that this latter may be something, and hence something may by done. The Lord, when He was in the world, was Divine Truth, and on this occasion the Divine Good in Himself was the Father; but when He was glorified, then He was made Divine Good even as to the Human [principle]; the Divine Truth, which on this occasion proceeds from Him, is called the Paraclete, or Spirit of Truth. He who knows these two arcana, if he be in illustration from the Lord, when he reads the Word, may be in the understanding of several things, which the Lord Himself spake concerning the Father and concerning Himself, and also concerning the Paraclete the Spirit of Truth, which otherwise would be incomprehensible mysteries, as what he spake in John, "*Jesus said, the Son cannot do any thing from Himself, unless He seeth the Father doing it; for what he* [*the Father*] *doeth, the Son also doeth in like manner. As the Father hath life in Himself, so hath He given also to the Son, to have life in Himself*," v. 19, 26; again in the same Evangelist, "*The Holy Spirit was not yet, because Jesus was not yet glorified*," vii. 39; and in another place, "*If I did not go away, the Paraclete will not come unto you, but if I shall go away, I will send Him to you: He the Spirit of Truth shall not speak from Himself, but whatsoever things He shall hear, He will speak: He will glorify Me, because He shall receive of Mine*," xvi. 7, 13; and several like passages elsewhere.

8725. "And Moses chose men of stoutness from all Israel"—that hereby is signified the choice of truths to which good could be conjoined with those who were of the Spiritual Church, appears from the signification of men of stoutness, as denoting truths to which good can be conjoined, see above, n. 8709; and from the representation of Israel, as denoting those who are of the Spiritual Church, see above, n. 8645. It is said the choice of truths to which good can be conjoined, because there

are given truths to which good cannot yet be conjoined, and truths to which it can; the truths to which it can be conjoined are truths confirmed, and also consociated with several [truths], even such truths as delight the intellectual sight, thus those truths enter into the affection, which produces this effect that man wills them; when this is the case, then good conjoins itself to them, for to will truths, and thence to act them, makes them to be good; it is to be noted further, that good is not conjoined with truths until those truths are purified from the falses which are grounded in evil, and until they have connection with all the truths which must be truths of faith with him who is about to be regenerated. The angels from the Lord see and perceive clearly and evidently the connection and purification of truths, howsoever little sense and perception man may have of any such thing.

8726. "And gave them heads over the people"—that hereby is signified influx into those truths, appears from the signification of men of stoutness, who in this case are those whom he gave for heads over the people, as denoting truths with which good can be conjoined, see just above, n. 8725; and from the representation of Moses, as denoting truth immediately from the Divine [being or principle], see frequently above; and from the signification of giving them [for] heads, as denoting to flow in, and thereby to qualify, that truth immediately from the Divine [being or principle], by [or through] them might lead the man of the church by good. How the case herein is, may be manifest from what has been before expounded, viz. that the man who is regenerating is at first led by the truth which is of faith, but when he is regenerated is led by the good which is of charity, n. 8643, 8648, 8658, 8685, 8690, 8701; and that in the first state, viz. when he is led by truth, the Lord flows in by [or through] Divine Truth which proceeds immediately from Him, but in the other state, viz. when he is led by good, the Lord flows in by truth which proceeds both immediately and mediately from Him, n. 8685, 8701; and that the mediate influx is equally from the Lord as the immediate influx, n. 8717; these are the things which are described in this verse in the internal sense; the influx itself of truth mediately from the Lord is signified by those words, that Moses gave them heads over the people.

8727. "Princes of thousands, princes of hundreds, princes of fifties, and princes of tens"—that hereby are signified primary truths which are subordinate in successive order to truth proceeding immediately from the Divine [being or principle], appears from what was adduced above, n. 8712, 8713, 8714, 8715, 8717, 8718, 8722.

8728. "And they shall judge the people in every time"—that hereby is signified dependence thence prepetual, appears

from the signification of judging, as denoting the arrangement of truths, see above, n. 8685, in this case subordinate arrangement, which is dependence; for the princes who were to judge the people were in the place of Moses in small things; in the internal sense, that truths in successive order from interior to exterior are subordinate to truth immediately from the Divine [being or principle], by which [truths] the Lord thus acts mediately; but in the sense determined to persons it denotes the angels and angelic societies in such subordination and dependence, for by [or through] them the Lord acts mediately and governs men; nevertheless they are not the angels who govern, but the Lord by [or through] them, see n. 8718, 8719. As to what further concerns this subject, it is to be noted, that some things also come from the angels themselves, who are attendant on man; but all the good and truth which are of faith and charity, that is, of new life with man, come from the Lord alone, also by the angels from Him; in like manner all arrangement, which is continual, for that use. The things which come from the angels themselves are such as accommodate themselves to the affections of man, and in themselves are not goods, but still serve for introducing the goods and truths which are from the Lord; that in all time denotes for ever, is manifest without explication.

8729. "The difficult word they shall bring to Moses"—that hereby is signified mediation and intercession, appears from what was explained above, n. 8705. It is here said that they shall bring the word to Moses, but there, that Moses was to bring it to God, nevertheless the same thing is involved in each passage.

8730. "And every small word they shall judge"—that hereby is signified the appearance of some particulars and singulars from another source, as above, n. 8718, where the same words occur.

8731. "And Moses sent away his father-in-law"—that hereby is signified the state of Divine Truth accommodated, appears from this consideration, that when all things were reduced into order, that is, accommodated, viz. when mediate truths were subordinate to truth immediately from the Divine [being or principle], there is an end of that state; this [end] is described by Moses sending away his father-in-law, for the beginning of that state is described by Jethro coming to Moses, and by their being thus consociated for that end. The reason why it was not before commanded of Jehovah, that princes should be arranged in order, who should also judge the people, but that this was done by the counsel and persuasion of Jethro, was that this thing which is treated of in this chapter, might be fully represented in its order. For the subject treated of in what goes before is concerning a former state, in which they of the

Spiritual Church are during regeneration, viz. when they are led of the Lord by truth; to this state succeeds another, which is that they are led of the Lord by good; this turning or change of one state into another is what is described in this chapter by Jethro.

8732. "And he went to his own land"—that hereby is signified to the Divine [principle] Itself, appears from the signification of going to his own land, as denoting to a former state, thus to the Divine [being or principle]; moreover by land [or earth] in the internal sense is signified the church, and also heaven, hence in the supreme sense is signified the Divine [being or principle]; that by land [or earth] in the internal sense is signified the church, thus also the kingdom of the Lord in the heavens, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011. The reason why by land [or earth] in the supreme sense is signified the Divine [being or principle], is, because Jethro represented the Divine Good, thus the Divine [principle] Itself, to return to which, in the historical sense of the letter, cannot otherwise be expressed than by going to his own land; for significatives in the Word hold themselves in accommodation to the thing represented, the signification still remaining which properly pertains to the expression; as the signification of land [or earth], which properly signifies the church, by reason that they who are in heaven, do not think of land [or earth], when it occurs in the Word, but of the spiritual state of the nation which is in the land or earth, thus of the religious principle prevailing there, wherefor when land [or earth] occurs where the church is, on such occasion they have an idea of a church there, and when they have an idea of a church, they have also an idea of the Lord's kingdom, consequently of heaven, and when they have an idea of heaven, they have also an idea of the Divine [being or principle] there; but when the thing represented treats of any other thing in the church, or in heaven, then that thing may be understood by land [or earth], as love, charity, good, faith; hence it is evident that the signification still remains, which properly belongs to the expression, as when good is signified, or love, or charity, still the signification of a church universally remains, for those things are the essentials of a church, and cause it to be a church.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8733. *THE spirits of the earth Jupiter, inasmuch as in the Grand Man they have reference to the* IMAGINATIVE [*principle*] OF THOUGHT, *speak little, and think much; and when they speak, their speech is cogitative, which differs from the speeches of others in this, that it does not terminate so in what is sonorous, but in a soft kind of murmur, which inwardly is voluble; the thought itself thus unfolds itself with them into speech. The reason is because they are of a middle genius between the spiritual and the celestial; for the spiritual speak sonorously, and inject the all of their thought into the speech, whence their thought, in order to be known, must be collected from expressions; but the celestial not so, for what is of their will folds itself by somewhat of thought into what is like a wave, which affects and moves the will of another according to the state of the thing* [*spoken of*].

8734. *The speech of spirits in general is formed from the ideas which are of thought, which according to fullness and affection fall into expression; and whereas the entire idea of a thing is thus presented and communicated, spirits can explain more things within a minute, than a man in the world can within an hour; for every idea of a thing, such as it is in the thought, is fully let into the thought of another. Hence it was made evident to me what the conjunction of minds* [animus] *or spiritual conjunction is, which is charity or mutual love, viz. that the mind* [mens] *of one presents itself in the mind of another with all the good of its thought and will towards him, and thereby affects; and* vice versa *what spiritual disjunction is, which is enmity and hatred, viz. that the mind* [mens] *of one presents itself in the mind of another with the thought and will of destroying him, whence comes rejection.*

8735. *I was further instructed by the spirits of the earth Jupiter, who were attendant upon me for a considerable time, that in that earth there are also those who call themselves saints, and who command their servants, of whom they wish to have great numbers, to give them the title of lords, threatening them with punishment if they omit it; they likewise forbid them to adore the Lord of the universe, saying that they themselves are lords mediators, and that they will present the supplications of others to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call the only Lord, as the rest do but the supreme Lord, by reason that they call themselves also lords.*

8736 *These saints, who by their servants are saluted as lords, call the sun the face of the supreme Lord, and believe His habitation to be there, on which account also they adore the sun. The rest of the inhabitants hold them in aversion, and are unwilling to converse with them, as well because they adore the sun, as because they call themselves lords, and are worshipped by their servants as mediatory gods.*

8737. *The instructing and chastising spirits, spoken of above, n.* 7802 *to* 7812, *do not come to them, as to others on that earth, because they do not suffer themselves to be instructed, neither are they amended by discipline, being inflexible in consequence of acting from the love of self; the spirits say that they know them by their cold, and when they perceive cold, they depart from them.*

8738. *There was shown me by spirits the covering of the head of those who call themselves saints; it was a turreted hat of a darkish color.*

8739. *Such appear in the other life to the right backwards at some height, and there sit as idols, and are also worshipped at first by the servants who have attended them, but are afterwards held in derision by the same servants: and what surprised me was, that their faces shine there as by the light of a fire, which is in consequence of their believing that they have been saints, and also like the Lord who is in the sun; but notwithstanding this fiery appearance of their faces, they are still cold, and have an intense desire to be made warm; hence it is evident that the fire, whereby they shine, is as it were an ignis fatuus.*

8740. *In order to make themselves warm, they seem to themselves to cut wood, and whilst they are cutting, there appears underneath the wood something of a man, whom at the same time they attempt to strike; this comes to pass in consequence of their attributing merit to themselves, and whereas they attribute sanctity, they also impute to themselves righteousness; they who do this in the world, in the other life seem to themselves to cut wood, as was the case likewise with some from our earth, whom we have before spoken of from experience, which experience, for the further illustration of the subject, it is allowed to transfer from n.* 4943, *as follows: "In the lower earth beneath the soles of the feet, are also they who have placed merit in their good deeds and works; several o them appear to themselves to cut wood; the place where they are is very cold, and they seem to themselves to acquire heat by their labor; I have also discoursed with them, and it was given me to ask them whether they were willing to leave that place? They said,*

that as yet they had not merited it by their labor; but when that state is finished, they are taken away thence; such spirits are in a mere natural state, inasmuch as in the desire of meriting salvation, there is nothing of a spiritual principle, for it comes from the proprium *not from the Lord. Moreover such prefer themselves to others, and some of them despise hers. If they do not receive more joy than others in the other life, they have indignation against the Lord, wherefore when they cut wood, it appears as if somewhat of the Lord was under the wood; this is in consequence of their indignation. But whereas they have led a pious life, and have done so from ignorance, in which was somewhat of innocence, therefore occasionally angels are sent to them, and console them. Moreover there appears to them from above to the left at times as it were a sheep, at the sight of which they receive consolation. See also n.* 1110.

8741. *The subject concerning the spirits and inhabitants of the earth Jupiter will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE NINETEENTH.

THE DOCTRINE OF CHARITY.

8742. EVERY one has an internal man and an external man; the internal is what is called the spiritual man, and the external what is called the natural man: each must be regenerated that the man may be regenerated.

8743. With the man who is not regenerated the external or natural man rules, and the internal or spiritual serves; but with the man who is regenerated, the internal or spiritual man rules, and the external or natural serves: this inversion cannot in any wise exist but by regeneration from the Lord.

8744. When the external man is not regenerated, he places all good in voluptuousness, in gain, in haughtiness, and burns with hatred and revenge against those who oppose themselves [to him]; and in this case the internal man not only consents, but also administers reasons which confirm and promote; thus the internal man serves and the external rules.

8745. But when the external man is regenerated, the internal places all good in thinking well of his neighbor and willing well to him, and the external places all good in speaking well of him, and acting well towards him; and at length each has for an end to love the neighbor and to love the Lord, and not as heretofore to love self and to love the world: in this case the external or natural man serves, and the internal or spiritual rules.

8746. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by the former: the internal man is regenerated by thinking those things which are of faith, and willing them, but the external by a life according to them: the life of faith is charity.

8747. The man who is regenerated, as to his internal man is in heaven, and is an angel there with the angels, amongst whom also he comes after death; he can then live the life of heaven, love the Lord, love the neighbor, understand truth, relish good, and perceive the blessedness thence derived: these things constitute the happiness of eternal life.

CHAPTER XIX.

1. IN the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came to the wilderness of Sinai.

2. And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness, and Israel encamped there near the mountain.

3. And Moses went up to GOD; and JEHOVAH called to him from the mountain, saying, thus shalt thou say to the house of Jacob, and announce to the sons of Israel.

4. Ye have seen what I have done to the Egyptians, and I have borne you on the wings of eagles, and have brought you to Myself.

5. And now if hearing ye will hear My voice, and will keep My covenant, ye shall be to me a *peculium** above all people; because all the earth is mine.

6. And ye shall be to me a kingdom of priests, and a holy nation: these are the words which thou shalt speak to the sons of Israel.

* The translator is here unwillingly compelled to adopt the Latin term *peculium*, which the author uses to express the original סגלה, as there is no word in the English language, by which the original can be properly rendered. What the idea intended to be conveyed is, will sufficiently appear from the author's explication.

7. And Moses came, and called the elders of the people, and set before them all those words, which JEHOVAH commanded them.

8. And all the people answered together, and said, all that JEHOVAH hath spoken we will do: and Moses related the words of the people to JEHOVAH.

9. And JEHOVAH said to Moses, behold I come to thee in the thickness of a cloud, to the intent that the people may hear whilst I speak with thee, and may also believe in thee to eternity; and Moses announced the words of the people to JEHOVAH.

10. And JEHOVAH said to Moses, go to the people, and sanctify them to-day and to-morrow, and let them wash their garments.

11. And they shall be prepared for the third day, because on the third day JEHOVAH will descend to the eyes of all the people on Mount Sinai.

12. And thou shalt set boundaries to the people round about, saying, take heed to yourselves lest ye come up into the mountain, and touch the extremity thereof; every one that toucheth the mountain dying shall die.

13. A hand shall not touch it, because stoning he shall be stoned, or darting with darts shall be dispatched, whether beast or man [*vir*], he shall not live; in drawing *Jobel*,* they shall come up into the mountain.

14. And Moses went down from the mountain to the people, and sanctified the people, and they washed their garments.

15. And he said to the people, be ye prepared for three days, come not near to a woman.

16. And it came to pass, on the third day when it was morning, there were voices and lightnings, and a heavy cloud upon the mountain, and the voice of a trumpet exceedingly vehement, and all the people trembled who were in the camp.

17. And Moses caused the people to go forth to meet GOD out of the camp, and they stood together in the lower parts of the mountain.

18. And Mount Sinai smoked the whole of it, because that JEHOVAH descended upon it in fire, and its smoke ascended as the smoke of a furnace, and the whole mountain trembled exceedingly.

19. And there was the voice of a trumpet going and strengthening itself exceedingly; Moses spake and GOD answered him in a voice.

20. And JEHOVAH descended upon Mount Sinai to the head

* The translator feels himself under the necessity of adopting the term *Jobel*, by which the author expresses the original יובל, for the same reason which compelled him at verse 5, to adopt the term *peculium*. The author's explication will, in this case also, render the meaning sufficiently obvious.

of the mountain, and JEHOVAH called Moses to the head of the mountain, and Moses went up.

21. And JEHOVAH said to Moses, go down, earnestly intreat the people lest possibly they break through to JEHOVAH to see, and there fall many of them.

22. And also the priests who come near to JEHOVAH shall sanctify themselves, lest peradventure JEHOVAH make a breach in them.

23. And Moses said to JEHOVAH, the people cannot come up to Mount Sinai, because thou hast witnessed to us, saying, set boundaries to the mountain, and sanctify them.

24. And JEHOVAH said to him, go, descend, and come up thou and Aaron with thee, and let not the priests and the people break through to ascend to JEHOVAH, lest peradventure he make a breach in them.

25. And Moses went down to the people, and said to them.

THE CONTENTS.

8748. THE subject treated of in what now follows, in the internal sense is concerning the revelation of Divine Truth from the Lord out of heaven; and in this chapter concerning preparation to receive it.

THE INTERNAL SENSE.

8749. VERSES 1, 2. *In the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came to the wilderness of Sinai. And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness, and Israel encamped near the mountain.* In the third month, signifies a fulness of state: of the going forth of the sons of Israel out of the land of Egypt, signifies after that they who were of the Spiritual Church were liberated from infestations: in this day, signifies on this occasion: they came to the wilderness of Sinai, signifies a state of good in which the truths of faith were to be implanted: and they journeyed from Rephidim, signifies what was continuous of life from the former state: and came to the wilderness of Sinai, signifies to a state of good in which truths were to be implanted: and encamped in the wilderness, signifies arrangement in that [state]: and Israel encamped near the mountain,

signifies arrangement with those who are of the Spiritual Church from Divine Celestial Good.

8750. "In the third month"—that hereby is signified a fulness of state, appears from the signification of month, as denoting state, for all times, as days, weeks, months and years, signify states, n. 2788; and from the signification of three and third, as denoting what is complete, see n. 1825, 2788, 4495, 5159, hence in the third month denotes in the fulness of state. It may be expedient briefly to explain what is meant by fulness of state; every state has its beginning, its progress, and its end; when a state comes to its end, it is then full, and is called a fulness: in the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times; the reason is, because in heaven there are not times, but instead thereof states, which is grounded in this circumstance, because the sun in the other life, which is the Lord, remains constantly in his place, nor, as in the world, by apparent diurnal progressions distinguishes the day into morning, mid-day, evening and night, nor by apparent annual progressions distinguishes the year into spring, summer, autumn and winter; hence it is that in heaven there are not times, but instead thereof states; yet whereas in the inmost sphere of heaven there is a certain progression according to a Divine celestial form, which comes to the perception of no one, and whereas according to that [progression] the states of all in heaven undergo changes, it is from this ground that the angels there are alternately in the good of love, in the truth of faith, and in obscurity as to each; it is from this circumstance that there is a correspondence of states there with times in the world, viz. of a state of the good of love with morning, of a state of the truth of faith with mid-day, and of an obscure state with evening and night; moreover the heat also which is from the sun there is the good of love, and the light which is from the sun there is the truth of faith; hence also it is that there is a correspondence of heat in the world with love, which [love] is hence called spiritual heat, also of light in the world with faith, which [faith] is hence called spiritual light. There are in general two states of life, viz. a state of thought, which is of the understanding, and a state of affection which is of the will; a state of thought which is of the understanding has relation to the truth which is of faith; this state is what is enlightened by light from the sun of heaven, which is the Lord, the light also of the understanding in man is from that light; but the state of affection which is of the will has relation to the good which is of charity, the heat of the will also, which is love, in man is from the heat proceeding from that sun in heaven, which is the Lord; from these considerations now it may be manifest how the case is with states and their

changes in the other life, and what is meant by a fulness of state, which is signified by the third month; by state in this passage, of which fulness is predicated, is meant the former state, which they passed through who were of the Spiritual Church; that they who were of the Spiritual Church passed through two states, the first when they are led of the Lord by truth, the second when by good from Him, see n. 8643, 8648, 8658, 8685, 8690, 8701; in the present passage is meant fulness of the former state, which has been described in what goes before; the other state is now described.

8751. "Of the going forth of the sons of Israel out of the land of Egypt"—that hereby is signified after that they who were of the Spiritual Church were liberated from infestations, appears from the signification of going forth, as denoting to be liberated; and from the representation of the sons of Israel, as denoting those who were of the Spiritual Church, see n. 6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of the land of Egypt, as denoting infestations, see n. 7278; what infestations are, see n. 7474: and that they who were of the Spiritual Church were detained in the lower earth even to the coming of the Lord into the world, and were liberated by the Lord, n. 6854, 6914, 7035, 7091, 7474, 7878, 7932, 8018, 8054, 8099.

8752. "In this day"—that hereby is signified on this occasion, appears from the signification of the expression in this day, as denoting on this occasion, for by day is signified state, n. 23, 487, 488, 493, 2788, 7680, wherefore in this day denotes on this occasion when there was a fulness of state.

8753. "They came to the wilderness of Sinai"—that hereby is signified a state of good in which the truths of faith were to be implanted, appears from the signification of the wilderness of Sinai, as denoting a state of good in which the truths of faith are to be implanted; wilderness here denotes the good in which truths have not yet been implanted, and Sinai denotes the truths themselves; for a wilderness has several significations, see n. 3903; in general it signifies what is uninhabited and uncultivated, thus in a spiritual sense the good which as yet does not contain truths, for good without truths is what is spiritually uncultivated; hence a wilderness signifies the new will principle which has not yet been formed by the truths of faith, n. 8457, as to what concerns the mountain of Sinai, it signifies in the supreme sense the Divine Truth derived from Divine Good, mountain the Divine Good, and Sinai the Divine Truth; in the internal sense it signifies the truth of faith derived from good, in the present case the truth of faith which is to be implanted in good, because the law was not as yet promulgated from it; the reason why the mountain of Sinai has these significations is, because the law was thence promulgated

by the Lord, and the law is Divine Truth, derived from Divine Good, and also is the truth of faith derived from good, n. 6753, 7462, 8695; hence it was that the sons of Israel encamped in the wilderness near that mountain, for from it were not only promulgated the Ten Commandments, which are the law in a confined sense, but likewise all the statutes of the church, which contained in them, because they represented, the spiritual and celestial truths and goods of the Lord's kingdom; that the law was thence promulgated, is manifest from the following chapter xx. that the statutes of the church were also thence promulgated, is manifest from Exod. xxi. and following chapters, Levit. chap. vii. 37, 38; chap. xxvi. 34; the same thing is signified by Sinai in David, "God, when thou wentest forth before Thy people, when Thou didst march *in the wilderness*, the earth trembled, the heavens also dropped before God; *this Sinai before God, the God of Israel*, thou O God causest to drop the rain of benevolences," Psalm lxviii. 8, 9, 10; in this passage Sinai denotes the truth which is from good, for these things are signified by the heavens dropping before God, and by God dropping the rain of benevolences. And in the book of Judges, "Jehovah, when thou wentest forth from Seir, when thou didst depart from the land of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters, the mountain flowed down before Jehovah, *Sinai itself before Jehovah the God of Israel:* in the days of Schamgar the son of Anath, in the days of Jael, the ways ceased, and they that went in paths went in winding ways, the streets ceased in Israel; they ceased until I Deborah arose, until I arose a mother in Israel," chap. v. 4, 5, 6, 7; in this passage also Sinai denotes the law or the Divine Truth from the Divine Good, by virtue whereof the truths of faith were implanted in its good, which things are also signified by the heavens dropping, and the clouds dropping waters; that the truths of faith were deficient, and were perverted, is signified by the ways ceasing, and by those who went in paths going in winding ways; that ways, paths, and streets denote truths, see n. 627, 2333, 3123, 3477; for the subject treated of in that prophetic song, which is of Deborah and Barach, is concerning the perversion of the truth of the church, and concerning its restitution. So in Moses "*Jehovah came from Sinai*, He arose to them from Seir, He shone forth from mount Paran, and came from Myriads of Holiness, on His right hand was the *fire of the law* for them," Deut. xxxiii. 2; in this chapter the sons of Jacob are blessed by Moses before his death, who begins the prophetic [expression] of his blessing by *Jehovah came from Sanai*, and by Sanai are there signified the truths of faith in the complex; the reason why he thus begins is because by the sons of Jacob are signified all the truths and goods of faith, n. 3858, 3862, 3926,

3939, 6335, in like manner by the sons of Israel, n. 5414, 5951, 5879.

8754. It may be expedient here to say a few words concerning the good in which truths are to be implanted, which [good] is here signified by the wilderness of Sinai; that man in the course of regeneration is first led by truth from the Lord, and afterwards by good, see n. 7993, 8643, 8648, 8658, 8685, 8690 8701; the man who is regenerating is led by truth to the intent that he may come to good, that is, may know it, and next will it, and at length do it; but when by truth he is led to good, he first comes to a good in which the truths of faith have not been yet implanted; for truths cannot be implanted until he is in good; before this they are known indeed because they are in the memory, but in this case they are not in good, but out of good; afterwards when man receives new life, which he then first receives when he is in good, the truths of faith are implanted, and in the internal man enter into a kind of marriage with good; this good, in which the truths of faith have not yet been implanted, but which is still so disposed that they may be received, is here meant by the wilderness of Sinai. No other good is meant, but Christian good, concerning which see n. 8635, 8636, 8637, 8638.

8755. "And they journeyed from Rephidim"—that hereby is signified what is continuous of life, from the former state, appears from the signification of journeying, as denoting what is continuous of life, see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557; and from the signification of Rephidim, as denoting the quality of the state of temptation as to truth, see n. 8561, thus denoting the quality of the former state, see just above, n. 8754; for in the former state the man of the Spiritual Church undergoes temptations, wherefore from this state there is continuity of life which is signified by journeying from Rephidim.

8756. "And came to the wilderness of Sinai"—that hereby is signified to a state of good in which truths are to be implanted, appears from what was said above, n. 8753, where like words occur; concerning the quality of that good, see n. 3754.

8757. "And encamped in the wilderness"—that hereby is signified arrangement in it, appears from the signification of encamping, as denoting the orderly arrangement of truth and good which are of the life, see n. 8103; and from the signification of wilderness, as denoting a state of good not yet containing the truths of faith, see above, n. 8753.

8758. "And Israel encamped near the mountain"—that hereby is signified arrangement with those who are of the Spiritual Church from Divine Celestial Good, appears from the signification of encamping, as denoting arrangement, as above,

n. 8757; and from the representation of Israel, as denoting those who are of the Spiritual Church, see also above, n. 8751; and from the signification of mountain, as denoting the good of celestial love, see n. 4210, 6435, 8327. By Divine Celestial Good is meant Divine Good in heaven, for Divine Good in itself is far above heaven.

8759. Verses 3, 4, 5, 6, 7, 8. *And Moses went up to God, and Jehovah called to him from the mountain, saying, thus shalt thou say to the house of Jacob, and announce to the sons of Israel. Ye have seen what I have done to the Egyptians, and I have borne you on the wings of eagles, and have brought you to Myself. And now if hearing ye will hear my voice, and will keep my covenant, ye shall be to me a peculium above all people; because all the earth is mine. And ye shall be to me a kingdom of priests, and a holy nation; these are the words which thou shalt speak to the sons of Israel. And Moses came, and called the elders of the people, and set before them all those words which Jehovah commanded him. And all the people answered together, and said, all that Jehovah hath spoken we will do; and Moses related the words of the people to Jehovah.* And Moses went up to God, signifies truth from the Divine [being or principle] beneath heaven conjoining itself with the Divine Truth which is in heaven: and Jehovah called to him from the mountain, signifies unition of the Divine Good in heaven with the Divine Truth there: thus shalt thou say to the house of Jacob and announce to the sons of Israel, signifies the salvation of those who are of the Spiritual Church external and internal: ye have seen what I have done to the Egyptians, signifies the remembrance of all things which befel the evil who infested: and I have borne you on the wings of eagles, signifies that by truths they were elevated to celestial light: and have brought you to Myself, signifies thereby to the good of love which is in heaven: and now if hearing ye will hear my voice, signifies the reception of truth: and will keep my covenant, signifies thereby life in good and thence conjunction: ye shall be to me a peculium above all people, signifies that in such case the Divine Truth will pertain to them above others: because all the earth is mine, signifies that the Lord has all power in heaven and in earth: and ye shall be to me a kingdom of priests, signifies that in this case the good of truth will pertain to them: and a holy nation, signifies thereby the spiritual kingdom: these are the words which thou shalt speak to the sons of Israel, signifies influx to receive truths in good: and Moses came, and called the elders of the people, signifies the choice of those who were primarily in the intelligence of truth: and set before them all those words, signifies proposition with influx: which Jehovah commanded, signifies from the Divine [being or principle]: and all the people an-

swered, signifies reception: and said, all that Jehovah hath spoken we will do, signifies according to influx from the Divine [being or principle]: and Moses related the words of the people to Jehovah, signifies correspondence and conjunction.

8760. "And Moses went up to God"—that hereby is signified truth from the Divine [being or principle] which is beneath heaven conjoining itself with the Divine Truth which is in heaven, appears from the representation of Moses, as denoting truth from the Divine [being or principle], see n. 6771, 6827, 7014, in this case truth from the Divine [being or principle] which is beneath heaven, by reason that now he represents the sons of Israel as a head, thus those who are of the Spiritual Church, who as yet are not in heaven because not yet in good formed from truths, n. 8753, 8754; and from the signification of going up, as denoting to conjoin himself, for he who goes up to the Divine [being], conjoins himself to Him, as when mention is made of going up into heaven, thereby is meant to be conjoined with the Lord, and *vice versa*, when mention is made of going down from heaven; the Divine Truth in heaven, with which there was conjunction, is meant by God, for the Lord in the Word is called God from Divine Truth, and Jehovah from Divine Good, n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301; and whereas the subject here treated of is concerning the conjunction of Divine Truth with Divine Good, therefore in this verse mention is first made of God, and presently of Jehovah, in these words, "*Moses went up to God, and Jehovah called to him from the mountain.*" It is said the Divine Truth *in heaven*, and afterwards the Divine Good *in heaven*, by reason that the Divine Itself is far above the heavens, not only the Divine Good Itself, but also the Divine Truth itself which proceeds immediately from the Divine Good; the reason why those principles are far above heaven is because the Divine in Itself is infinite, and infinite cannot be conjoined with finites, thus not with the angels in the heavens, except by the putting on of some finite, and thus by accommodation to reception; the Divine Good Itself is also in itself a flame of infinite ardor, that is, of love, which flame no angel in heaven can sustain, for he would be consumed as a man in the flame of the sun if it were to glance upon him without intermediate tempering; the light also proceeding from the flame of Divine Love, which light is the Divine Truth, would blind all in heaven, if it were to flow in without remission from its own fiery splendor; from these considerations it may be manifest, what is the difference between the Divine Good and Divine Truth above the heavens, and the Divine Good and Divine Truth in the heavens, which are here treated of.

8761. "And Jehovah called to him from the mountain"—that hereby is signified the union of Divine Good in heaven

with the Divine Truth there, appears from the signification of calling to him or calling any one to Himself, when it is said of the Divine [being or principle], as denoting conjunction, in this case union, because it is said of Divine Good with Divine Truth, which are made one by conjunction; that to call any one to Himself denotes conjunction, and also presence, n. 6047, 6177, 7390, 7451, 7721; the reason why it is Divine Good with which was conjunction is, because it is said Jehovah, on which subject see just above, n. 8760; and from the signification of mountain, as denoting Divine Good in heaven, see just above, n. 8758, in the present case denoting heaven, for whether we speak of Divine Good in heaven, or speak of heaven, it is the same thing, because heaven exists from that good; the case herein is like that of all other things abstracted from their subjects, which, when spoken of, lead still to the perception of the subjects in which they are; as when the truth of faith or good of charity are spoken of, the man of the church is understood in whom they are; this is especially the case in heaven, for there the Divine Good, united with Divine Truth, is all in all, thus it is the life or soul of heaven.

8762. "Thus shalt thou say to the house of Jacob and announce to the sons of Israel"—that hereby is signified the salvation of those who are of the Spiritual Church external and internal, appears from the signification of saying and announcing, as denoting salvation, for the things which are now said and announced from Jehovah by Moses, involve salvation; and from the signification of the house of Jacob and the sons of Israel, as denoting the church external and internal, see n. 3305, 4286. What is meant by the external church and the internal church, has been occasionally shown above, viz. that the external of the ancient church was all that which represented the internal, and that the internal of the church was that which was represented by externals; as for example they who made Divine worship to consist in sacrifices, and in the rites and statutes which represented the spiritual and celestial things of the Lord's kingdom, were in externals; but they who made Divine worship at the same time to consist in the celestial and spiritual things which were represented, were in internals: the case is the same at this day; they who make Divine worship to consist in frequenting temples, hearing preachings, attending the holy supper, and do these things with devotion, without thinking any further concerning them, than that they ought to be done because they are instituted and commanded, these are of the external church; but they who at the same time believe that such things are to be done, yet that the essential of worship is nevertheless the life of faith, that is, charity towards the neighbor and love to the Lord, these are of the internal church: consequently also they are of the external

church, who do good to the neighbor and worship the Lord merely from the obedience of faith; but they are of the internal church who do good to the neighbor and worship the Lord from love; so in all other cases. Nevertheless with every one who is of the church, there ought to be both, viz. an external and an internal, otherwise there is no spiritual life pertaining to him, for the internal is as the soul, and the external as the body of the soul; but they who are of the external church, are clearly in its externals but obscurely in its internals, whereas they who are of the internal church are clearly in internals and obscurely in externals; but they who are in externals and not at the same time in internals, are not of the church; all they are in both, who are in good of life according to the doctrinals of their church; but they are in externals without internals, who are in worship and not at the same time in good of life according to the doctrinals of the church. There are few who know this, the reason is, because they make the all of worship, and hence the all of salvation to consist in faith, and not at all in charity; hence also it is, that they who think about eternal salvation, make it to consist in a life of piety, and not at all in a life of charity, see n. 8252 to 8257.

8763. "Ye have seen what I have done to the Egyptians"—that hereby is signified the remembrance of all things which befel the evil who infested, appears from the signification of ye have seen, as denoting remembrance: and from the representation of the Egyptians, as denoting the evil who infested, see n. 7097, 7107, 7110, 7126, 7142, 7317; hence it is evident, that by the words ye have seen what I have done to the Egyptians is signified the remembrance of all things which befel those who infested.

8764. "And I have borne you on the wings of eagles"—that hereby is signified, and that thus by truths they were elevated to celestial light, appears from the signification of bearing any one on the wings of eagles, as denoting to be elevated on high even into celestial light, for by bearing is signified to be elevated, by wings are signified spiritual truths, and by an eagle the rational principle as to truth; that an eagle has this signification, see n. 3901, for eagles fly on high; for the ancients by the visible heaven understood the angelic heaven, the simple also believed that the habitation of the angels was there; and also that on high, as being nearer to the sun and stars, there was heavenly light itself; hence it is, that to be borne on the wings of eagles denotes [to be borne] on high into that light; the reason why elevation thither is effected by the truths of faith is, because the truth of faith is what elevates man even to heaven, where its good is; the reason why the rational principle as to truth is an eagle is, because the rational principle of man is his heaven, and the natural principle is

respectively as earth, for the rational principle constitutes the internal man, and the natural the external man. The reason why wings denote spiritual truths is, because birds in general signify things intellectual and thoughts, n. 40, 745, 776, 3219, 5149, 7441, hence wings denote spiritual truths, because all the intellectual principle is derived from them; the intellectual principle derived from falses, howsoever discerning and acute it appears, is not an intellectual principle for the intellectual principle sees from the light of heaven, and the light of heaven is spiritual truth, that is, the truth of faith; wherefore where there is not the truth of faith, there is no light, but thick darkness, and an intellectual principle in thick darkness is no intellectual principle: wings also denote the powers which are of spiritual truth from its good; for the wings pertaining to birds, are as the hands and the arms pertaining to man, and by arms and hands are signified power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281, 8304; that power is of spiritual truth from good, see n. 3563, 4931, 5623, 6314, 6413. That wings denote spiritual truths or the truths of faith, which has power from good, is manifest from other passages in the Word; wherefore when wings are attributed to the Divine [being or principle], by them is signified the Divine Truth which has Omnipotence, as where they are attributed to the cherubs, by which is signified the providence of the Lord, as in Ezekiel, "Each cherub had four faces, and *each four wings; their wings were erect of one to the other; each had wings covering their bodies:* I heard the *sound of wings* as the sound of great waters, as the voice of Schaddai, when they went [I heard] the voice of a tumult as the voice of a camp; *when they stood* they let down their wings; I heard *the voice of their wings* kissing each other, and the voice of wheels near them. *The voice of the wheels of the cherubs was heard* even to the outer court, as the voice of God Schaddai. *The likeness of the hands of a man was under their wings*," i. 4, 6, 23, 24; chap. iii. 13; chap. x. 5, 21; that wings in these passages denote Divine Truth, is manifest from singular the parts of the description, both from this circumstance that the wings were erect from the one to the other, and also from this that they covered their bodies, likewise that their sound was heard as the sound of great waters, as the voice of wheels, and as the voice of Schaddai, and also that the likeness of the hands of a man was beneath their wings; the wings being erect of one to the other represented the consociation of all things in the Divine [being or principle]; covering the bodies signified that the Divine Truth was a covering to the Divine Good from which it proceeds; for the Divine Good is a flame, and the Divine Truth is light thence derived, which latter encompasses and thereby covers the former; the flame

itself does not appear in heaven, but only the light in which is flame, which is thus perceived as heat, which is love; the sound being heard as the sound of great waters, signifies the quality of Divine Truth in heaven; in like manner its voice as the voice of wheels, and as the voice of Schaddai, for sound and voice are attributed to Divine Truth; it is therefore said the voice of great waters, because waters are truths, n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568; also the voice of wheels, because wheels denote the truths of doctrinals by reason that chariots denote doctrines of truth, n. 5321, 5945, 8146, 8148, 8215; also the voice of the God Schaddai, because the God Schaddai denotes truth chiding in temptations and afterwards comforting, n. 1992, 4572, 5628; the likeness of the hands of a man beneath the wings, signified the omnipotence which pertains to Divine Truth, because hands denote power, and in the supreme sense omnipotence, when they are attributed to the Lord. From these considerations it may be manifest what was represented *by the wings of the cherubs*, which were over the propitiatory, which was over the ark of the covenant, and by their being *expanded upwards, and covering the propitiatory*, Exod. xxv. 20; also what the cherubs represented on the curtains of the tabernacle, and on the vail; and also in the temple of Solomon; in like manner what they represented around the new house spoken of in Ezekiel, chap. xli. 18, 19, 20; also what is signified by the four animals about the throne, each of which *had for itself six wings round about*, Rev. iv. 8; and what by the seraphim standing above the throne, "*each of which had six wings*," Isaiah vi. 1, 2. That wings in the internal sense denote spiritual truths or the truths of faith, is manifest from Ezekiel, "Thus saith the Lord Jehovih, *a great eagle, great in wings, long with quills, full of feathers*, which had needle work, came upon Lebanon, and took a small branch of a cedar, and brought it into a land of trading; then he took of the seed of the land, and set it in the field of a sower, he took it to great waters, it became luxurious, and was made into a luxuriant vine. And there was *another eagle, great in wings, and full of feathers*, to which, behold! the vine applied its roots, and sent forth its shoots to it, in a good field, at many waters; it was planted to make a branch, and to bear fruit, that it might be for a vine of magnificence," xvii. 1 to 8; this prophetic [passage] describes the establishment of a Spiritual Church by the Lord; the eagle there mentioned is faith; great in wings and long in quills denote the truths of faith; needle work is the scientific principle; growth thence is described by the small branch of a cedar from Lebanon, by a land of trading, by the seed of the land in the field of a sower at great waters; the church itself thence derived is the vine; that a vine denotes the Spiritual

Church, see n. 1069, 5113; and that it denotes the external, n. 6375; but that a vine of magnificence, which was from the other eagle, denotes the internal church, see n. 6376, for the external of the church is described by one eagle, and its internal by the other; afterwards is described by the prophet in the same chapter, how that church established amongst the ancients was perverted amongst the Jews. In like manner by wings, is signified the truth of faith in David, "If ye shall lie amongst the orders *the wings of a dove overspread with silver*, and her quills with the yellowness of gold," Psalm lxviii. 14; the wings of a dove are the truths of faith; that a dove denotes faith, see n. 870, which are said to be overspread with silver, because silver is truth derived from good, n. 1551, 2954, 5658, 6914, 6917, 7999. That wings denote Divine Truth, is also manifest from the following passages, "They that wait on Jehovah are renewed in strength, *they ascend in wing as eagles*," Isaiah xl. 31; and in David, "God rode upon a cherub, and *did fly, He was carried on the wings of the wind*," Psalm xviii. 11; Psalm civ. 3; speaking of the Divine Truth and its power. Again, "Jehovah will cover thee *under His wing, and under His wings thou shalt confide; truth* is a shield and buckler," Psalm xci. 4, to be covered with the wing of Jehovah, and to confide under His wings, denotes the protection and confidence which are of faith; in like manner "*to be hid under the shade of the wings of God*," Psalm xvii. 8; "*to confide in the shade of His wings*," Psalm xxxvi. 7; Psalm lvii. 1; Psalm lxi. 4; "*to sing in the shade of His wings*," Psalm lxiii. 7. As most expressions have also an opposite sense, so likewise have wings, in which sense they signify falses, as in the Revelations, "Out of the smoke of the pit of the abyss went forth locusts, and *the voice of their wings* was as the voice of many horses running to war," chap. ix. 2, 9; where wings denote falses combating against truth, for a locust denotes the false in extremes, see n. 7643.

8765. "And have brought you to Myself"—that hereby is signified thus to the good of love which is in heaven, appears from this consideration, that Jehovah, who says that they were brought to Himself, is the Divine Good of the Divine Love, see n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760, in this case the Divine Good of the Divine Love in heaven, see n. 8761. How these things cohere with what immediately precedes, is evident, for in what immediately precedes, by *I have borne you on the wings of eagles*, is signified that by truths they were elevated to celestial light, and by these words, *I have brought you to Myself*, is signified to the Divine Good of love in heaven, inasmuch as by the truths which are of faith, man is brought to good, thus into heaven, and to the Lord there, for man is not in heaven, thus not with the

Lord, until he is in good, that is, in the affection of charity. They who place salvation in faith alone, and not at the same time in the life of faith, that is, in the life of charity, believe that any one can come into heaven, and to the Lord, howsoever he has lived; for they do not know what the life of man is, and because they do not know this, they suppose that the life is nothing; wherefore if they are asked whether an evil person can be amongst the good, they say that he can through the mercy of God, because it is a work of omnipotence; yea, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, if he be willing only to receive faith, for they have no doubt about his power to receive; but if they are told that evil cannot be turned into good, thus hell cannot be turned into heaven with man, and that this is impossible because contrary to order, consequently contrary to Divine Truth, thus contrary to God Himself, who is order, to this they reply that such things are reasonings about salvation, which they have no concern with; from these, and from innumerable other cases it may be manifest, into what blindness concerning salvation and eternal life the doctrine concerning faith alone leads.

8766. "And now if hearing ye will hear My voice"—that hereby is signified the reception of truth, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 4652 to 4660, and because hearing denotes obedience, it denotes also reception, see n. 5471, 5475, 7216; and from the signification of the voice of Jehovah, as being the Word, thus Divine Truth, see n. 219, 220, 6971, 7573.

8767. "And will keep my covenant"—that hereby is signified life in good, and hence conjunction, appears from the signification of keeping a covenant, as denoting to live according to the precepts, thus in good, and thereby to be conjoined with the Lord. The reason why to keep a covenant denotes to live according to the precepts, thus in good, and thereby to be conjoined with the Lord, is, because the articles of the covenant were all things which were commanded, which were called testimonies, judgments, laws, and statutes, specifically the ten precepts; the latter and the former were also called covenant, because by them it was established; that to keep those things denotes to live according to them, is evident from the signification of keeping in the Word, for frequent mention is there made of hearing precepts and keeping them, and by hearing, is signified to receive them by faith, and by keeping to receive them by life, that is, to live according to them. The reason why to keep a covenant denotes also to be conjoined is, because by covenant in the universal sense is signified conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804; which is from this ground, because he who lives according to the pre-

cepts is conjoined with the Lord; for the precepts teach life, and also give life, and thereby open the way to heaven, and the sight to the Lord.

8768. "And ye shall be to Me a peculium above all people"—that hereby is signified that in such case the Divine Truth would pertain to them above others, appears from the signification of being a peculium of Jehovah or the Lord, as denoting to be the Lord's, for a peculium denotes property and thus possession; the reason why it denotes those with whom is the Word, is because they who have the Word, that is, where the church is, are said to belong to the Lord above others; that they are said to belong to the Lord, appears from the Lord's words in John, chap. i. 11; chap. x. 2, 3, 4. That they who are of the church, thus with whom the Word is, are called a peculium, is manifest from David, "*Jah hath chosen Jacob for Himself, and Israel for His peculium*," Psalm cxxxv. 4; that Jacob and Israel denote those who are of the church, with whom the Word is, is evident. In like manner in Moses, "Thou art a holy people to Jehovah thy God, Jehovah thy God hath chosen thee, that thou mayest be to Him *for a people of peculium* out of all people who are on the faces of the earth," Deut. vii. 6; chap. xiv. 2. The reason why they who have the Word are a peculium and property above others is, because they know the truths and goods of faith, and in consequence thereof can live the life of heaven and thereby be conjoined with the Lord, more than others; for the good, which makes heaven with man, has its quality from the truths of faith, thus good becomes more celestial or more divine with those who have genuine truths, which are truths from the Word, supposing they are kept, that is, supposing that the life is formed according to them; that this is the case, is manifest from Moses, "Jehovah testifies to day, that He may be to thee for a God, *in whose ways thou shalt go, and shalt keep His statutes, and His precepts, and His judgments, and shalt obey His voice.* And Jehovah testifieth to thee to day, *that thou be to Him for a people of peculium*, as He spake to thee, *and that thou keep all his precepts*," Deut. xxvi. 17, 18.

8769. "Because all the earth is Mine"—that hereby is signified that the Lord has all power in heaven and in earth, appears from the signification of earth, as denoting in the internal sense the Lord's kingdom in earth, and also the Lord's kingdom in heaven, see n. 1413, 1607, 4447. The reason why it is the Lord who has that power is, because the Lord is meant by Jehovah in the Word, see n. 1343, 1736, 2921, 3035, 5663, 6281, 6303; that the Lord has all power in heaven and in earth, He Himself teaches in Matthew, xxviii. 16, 18; see also n. 8331.

8770. "And ye shall be to Me a kingdom of priests"—that hereby is signified that in such case they shall have the good of truth, appears from the signification of a kingdom of priests,

as here denoting spiritual good, which is the good of truth, that is, the good into which the man of the Spiritual Church is introduced by truth; the reason why this good is signified by a kingdom of priests is, because this is said to the house of Jacob and the sons of Israel, by whom is represented the Spiritual Church, external and internal; by the house of Jacob the external church, and by the sons of Israel the internal, n. 8762; by kingdom also is signified truth, n. 1672, 2547, 4691; and by priests good, for the priestly [office or principle], which was represented by the priests, signifies Divine Good, and the regal [office or principle], of the Lord, which was represented by kings, signifies Divine Truth, n. 1728, 2015, 3670, 6148. In the representative church amongst the posterity of Jacob, there was first a kingdom of judges, afterwards a kingdom of priests, and lastly a kingdom of kings, and by the kingdom of judges was represented Divine Truth from Divine Good; but by the kingdom of priests, who were also judges, was represented Divine Good, from which Divine Truth is derived; and by the kingdom of kings was represented Divine Truth without Divine Good; but when something of the priesthood was adjoined also to the regal [office], then was also represented by kings the Divine Truth, in which there was so much of good as there was of the priesthood adjoined to the regal office. All these things were instituted in the Jewish Church, that by them might be represented states of heaven, for in heaven there are two kingdoms, one which is called the celestial kingdom, and the other which is called the spiritual kingdom; the celestial kingdom is what is called the priesthood, and the spiritual kingdom what is called the royalty of the Lord; in the latter Divine Truth reigns, in the former Divine Good; and whereas the representative of the celestial kingdom began to perish, when they sought a king, therefore on this occasion, that the representative of the Lord's kingdom in the heavens might still be continued, the Jews were separated from the Israelites,* and by the Jewish kingdom was represented the celestial kingdom of the Lord, and by the Israelitish kingdom his spiritual kingdom. They who are acquainted with these things may know the reasons why the forms of government amongst the posterity of Jacob were successively changed; why also, when they asked a king, it was said to them of Jehovah by Samuel, that by so doing they rejected Jehovah, that He should not reign over them, 1 Sam. viii. 7, and that on this occasion was declared to them the right

* The terms in this paragraph rendered *Jews* and *Jewish*, are expressed in the original Latin by *Judæi* and *Judaicum*, the term *Judæi* denoting *the people of Judah*, and the term *Judaicum* denoting what pertains to *the people of Judah*. When therefore it is said, that the *Jews were separated from the Israelites*, it only means to express the separation between the people of Judah and the people of Israel.

of a king, verse 11, and following verses of the same chapter, by which is described Divine Truth without Good; they who are acquainted with the things above mentioned, may also know why somewhat of the priesthood was granted to David; and also why after the time of Solomon the kingdom was divided into two, viz. into the Jewish kingdom and the Israelitish kingdom; concerning the two kingdoms in heaven, see n. 3635, 3883 to 3896, 4112, 4113, 4133.

8771. "And a holy nation"—that hereby is signified thus a spiritual kingdom, appears from the signification of nation, as denoting those who are in good, see n. 1259, 1260, 1416, 1849, 6005; and from the signification of holy, as being predicated of truth which is of good, see n. 6788, 7499, 8127, 8302, 8330, hence a holy nation denotes good from which truth is derived. It is said a kingdom of priests and a holy nation, and each signifies the spiritual kingdom, but with a difference; a kingdom of priests signifies those who are in good from truth, but a holy nation signifies those who are in good and thence in truth; they who are in good from truth look by [or through] truths upwards to the Lord; but they who are in good and thence in truth, are in the Lord, and from Him look at truths; [these two states] succeed each other also with those who are regenerating, in whom the spiritual kingdom, that is, the life of heaven is implanted by the Lord; for by truth they are introduced into good, thus into heaven, for heaven is good, and when they are in heaven, then there and thence they look at truths.

8772. "These are the words which thou shalt speak to the sons of Israel"—that hereby is signified influx to receive truths in good, appears from the signification of speaking, when from the Divine [being or principle], as denoting influx, as n. 2951, 5481, 5743, 5797, 6152, 6291, 8128, 8661; the reason why it denotes to receive truths in good, is, because it is said of the sons of Israel, by whom is signified the Spiritual Church; and the Spiritual Church is with those who are in good wherein are truths. It may be expedient briefly to explain how the case is with good in which are truths; he who knows the formation of good from truths, knows the veriest arcana of heaven, for he knows the arcana of the formation of man anew, that is, of the formation of heaven or the Lord's kingdom with him; all Christian good or spiritual good has in it the truths of faith, for the quality of that good is from the truths which are of faith; the good which has not its quality from the truths of faith, is not Christian good, but is natural good, which does not give eternal life: the reason is, because natural good has in it only natural life, which life is not unlike the life of beasts, for they also are in good when they are tame; but beasts cannot receive spiritual life; hence it is evident, that spiritual life is only acquired by the truths of faith. This life, viz. spiritual life, is

first acquired by knowing the truths which are of faith, afterwards by acknowledging them, and at length by believing them; when they are only known, they are then as it were in the door, when they are acknowledged they are then in the outer court, but when they are believed they are then in the bedchamber, thus they go from the exteriors towards the interiors successively; in the interior man is the good, which continually flows in from the Lord, and there conjoins itself with truths, and makes them to be faith, and next to be charity; this good attracts truths to itself, for it is a desire to them, that by them it may procure to itself a quality, and thereby exist. When therefore those truths are conjoined to good, then man is regenerated, for then he no longer looks from truths at what is to be believed and what is to be done, but from good, because he is imbued with truths, and has them in himself, nor has he concern about truths from any other source than what he can see from his own good, and he sees continually more and more, for they are produced thence as offsprings from their parents; these offsprings are from the marriage of good and truth, such as is called the celestial marriage; the truths which are thence produced, have in themselves good, because they are born from it; these enter good successively, and enlarge it and perfect it, and this to eternity. From these considerations it is manifest, how the case is with the two states pertaining to the man who is regenerating, concerning which see above, n. 7992, 8643, 8648, 8658, 8685, 8690, 8701; also n. 8516, 8539, 8722.

8773. "And Moses came and called the elders of the people" —that hereby is signified the choice of those who are primarily in the intelligence of truth, appears from the signification of calling to himself, as denoting choice; and from the signification of the elders of the people, as denoting those who are primarily in the intelligence of truth, and in the sense abstracted from person, primary truths, see n. 6523, 6525, 6890, 8178, 8585. The case herein is this, they who are in good not yet formed by truths, which good is treated of in this chapter, are first formed of the Lord by primary truths, that is, by common [or general] truths, in which and from which the rest are; primary truths are, that God is one, that the Lord was born a man to save the human race, that there is a heaven and that there is a hell; that they come into heaven who have lived well, and into hell who have lived evilly; also that love to God and love towards the neighbor are the precepts on which the rest hang, and that that love cannot be given except by faith; these and the like are primary truths, which are first insinuated by the Lord into the good pertaining to the man who is regenerating; when these truths are insinuated, and are made [truths] of good, then the rest are insinuated, and in those common or primary [truths], and under them, are arranged in order

according to a celestial form, and thus by degrees cause the life of heaven to be in that man, and make him as it were a heaven in a small image; that is, cause all things which are of the understanding, and which are of the will pertaining to him, to be in consociation with the goods and truths pertaining to the angels, thus to be with the angels.

8774. "And set before them all those words"—that hereby is signified proposition with influx, appears from the signification of setting words before them, as denoting proposition; the reason why it denotes with influx is, because by speaking, when from the Divine [being or principle], is signified influx, as above, n. 8772.

8775. "Which Jehovah commanded him"—that hereby is signified from the Divine [being or principle], appears without explication.

8776. "And all the people answered"—that hereby is signified reception, appears from the signification of answering, as denoting reception, when to speak words denotes influx, n. 8772; that to answer also in other places denotes reception, see n. 2941, 2957, for it is the reciprocality of influx, see n. 2919, 4096, 8340.

8777. "And they said all that Jehovah hath spoken we will do"—that hereby is signified according to influx from the Divine [being or principle] appears from the signification of doing as Jehovah has spoken, as denoting according to influx from the Divine [being or principle], for by speaking is signified influx, n. 8772, and by Jehovah the Divine [being or principle].

8778. "And Moses related the words of the people to Jehovah"—that hereby is signified correspondence and conjunction, appears from the signification of relating [bringing back] words to Jehovah, as denoting correspondence and thence conjunction; for the subject treated of is concerning the covenant which was to be established with the people, and whereas covenants are established by consent on both sides, therefore something resembling it is done here, viz. that Jehovah proposes, and the people answer, in this case by Moses, by whom is represented truth from the Divine [being or principle] conjoined with Divine Truth in heaven, n. 8760, which is a mediating [principle]; but the covenant is not established with man otherwise than by reception of the influx of truth from the Divine [being or principle], and in such case by correspondence, for when superior things flow-in into inferior they are not otherwise received. What correspondence and reception by it is, may be manifest from what has been shown at the close of several chapters concerning the correspondence of all things pertaining to man, with those things which are in heaven; and also on the same occasion that all conjunction of natural

things with spiritual, and in general of inferior things with superior, is effected by it; for correspondence is not given unless inferior things by subordination are subjected to superior, and when they are subjected, the superior things act in the inferior altogether as a cause in its effect. From these considerations it may be manifest, how the case is with the reciprocality of man when the Divine [being or principle] flows in, and concerning the conjunction, which is here described in the sense of the letter by the manner whereby covenants are established, viz. that Jehovah speaks by an internuncio [a messenger between parties] to the people, and the internuncio brings back the answer to Jehovah; for thus conjunction with the Divine [being or principle] may be apprehended by man.

8779. Verse 9. *And Jehovah said to Moses, behold I come to thee in the thickness of a cloud, to the intent that the people may hear in My speaking with thee, and also may believe in thee to eternity; and Moses announced the words of the people to Jehovah.* And Jehovah said to Moses, signifies the influx of the Divine [being or principle] by truth from the Divine [being or principle] concerning revelation: behold I come to thee in the thickness of a cloud, signifies that it shall be made in a species most natural: to the intent that the people may hear in My speaking with thee, signifies that they who are of the Spiritual Church may apprehend Divine things: and also may believe in thee to eternity, signifies that there may be the faith of truth which shall be permanent: and Moses announced the words of the people to Jehovah, signifies correspondence and conjunction.

8780. "And Jehovah said to Moses"—that hereby is signified the influx of the Divine [being or principle] by truth from the Divine [being or principle] concerning revelation, appears from the signification of saying, when the subject treated of is concerning revelation from the Divine [being or principle], as denoting influx; that to say also in other passages denotes influx, see n. 5743, 7291, 7381, 8221, 8262, 8660; that Jehovah is the Divine [being or principle] from whom revelation is made, is evident; and that Moses denotes truth from the Divine [being or principle], by which it is made, see n. 6771, 6827, 7014; that it denotes influx concerning revelation, is manifest from what follows, viz. *that Jehovah would come to them in the thickness of a cloud, to the intent that the people may hear in My speaking with thee, and also may believe in thee to eternity;* by which words is signified revelation, and its quality. By revelation here, in the internal sense, is not meant revelation such as was made to the Israelitish people from Mount Sinai, viz. that the Lord spake in a sonorous voice, and the surrounding people heard, but revelation is meant which is not made by a sonorous voice, but inwardly in man; this revela-

tion is made by illustration of the interi al sight, which is the understanding, when man, who is in the affection of truth from good, reads the Word; on such occasion illustration is made by the light of heaven, which is from the Lord as a sun there; by that light the understanding is illustrated no otherwise than the external sight, which is of the eye, by the light which is from the sun of the world; when the understanding is illustrated by that Divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself, and as it were sees it; such is the revelation of those who are in the affection of truth from good, when they read the Word; but they who are in the affection of truth from evil, that is, who desire to know truth merely for the sake of honors, of gain, of reputation, and the like, these do not see truths, but only see things which confirm the doctrinals of their church, whether they be true or false; the light which illustrates on such occasion is not the Divine light, from heaven, but is sensual light, such as is that of the infernals, which light, at the presence of heavenly light, becomes mere gross darkness; for when these latter read the Word, they are altogether blind to the truth which does not make one with their doctrinals; as for example; they who place salvation in faith alone, when they read the Word, attend nothing at all to those things which are there said concerning love and charity, yea neither do they see them, for those things fall into the shade of the sight, as things which are absolutely in a side direction, or as things which are to the back; in like manner as the Jewish nation, which prefers itself above all other nations in the universe, does not see that it is the Lord who is meant in the prophets, howsoever plainly this is said; the reason is, because they see only what confirms their own doctrinals concerning the Messiah, that he should come as a great Hero, should do greater miracles than Moses did, and should introduce them into the land of Canaan, on which occasion they were all to go with magnificent pomp, hearing the supplications of the Gentiles, who would lay hold of the wings of their garments to accompany them. Inasmuch as these things are parts of their doctrinals, they do not see any thing concerning the Lord, but it is to them as thick darkness. The case is thus with respect to all other errors. From these considerations it may be manifest how the case is with the revelation of truth from the Word.

8781. "Behold I come to thee in the thickness of a cloud" —that hereby is signified that it shall be made in a species the most natural, appears from the signification of coming to thee, when it is said by Jehovah to Moses, by whom is represented truth from the Divine [being or princ ple], which is of the Spiritual Church, n. 8760, as denoting revelation; and from the signification of the thickness of a cloud, as denoting in a

species the most natural, such as is the Word of the Old Testament in the letter; see preface to chap. xviii. Gen. and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443; thickness [or density] denotes what is obscure, such as is the quality of the thought of man grounded in mere sensual lumen; that is, in what is most natural; in this quality [of thought] were the posterity of Jacob at that time, as are also the Jews at this day, concerning the Divine [being or principle], for the Divine [being or principle] cannot otherwise appear to any one than according to the state of his life and perception thence, thus heavenly light must needs appear as the thickness of a cloud to those who are in the love of self and of the world, in which love the Jewish nation was principled more than others; the Word in the letter, especially the prophetic Word, is no other in respect to its internal sense; in its internal sense there is light, such as is comparatively the light of the sun above the clouds, which light in the Word is called glory; wherefore also it is said in the Word that Jehovah is carried upon the clouds, rides upon them, flies upon them, hath His guest-chamber upon them, that the Lord will come in the clouds of heaven, and several other expressions of a like nature, which would never have been said of Jehovah, that is, of the Lord, unless they had signified the light of truth in which He is in heaven, and a cloud [had signified] the shade of truth, in which they are who are beneath [heaven].

8782. "To the intent that the people may hear in my speaking with them"—that hereby is signified that they who are of the Spiritual Church may apprehend Divine things, appears from the signification of hearing, as denoting to perceive, see n. 5017, thus to apprehend; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the Spiritual Church, see frequently above; and from the signification of in My speaking, as denoting Divine Truths, for the voice of Jehovah is Divine Truth, n. 219, 220, 3563, 6971; so also the speech.

8783. "And also may believe in thee to eternity"—that hereby is signified that there may be the faith of truth which shall be permanent, appears from the representation of Moses, as denoting truth from the Divine [being or principle], see n. 6771, 6827, 7014; and from the signification of believing, as denoting faith: and from the signification of to eternity, as denoting what shall be permanent. The case herein is this, Divine Truth is not received by any one, unless it be accommodated to the apprehension, consequently unless it appear in a natural form and species; for human minds at first apprehend none but terrestrial and worldly things, and not at all spiritual and celestial things, wherefore if spiritual and celestial things were exposed nakedly, they would be rejected as if they were

nothing, according to the Lord's words in John, "If I have told you earthly things and ye believe not, how should ye believe if I should tell you super-celestial things," iii. 12; this was particularly the case with those who lived before the coming of the Lord, who at length were in such blindness, that they knew nothing, because they were not willing to know any thing concerning the life after death, concerning the internal man, concerning charity and faith, and concerning any thing celestial, which things they rejected, because they held them in aversion; for they who regard terrestrial and worldly things as an end, that is, who love them above all things, hold spiritual things in aversion, and almost abhor the very name of them; the case is nearly the same at this day; the learned of the world indeed believe, that they should receive the Word more favorably, if celestial things were exposed nakedly, and if it was not written with such simplicity; but they are very much deceived, for in such case they would have rejected it more than the simple, and would have seen in it no light, but mere gross darkness; for human learning induces this darkness with those who trust to their own intelligence, and on that account extol themselves above others. That such things are hid from the wise, and revealed unto infants, that is, to the simple, the Lord teaches in Matthew, chap. xi. 25, 26; and Luke chap. x. 21; the same is also very evident from this consideration, that they who are atheists and naturalists, as they are called, are such as are learned; this the world knows, and this they themselves know.

8784. "And Moses announced the words of the people to Jehovah"—that hereby is signified correspondence and conjunction, appears from what was explained above, n. 8778, where like words occur.

8785. Verses 10, 11, 12, 13. *And Jehovah said to Moses, go to the people and sanctify them to-day, and to-morrow, and let them wash their garments. And they shall be prepared for the third day, because on the third day Jehovah will descend to the eyes of all the people on Mount Sinai. And thou shalt set boundaries to the people round about, saying, take heed to yourselves lest ye come up into the mountain, and touch the extremity thereof; every one that toucheth the mountain dying shall die. A hand shall not touch it, because stoning he shall be stoned, or darting with darts shall be dispatched, whether beast or man* [vir] *he shall not live, in drawing Jobel they shall come up into the mountain.* And Jehovah said to Moses, signifies revelation concerning preparation: go to the people, signifies conjunction: sanctify them to-day and to-morrow, signifies the vailing of the interiors that they may appear in the holy principle of faith now and afterwards: and let them wash their garments, signifies the purification of truths: and they shall be

prepared for the third day, signifies preparation thereby plenary: because on the third day, signifies inasmuch as in the end when they are prepared to receive: Jehovah will descend to the eyes of all the people, signifies the coming of the Lord, and in such case illustration: on Mount Sinai, signifies into the good in which truth is to be implanted: and set boundaries to the people round about, signifies extension into heaven no further than to the spiritual spheres of good: saying, take heed to yourselves lest ye come up into the mountain, signifies no extension at all to the celestial societies which are in the love of good: and touch the extremity thereof, signifies not even to intermediates: every one that toucheth the mountain dying shall die, signifies that whosoever of the Spiritual Church infuses himself even to celestial societies, will perish: a hand shall not touch it, signifies that they who infuse themselves by any self-confidence: because stoning he shall be stoned, signifies that thus the truths of faith which pertain to them, perish: and darting with darts he shall be dispatched, signifies that also spiritual good [perishes]: whether beast or man he shall not live, signifies that good and truth loose spiritual life: in drawing Jobel, signifies those who have common [or general] celestial perception: they shall come up into the mountain, signifies extension even to the celestial.

8786. "And Jehovah said to Moses"—that hereby is signified revelation concerning preparation, appears from the signification of saying, when it is said by Jehovah, as denoting revelation from the Divine [being or principle]. That it denotes revelation concerning preparation, is manifest from what follows, for the subject therein treated of is the manner in which they were to be prepared to receive truth from the Divine [being or principle].

8787. "Go to the people"—that hereby is signified conjunction, appears from the representation of Moses on this occasion, as denoting truth from the Divine [being or principle], which is beneath heaven, see above, n. 8760; and from the representation of the sons of Israel, who are here the people to whom he was to go, as denoting those who are of the Spiritual Church, see frequently above; the reason why going to the people when it is said by Jehovah denotes conjunction is, because truth from the Divine [being or principle], which is represented by Moses, is a mediating principle of the Divine with those who are of the church, for that conjunction may be effected, which is here represented by the covenant between Jehovah and the people, there must be mediation; therefore also by Moses is represented truth from the Divine [being or principle] beneath heaven conjoined with Divine Truth in heaven, n. 8760, this for the sake of mediation.

8788. "And sanctify them to-day and to-morrow"—tha

hereby is signified a vailing of the interiors that they may appear in the holy principle of faith now and afterwards, appears from the signification of sanctifying, as denoting to arrange that they may appear in a holy principle as to what is external; and whereas this is effected by a vailing of the interiors, therefore this is also understood by sanctifying; that to-day and to-morrow denotes now and afterwards is evident. It may be expedient briefly to explain how the case herein is; the church instituted amongst the Jews was not a church as to them, but only the representative of a church; for to make a church, there must pertain to the man of the church faith in the Lord, and also love to Him, and likewise love towards the neighbor; these constitute the church; but these things did not pertain to the people who were called Jacob, for they neither acknowledged the Lord, thus neither were willing to hear of faith in Him, still less of love towards Him, and not even towards the neighbor; for they were principled in self-love and the love of the world, which loves are altogether opposite to love to the Lord and love towards the neighbor; such was the principle in-rooted in that people from their first parents; hence it is, that with that people there could not any church be established, but only those things of the church be represented; the church is represented, when man places worship in externals, but in such as correspond to celestial things; in this case internal things are represented by external, and the internal things are open in heaven, with which [heaven] conjunction is thereby effected; to the intent therefore that the Israelitish people might represent, when their interiors were without the faith and love of heaven, even full of self-love, and the love of the world, those interiors were vailed, in consequence whereof external things might be communicated with spirits, and by them with angels, without internal things; wherefore unless the internal things had been vailed, they would also have been open, and in this case the representative would have perished, because filthy things would have burst forth and contaminated. The Israelitish people, above all others, were capable of being thus vailed, because they, above all others, adored external things, and made all holiness, yea every thing Divine, to consist in them. From these considerations it may be manifest what is meant by sanctifying, viz. that it denotes a vailing of the interiors, that they may appear in the holy principle of faith, yet not to themselves, but to the angels attendant on them; see what has been shown above concerning this people, and concerning the establishment of a church amongst them, n. 4208, 4281, 4288, 4289, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4844, 4847, 4865, 4899, 4911, 4912, 4500, 7048, 7051, 8588. That sanctifications amongst them were nothing else but appearances of what is holy in externals, and yet

without any holy principle pertaining to them, may be manifest from the rites by which they were sanctified, viz. by sacrifices, by washings, by sprinklings of blood, by anointings, which do not at all touch the internals.

8789. "And let them wash their garments"—that hereby is signified purification of truths, appears from the signification of washing, as being representative of purification from spiritual filth, see n. 3147, 5954; and from the signification of garments, as denoting truths, see n. 4545, 4763, 5248, 5319, 5954, 6914, 6917.

8790. "And they shall be prepared for the third day"—that hereby is signified plenary preparation, appears from the signification of being prepared, as denoting preparation by sanctification, see just above; and from the signification of the third day, as denoting a full state, see n. 7715, thus plenary preparation.

8791. "Because on the third day"—that hereby is signified inasmuch as in the end when they are prepared to receive, appears from what was just now said above.

8792. "Jehovah will descend to the eyes of all the people" that hereby is signified the coming of the Lord, and in such case illustration, appears from the signification of descending, when it is said of Jehovah, that is, the Lord, as denoting His presence by influx, thus His coming; this coming of the Lord is meant by the descent of Jehovah to the eyes of all the people; the appearing of Jehovah was in an external show before that people, who could not otherwise perceive His presence, for their internal was without good and truth, in which the Lord is present with others, see n. 8787; the illustration which took place on the occasion, is signified by to the eyes of all the people, for the eye in the internal sense is the understanding, and hence the sight of the eye denotes the perception which is of faith, which [perception] is from the light of heaven; hence to the eyes denotes illustration; that the eye is the understanding, and that its sight is the perception which is of faith, see n. 4403 to 4421, 4523 to 4534.

8793. "On Mount Sinai"—that hereby is signified into the good in which truth is to be implanted, appears from the signification of Mount Sinai, as denoting the good in which the truths of faith are to be implanted, see n. 8753; that truth which is to be implanted in good is treated of in the following chapter; the ten precepts at that time promulgated from Mount Sinai are internal truths; and the laws and statutes, which are commanded in the following chapters, are external truths; by the latter and the former are signified the truths which are to be implanted in good.

8794. "And thou shalt set boundaries to the people round about"—that hereby is signified extension into heaven no fur-

ther than to the spiritual spheres of good, appears from the signification of setting boundaries round about, as denoting an extension of sphere into heaven to certain limits, which are determined by the good of every one; and from the representation of the sons of Israel, who are here the people, as denoting those who are in spiritual good, in which truth is to be implanted; for this state of the good of those who are of the Spiritual Church, is described in this and the following chapters, 8753; hence it is, that by setting boundaries to the people round about, is signified extension into heaven no further than to the spiritual spheres of good. What is meant by extension into heaven to the spiritual spheres of good, cannot be known to any one except by revelation; the case is this; every good which is given to man by regeneration from the Lord, has extension to the societies in heaven; this extension differs as to quantity and quality with every one, as to quantity when to more remote boundaries, as to quality when more to the interior things or more to the exterior things of heaven; the good itself pertaining to man flows in from the Lord by [or through] the societies of heaven which are round about; good without influx by [or through] societies is not given; the societies of heaven are in continual coherence round about, nor does there any where appear discontinuity; the case is similar with all and singular the things which are of good, and constitute its quality, wherefore during man's regeneration, the rich storing of good is nothing else but insinuation into angelic societies, and thereby conjunction with them, see also n. 4076, 4073, 4077, 6598 to 6613. This also has been frequently shown by living experience, for on a time, communication with certain societies was taken away, and on this occasion so much of life and such a quality of life remained, as was the quantity and quality of extension into the remaining societies; and when several societies were taken away, then the life labored, and began as it were to be extinguished. Every angel, spirit, and man, has a spiritual sphere, and this according to his extension into societies; such extension is not into the societies themselves, but into the spheres of their good; these are arcana which are unknown to man, but in the other life are most known; the reason why they are unknown to man is, because man at this day believes that he has life in himself, and hence that he lives without consociation with spirits and angels, thus without conjunction with heaven, but in this he is altogether deceived; for all the life of man is from the Lord by [or through] societies. It is further to be noted, that the extension of the life of those who are of the Spiritual Church is to angelic spheres in the second heaven, which is called the spiritual heaven, but not to the third heaven where the celestial are; the reason is, because the man of the Spiritual Church cannot

receive the Divine [principle] such as it is in the inmost or third heaven where the celestial are, only so generally that it does not come to any perception of theirs; the reason is, because the spiritual cannot even come to the first threshold of the good in which the celestial are, see n. 2718, 3833, 6500, 8521; from these considerations it is evident what is meant by extension into heaven no further than to the spiritual spheres of good, which are signified by setting boundaries to the people round about; also what is meant by what follows. It is likewise to be noted, that as they who are in good have extension into angelic societies according to the quantity and quality of their good, so they who are in evil have extension into infernal societies according to the quantity and quality of their evil; and further, that every one in the other life comes amongst those with whom he had communicated in the life of the body; his ruling love determines it, for it is that love which constitutes the sphere of every one's life, and extends itself according to its quality and according to its quantity.

8795. "Saying, take heed to yourselves lest ye come up into the mountain"—that hereby is signified no extension at all to the celestial societies which are in the love of good, appears from the signification of coming up, as denoting to the Divine [principle] which is in a superior heaven; and from the signification of mountain, as denoting the good of love there, see n. 4210, 6435, 8327, 8758. How the case herein is, is manifest from what was explained just above, n. 8794.

8796. "And touch the extremity thereof"—that hereby is signified not even to intermediates, appears from the signification of extremity, as denoting intermediates, for the celestial kingdom of the Lord, which is the inmost or third heaven, is distinct from the spiritual kingdom, which is the second or middle heaven, by intermediates, whereby the celestial kingdom flows-in into the spiritual kingdom, but not *vice versa*, for all influx is effected by [or through] intermediates from interior things to exterior, but not from exterior to interior, n. 5259, 5779, from which considerations it is evident, that intermediates are extremities; and that they who are of the spiritual kingdom, cannot reach even to the first boundaries of the good of the celestial kingdom, n. 2718, 3833, 6500, 8521; hence it is, that by taking heed not to touch the extremity of the mountain, is signified that there will be no extension to the celestial societies which are in the love of good, and not even to intermediates.

8797. "Every one that toucheth the mountain dying shall die"—that hereby is signified that whosoever of the Spiritual Church infuses himself even to the celestial, will perish, appears from the signification of mountain, as denoting the good of love, see just above, n. 8795, in this case the Divine Good

of the Divine Love in the inmost heaven, because the people who are beneath represent the spiritual kingdom of the Lord, which is the middle heaven; and from the signification of touching as denoting to penetrate so far, in this case to infuse themselves, of which we shall speak presently; and from the signification of dying, as denoting to perish. The case herein is this; they who are of the Lord's spiritual kingdom cannot flow-in into the celestial kingdom, because this latter is superior or interior, and the former inferior or exterior, for what is exterior or inferior cannot flow-in into what is superior or interior, n. 5259, 5779; nevertheless it sometimes happens, that they who are in an inferior heaven, are eager to ascend into a superior heaven, and this from a depraved desire, which originates in haughtiness, in the love of dominion, or in envy; they who make the attempt in consequence of such desire, are also immediately introduced, but in such case they undergo severe sufferings, being seized with anxiety, and at length with grief, and also with blindness, so that they lose both their intelligence and happiness; wherefore they cast themselves down thence, like persons at the point of death, nor do they receive animation until they are cast down out of heaven. Such is the lot of those who, from an aspiring lust, from the love of dominion, or from envy, infuse themselves from an inferior heaven into a superior; the reason is, because the love of good in the latter heaven is as a consuming fire respectively, and the truth of faith there is as a fiery light blinding the sight of those who emerge. These are the things which, in the internal sense, are meant by the Israelitish people not touching the mountain of Sinai where Jehovah was. The case would be the same with those who are in the celestial kingdom, if peradventure they should attempt to ascend upwards to the Divine [being or principle]; in like manner with those who are beneath heaven, if they desire to ascend into heaven; that these latter suffer severely, see n. 4225, 4226, 4299, 5057, 5058.

8798. "A hand shall not touch it"—that hereby is signified that they who by any self-confidence infuse themselves, appears from the signification of touching, viz. the mountain, as denoting to infuse themselves into Divine Celestial Good, see just above, n. 8797; and from the signification of hand, as denoting power, see n. 4931 to 4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8950, 8153, 8281, hence also self-confidence, n. 878, 5544.

8799. "Because stoning he shall be stoned"—that hereby is signified that the truths of faith pertaining to him perish, appears from the signification of being stoned, as denoting the punishment of the false and of violated truth, see n. 5156, 7456, 8575; the reason why this is the punishment of those, who from self-confidence ascend to the Divine [being or princi-

ple] in the heaven which is above is, because in such case al. the intelligence, which they before had, perishes; that in such case they are seized with blindness, see just above, n. 8797.

8800. "And darting with darts he shall be dispatched"—that hereby is signified that spiritual good also perishes, appears from the signification of being dispatched by darts, as denoting to perish as to spiritual good, for by an archer is signified the spiritual man, see n. 2686, 2709, 6402.

8801. "Whether beast or man, he shall not live"—that hereby is signified that good and truth lose spiritual life, appears from the signification of beast, as denoting the affection of good, see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523; and from the signification of man [*vir*] as denoting truth, see n. 3134, 3459, 7716; and from the signification of living, as denoting spiritual life, see n. 5890, hence not to live, denotes to lose it. Good and truth lose life, when there is no longer perceived influx from the Lord, for hence they have life; good itself and truth in such case appear indeed, as to the external show, as good and truth, but no other wise than as somewhat painted, which in itself is not alive.

8802. "In drawing Jobel"—that hereby are signified those who have common [or general] perception of celestial good, appears from the signification of the expression in drawing Jobel, or what is the same thing, in hearing the sound of the trumpet, as denoting common perception of celestial good, for by hearing is signified perception, n. 5017, 8361, and by Jobel or the sound of the trumpet, is signified celestial good; the reason why celestial good is signified by the sound of a trumpet or Jobel is, because musical instruments from their sounds correspond to affections of truth and good, string-instruments to the affections of truth, and wind-instruments to the affections of good, see n. 418, 419, 420, 4138, 8337; the trumpet, as being a wind-instrument and of a grand tone, corresponds to the affection of celestial good, wherefore also the jubilee was thence named, by which was represented the marriage of good and truth which is in the inmost heaven, hence then it is that by the expression in drawing Jobel, is signified who have a common perception of celestial good. By those who are in the common perception of celestial good are meant they who are intermediates between the celestial kingdom and the spiritual kingdom of the Lord, by [or through] whom therefore is effected influx, communication and conjunction, see just above, n. 8787, 8796; these have extension even into the celestial societies, which extension is signified by their going up into the mountain; these intermediates are represented by Moses, n. 8787, also by Aaron, to whom it was given to go up into the mountain, see verse 24. What is meant by extension into the spheres of angelic societies, and that every one's extension is

such as his good is, see above, n. 8794. Common [or general] perception pertains to those who are in spiritual good, and can receive the common influx of the good of a superior heaven, in this case of the inmost heaven. Such are meant by those who might come up into the mountain in hearing Jobel.

8803. "They shall come up into the mountain"—that hereby is signified extension even to the celestial, appears from what was said and shown, n. 8794, 8795, and also just above, n. 8802.

8804. Verses 14, 15. *And Moses went down from the mountain to the people, and sanctified the people, and they washed their garments. And he said to the people, be ye prepared for three days, come not near to a woman.* And Moses went down from the mountain to the people, signifies application and preparation by truth from the Divine [being or principle] to receive truths in good: and sanctified the people, signifies a vailing of the interiors that they may appear in the holy principle of faith: and they washed their garments, signifies the purification of the truths of faith: and he said to the people, be ye prepared for three days, signifies full preparation: come not near to a woman, signifies purification of the good of faith.

8805. "And Moses went down from the mountain to the people"—that hereby is signified application and preparation by truth from the Divine [being or principle] to receive truths in good, appears from the signification of going down, when it is said of Moses, by whom is represented truth from the Divine [being or principle], as denoting application, and also preparation by it [truth]; and from the representation of Moses, as denoting truth from the Divine [being or principle], see n. 8760, 8787, and also as denoting what mediates, n. 8787, thus likewise what prepares and applies; and from the signification of mountain, as denoting the Divine [principle] in heaven, thus denoting heaven; and from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, thus denoting those who are in truth by which good is produced, and in good from which truth is derived, in the present case in good in which truths are to be received. It is of concern to know what is specifically signified by Mount Sinai; also what is represented by the people Israel; and likewise what by Moses in this chapter and the following of the Book of Exodus. By Mount Sinai is specifically signified heaven, out of which from the Lord truths flow in; hence by Jehovah descending upon that mountain, is signified His presence in heaven; and whereas heaven, in which Jehovah, that is, the Lord is, is signified by Mount Sinai, by it is also signified Divine Good united to Divine Truth there, fo. hence heaven is heaven. But by the People Israel near this mountain is represented the Spiritual Church as to good, in which [good] the truths of faith are to

be implanted; for it has been before shown, that they who are of the Spiritual Church pass through two states, the former when they are led by truths to good, the latter when they are in good and from it in truths; in the present case, when they are in good in which truths are to be implanted, which state is a middle state between the former and the latter; the truths which are implanted in good, are contained in those things which were promulgated out of Mount Sinai from the Lord, and by Moses were communicated to the people. By MOSES is represented in this chapter and the following, truth from the Divine [being or principle] beneath heaven conjoined to Divine Truth in heaven, and hence mediating between the Divine in heaven and the good in which truths are to be implanted, which [good] is of the Spiritual Church, thus mediating between the Lord and the people. It is of concern to know these things for the sake of understanding what follows in the Book of Exodus. From these considerations it may also be manifest, that by Moses going down from the mountain to the people, is signified application and preparation by truth from the Divine [being or principle] to receive truths in good.

8806. "And sanctified the people"—that hereby is signified a vailing of the interiors that they may appear in the holy principle of faith, is manifest from what was explained above, n. 8788, but the exposition there given was concerning the nature of sanctification with the Israelitish people, viz. that it was a vailing of the interiors, that as to externals they might appear in a holy principle, when they were in representative worship; and that unless their interiors on such occasion had been vailed, they would not only have contaminated the holy principle of worship by filthy thoughts and evil affections, but would also have totally destroyed it, insomuch that nothing celestial and spiritual, which was represented in externals, would have been thence perceived in heaven. But whereas by the sons of Israel are here meant those who are of the Spiritual Church, it may be expedient briefly to say what is meant by sanctification amongst these; they who are of the Spiritual Church, who live the life of truth and hence the life of good, are withheld from evils, and kept in good by the Lord; the good which is from the Lord is the holy principle pertaining to them, hence in proportion to the quantity of good which they receive from the Lord, in the same proportion they are holy; and they receive so much of good from the Lord, that is, are so far holy, as they live the life of good according to the genuine truths of faith, and in this case so far as they believe that all the good which they then think and do is from the Lord. In this case also the evils pertaining to them are separated, that they do not at all appear, especially those which they have derived hereditarily from parents, which are filthy,

because they have been successively accumulated with the parents for several ages backwards, and thereby amassed in the offspring; these are the interiors which, with those who are of the Spiritual Church, are stored up and as it were vailed, n. 966, 1667, 2307, 2308, 3701, 4317, 8550; hence it is that all the will-principle which they possess hereditarily, is destroyed; on this account a new will-principle is formed with them in the intellectual part by the truths of faith from the Lord; this is the reason why they, during the process of regeneration, are led by truths to good, and afterwards when they are regenerated, are led from good into the truths of good; hence it is evident, how a new will-principle is created in them by the Lord. That this is formed in the intellectual part with those who are of the Spiritual Church, see n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125.

8807. "And they washed their garments"—that hereby is signified the purification of the truths of faith, appears from what was said above, n. 8789, where like words occur.

8808. "And he said to the people, be ye prepared for three days"—that hereby is signified plenary preparation, appears from what was said above, n. 8790, where like words occur.

8809. "And come not near to a woman"—that hereby is signified the purification of the good of faith, appears from this consideration, that marriages with the Israelitish nation were impure, because their interiors were filthy; for conjugial love descends from the marriage of good and truth; wherefore they who as to the interiors are not in good and truth, cannot be in pure marriage, and they who as to the interiors are in evil and the false, as was that nation, are in impure marriage; hence it is, that by not coming near to a woman is meant to abstain from what is impure. That conjugial love descends from the heavenly marriage which is of good and truth, see n. 2727 to 2759, 2803, 3132, 4434, 4834; and that with the people descended from Jacob there was not any conjugial principle, and therefore they were permitted to have a plurality of wives, n. 3246. But as to what concerns those who are of the Spiritual Church, and are here represented by the sons of Israel, neither are they in any conjugial principle, until with them truth is implanted in good; before this is the case, there is indeed marriage, but not pure, for in the interiors there was not heretofore the marriage of good and truth. Hence it is, that by not coming near to a woman, in the internal sense, is signified to be purified as to the good of faith; for the subject treated of in this chapter is concerning good in which truth has not yet been implanted, and the subject treated of in the following chapters is concerning the implantation.

8810. Verses 16, 17, 18, 19. *And it came to pass on the* ***third*** *day when it was morning, there were voices and light-*

nings, and a heavy cloud upon the mountain, and the voice of a trumpet exceedingly vehement, and all the people trembled who were in the camp. And Moses caused the people to go forth to meet God out of the camp, and they stood together in the lower parts of the mountain. And Mount Sinai smoked the whole of it, because that Jehovah descended upon it in fire, and its smoke ascended as the smoke of a furnace, and the whole mountain trembled exceedingly. And there was the voice of a trumpet going, and strengthening itself exceedingly; Moses spake and God answered him in a voice. And it came to pass on the third day, signifies in the end of purification: when it was morning, signifies a state when in good: and there were voices and lightnings, signifies a state Divine in which was revelation: and a heavy cloud upon the mountain, signifies a state Divine in respect to those who were about to receive: and the voice of a trumpet exceedingly vehement, signifies a celestial state which was around: and all the people trembled who were in the camp, signifies a holy tremor with those who were about to receive: and Moses caused the people to go forth to meet God out of the camp, signifies the power of truth from the Divine [being or principle] to prepare them that they might receive the Divine [being or principle] in the good pertaining to them: and they stood in the lower parts of the mountain, signifies far from the good of celestial love: and Mount Sinai smoked the whole of it, signifies the appearing of celestial good in the greatest obscurity: because Jehovah descended upon it in fire, signifies because the Divine [being or principle] was there in celestial love: and its smoke ascended as the smoke of a furnace, signifies obscurity as the obscurity arising from lusts: and the whole mountain trembled exceedingly, signifies the commotion of heaven: and there was the voice of a trumpet going and strengthening itself exceedingly, signifies the common [or general] principle of revelation by [or through] the angelic heaven: Moses spake and God answered him in a voice, signifies by influx of truth from the Divine [being or principle], in which was the Divine itself.

8811. "And it came to pass on the third day"—that hereby is signified in the end of purification, appears from the signification of the third day, as denoting the end of a state of preparation to receive, as above, n. 8791, thus denoting an end of purification.

8812. "When it was morning"—that hereby is signified a state when in good, appears from the signification of morning, as denoting a state of the good of love; see n. 8426. From what is here said, that Jehovah, that is the Lord, descended upon Mount Sinai on the third day, and also in the morning of that day, it is very manifest that this was representative of

something Divine in heaven, which cannot be known to any one, except from the correspondence of such things as exist in the natural world with those things which are in the spiritual, and the signification thence derived; as in the present case concerning the signification of morning and of the third day. The reason why the third day denotes the end of a former state is, because by three, is signified what is full from beginning to end, n. 8790; and the reason why morning denotes a state of the good of love is, because the sun, which in the other life gives light to the angels and to the universal heaven, is the Lord, and the fire there is His Divine Love, which gives vital heat to every thing that liveth, and the light there is the Divine Truth which illuminates all who receive it; the case is altogether otherwise with the sun of this world, whose fire is fire and not love, and the light thence derived is light and not truth; from these considerations it may be manifest, what are the effects of the fire, and also of the light from the sun of this world, and what are the effects of the fire and light from the sun of heaven, viz. that from the former, heat and light are without life, but from the latter, heat and light are attended with life; these latter, viz. what come from the sun of heaven, are therefore called spiritual, because they have life in them, and the former things which are from the sun of this world, are called natural, and have not life in them; the life, which is perceived in living things in heat and from heat, is not from the heat of the sun of this world, but is from the heat of the sun of heaven, which latter heat, when it flows-in into the heat of the world, produces that effect, and is made sensible in the body as elementary heat, but there is vital heat in it, which derives its origin from love, which is heat from the sun of heaven: that the origin of the heat of life is from another source, and that it is in love, and according to the quantity and quality of love, every one may know, if he be only willing to reflect aright, except those who do not acknowledge any internal principle in man, and who ascribe all things to nature. Since, therefore, heat from the sun of heaven, which is the Lord, is the good of love, and light thence is the truth of faith, it may be manifest what is signified by morning, and what by mid-day, by evening, and by night in the other life, viz. that they denote states of good and truth, or of love and faith, the morning a state of the good of love, mid-day a state of the truth of faith, and evening and night their privation, which are ignorance and blindness in the things which are of faith, also torpor and cold in the things which are of heavenly love. Moreover the case is similar with the sun of heaven as with the sun of this world, that it is immovable, and does not make those states by any circumgyration, but that they are made by the surrounding objects, as by the earth revolving around the sun, and at the same time around

its own axis; hence come the appearances as if those changes existed from the sun, when yet they are not from the sun but from the orb which encompasses it; so also in heaven, the changes of state there, to which morning, mid-day, evening and night correspond, do not exist from the sun there, for the sun is always emitting heat and light, that is, the good which is of love and the truth which is of faith, but those changes exist with those who receive, viz. with angels and spirits, who by stated turns according to the life are sometimes in morning, that is, in the good of love, sometimes in mid-day, that is, in the truth of faith, sometimes in evening and night, that is, in shade and torpor as to those things. The reason why the case is similar in the world as in heaven, with the difference that in the world they are states of times which so succeed, and in heaven states of life, is because all things which are in the world were created for an image of those things which are in heaven, for natural things exist from spiritual as effects from their causes; hence there is a correspondence of all things in the world with those which are in heaven, and hence universal nature is a theatre representative of the Lord's kingdom, n. 3483, 4939, 8211.

8813. "And there were voices and lightnings"—that hereby is signified a state divine in which is revelation, appears from the signification of voices, which are sounds of thunders, as denoting Divine Truths; and from the signification of lightnings, as denoting the flashing and splendor which pertain to those truths, for Divine Truths are resplendent and flashing from the flaming of the light, which is from the sun of heaven; hence it is, that by voices and lightnings is signified a divine state in which is revelation, a divine state by such things descending from heaven, and revelation by the voices and lightnings denoting Divine Truths; that by voices which are of thunders from heaven are signified Divine Truths, see n. 7573, and that lightnings denote the splendors thence issuing which glance upon the internal sight of man, and illuminate those who are in truth from good, and confound those who are in the false from evil, is manifest from the passages in the Word where lightnings are mentioned, as in David, "The clouds dropped waters, *the ethers uttered a voice*, and thine arrows went, *the voice of thy thunder* [*went*] *into the globe, the lightnings enlightened the globe*, the earth was moved and trembled," Psalm lxxvii. 17, 18; where the voice of thunder denotes Divine Truth, n. 7573, lightnings denote the splendor thereof, and globe [or orb] denotes the church; hence lightnings enlightening the globe [or orb] denote the enlightening of the church by Divine Truth: again, "*His lightnings enlightened the globe* [*or orb*], the earth shall see and be afraid, the mountains shall melt as wax before Jehovah," Psalm xcvii. 4, 5;

again, "What Jehovah willeth, He doeth in the heavens and in the earth, in the mountains and in all abysses, who maketh the vapors to ascend from the extremity of the earth, *He maketh lightnings for the rain*," Psalm cxxxv. 6, 7; Jer. x. 13; chap. li. 16, where lightning for the rain denotes the splendor of truth descending out of heaven. And in the Revelations, "There were made *lightnings*, voices and *thunders*," xi. 29; chap. xvi. 18; where voices, lightnings and thunders denote Divine Truths which enlighten the good, and terrify the evil. And in Ezekiel, "The aspect of the animals (which were cherubs) was as coals of fire burning according to the aspect of lamps, and going between the animals, *so that the fire had splendor, and lightning went forth from the fire;* and the animals in running about and returning, were *according to the aspect of lightning*," i. 13, 14; where fire denotes the good of love, and lightning going forth from the fire denotes Divine Truth thence derived; the Divine Providence of the Lord is there described by cherubs, which is Divine Truth proceeding from the Divine Good of the Lord. And in Daniel, "Behold one clothed in linen, whose loins were girded with gold of Uphaz, and his body as Tarshish, *his face as the aspect of lightning*, and his eyes as torches of fire," x. 5, 6; face as the aspect of lightning denotes the love of truth, for the truth which is from love brings with it a flaming principle from fire, which [flaming principle] is lightning. And in Zechariah, "Jehovah shall appear above them, and *his weapon shall go forth as lightning*, and the Lord Jehovah shall sound with a trumpet, and shall come forth in storms of the South," ix. 14; the weapon which shall go forth as lightning denotes Divine Truth which glances upon and penetrates; that a weapon denotes the truth of doctrine, see n. 2686, 2709, thus a weapon from Jehovah denotes Divine Truth. And in Nahum, "*The brightness of a sword, the lightning of a spear*, and the multitude of those that are thrust through," iii. 3; and in Moses, "I am about to sharpen *the lightning of my sword*," Deut. xxxii. 41, denoting the penetration of Divine Truth with the evil, sword denotes truth combating, n. 2799, 8294, and lightning denotes its splendor which glances upon the intellectual principle, and deprives it of the faculty of seeing truth; in like manner in Ezekiel, chap. xxi. 20 to 32. From these passages it is also evident, that by lightning is meant Divine Truth, in Matthew, chap. xxviii. 3; and Luke xvii. 24.

8814. "And a heavy cloud was on the mountain"—that hereby is signified a state divine in respect to those who were about to receive, appears from the signification of a cloud, as denoting truth accommodated to those who are about to receive, thus the Word in the letter, see n. 8443, 8781 in this case Divine Truth accommodated to the people descended from

Jacob, therefore it is called a heavy cloud, and above, the thickness of a cloud, verse 9, and below, a smoke of fire as the fire of a furnace, verse 18, because that people were in great darkness as to Divine Truths; in how great darkness they were, may be manifest from what has been related above, n. 8788, concerning that nation; and also from this consideration, that the things which are of the internal man were not revealed to them, but only the things which are of the external man, for they did not apprehend internal things, nor were they willing to apprehend, because those things were contrary to their loves, which were that they might be the supreme of all people in the world, and also the most opulent of all, and that all other nations might be as nothing in respect to them; where these loves are, there heavenly loves cannot be received, for these latter are extinguished and suffocated by the former; this is the reason why Jehovah, that is, the Lord, appeared to them in a thick and heavy cloud, in like manner as is the case in the other life; they who are in falses derived from evil, are encompassed with a thick and black cloud, according to the quantity and quality of the falsities; this appears to every one there to the eyes, and nevertheless the sun there is continually shining; on this subject, see what was said before, n. 6832, 8137, 8138; in general, the Divine [being or principle] in the other life appears to every one according to the quality of his faith and love.

8815. "And the voice of a trumpet exceedingly vehement" —that hereby is signified a celestial state which is around, appears from the signification of the voice or sound of a trumpet, as denoting the truth of celestial good; a voice denotes truth, and a trumpet denotes celestial good, as above, n. 8802; the reason why it denotes a celestial state which is around is, because the Divine [being or principle] in heaven is in the midst or inmost, that is, in the Supreme there; but heaven in respect to the angels is around or without, that is, beneath, for what is around is also without, and what is without is also beneath; Divine Truth itself in heaven is signified by voices and lightnings, but celestial or angelic truth adjoined to Divine, which is beneath or around, is signified by the voice of a trumpet; in like manner as in Zechariah, "Jehovah shall appear over them, and his weapon shall go forth as lightning, and the Lord Jehovih shall *sound with a trumpet*, and shall advance in the storms of the South," ix. 14; and in David, "God ascendeth with noise, Jehovah *with the voice of a trumpet*," Psalm xlvii. 5; where noise denotes the truth of spiritual good, the voice of a trumpet denotes the truth of celestial good. The Divine Truth which passes through heaven, is also meant *by the trumpets with which the angels sounded*, Rev. viii. 2, 6, 7, 8, 12, 13; chap. ix. 14. Divine Truth from heaven was also re-

presented *by the seven trumpets with which the seven priests sounded* before the ark, or before Jehovah, when the walls of the city Jericho fell, Josh. vi. also *by the trumpets with which the three hundred men sounded*, who were with Gideon, around the camp of Midian, of Amalek, and of the sons of the East, Judges vii. The reason why the trumpets produced that effect was, because they represented Divine Truth through the heavens, which is such that it perfects the good, but destroys the evil; the reason why it perfects the good is, because these receive the Divine Good which is in the truth, but the reason why it destroys the evil is, because these do not receive the Divine Good which is therein; the walls of Jericho signify the falses which defended evils; and Midian, Amalek, and the sons of the East, around whose camp the three hundred men of Gideon sounded with trumpets, signified those who were in evils and thence in falses.

8816. "And all the people trembled who were in the camp" —that hereby is signified a holy tremor with those who were about to receive, appears from the signification of trembling, as denoting a holy tremor; and from the signification of the people who were in the camp, as denoting those who were about to receive Divine Truth. In the word throughout it is said, that when Jehovah descends, the earth trembles, and the mountains flow down, as Psalm lxxvii. 17, 18; Psalm xcvii. 4, 5; Psalm civ. 32, and elsewhere, whereby is signified the commotion of all at the presence of the Divine [being or principle], for the Divine [being or principle] is such, that no one endures except he be in a sort of cloud, and be thus accommodated to reception, for it is as the fire which is in the sun, which, if it was to fall bare [naked] upon any one, it would consume him in a moment; but reception is acccording to the good pertaining to every one; they who are in good, tremble indeed at the presence of the Divine [being or principle], but it is a holy tremor which precedes reception; whereas they who are in evil, are terrified at the presence of the Divine [being or principle], and on this account fly away, and are then involved in their own falses, as in a dusky cloud, and are hid; these things are signified by the caverns of rocks, into which on such occasions they betake themselves: from these considerations it may be manifest what is signified by all the people trembling who were in the camp.

8817. "And Moses caused the people to go forth to meet God out of the camp"—that hereby is signified the power of truth from the Divine [being or principle] to prepare them that they may receive the Divine [being or principle] appears from the signification of causing the people to go forth to meet God, as denoting power to prepare them that they may receive the Divine [being or principle], for the subject treated of in what

follows is concerning the law promulgated on Mount Sinai, which is the Divine [principle] which they were to receive, for the law is the Divine Truth from the Divine Good; hence it is, that causing to go forth to meet denotes the power of preparing for reception, by truth from the Divine [being or principle], which is represented by Moses, see n. 8760, 8787, 8805.

8818. "And they stood together in the lower parts of the mountain"—that hereby is signified far from the good of celestial love, appears from the signification of Mount Sinai, as denoting heaven, and thereby Divine Good united to Divine Truth there, see n. 8805; and from the signification of standing together in the lower parts thereof, as denoting far or remotely from it; in the internal historical sense is here meant the Israelitish nation, which, that it was without the good of celestial love, see above, n. 8788, 8806, and hence that it was far from it, wherefore it is also said below, that Moses earnestly intreated the people and also the priests, not to break through the boundaries, and touch the mountain, and thereby die, verses 21, 22, 24, 25. But in the internal sense, which treats of those who are of the Spiritual Church, by their standing together in the lower parts of the mountain, is signified, that it was not allowed to ascend from confidence to a higher heaven, and that if they ascended they would die, on which subject, see n. 8794, 8797.

8819. "And Mount Sinai smoked the whole of it"—that hereby is signified the appearing of celestial good in the greatest obscurity, appears from the signification of Mount Sinai, as denoting celestial good, as just above, n. 8818; and from the signification of smoking, as denoting appearing in obscurity; by obscurity is meant the obscurity of faith, such as is that of those who are of the Spiritual Church, in respect to those who are of the celestial church, see n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289. By the greatest obscurity, which is signified by Mount Sinai smoking the whole of it, and by what is presently said below, that its smoke ascended as the smoke of a furnace, is meant that obscurity in which the Israelitish nation was, before whom the appearing was made; for Jehovah, or the Lord, appears to every one according to his quality, n. 8788, 8814, thus as love and as the light of truth to those who are in good, but as an enemy and avenger to those who are in evil; that He appeared such to the Israelitish people, is also manifest from other passages in Moses, "The aspect of the glory of Jehovah was as *devouring fire* in the head of the mountain, *before the eyes of the sons of Israel*," Exod. xxiv. 16, 17. Again, "Ye came near and stood beneath the mountain, when the *mountain burned with fire even to the heart of heaven, darkness and clouds of thick darkness*, and Jehovah spake to you out of the midst of the fire," Deut. iv. 11, 12; chap. v. 22.

Again, "It came to pass when ye heard the voice out of the midst of the darkness, and the *mountain burned with fire*, ye came to me and said, *wherefore shall we die, because this great fire will devour us;* if we add to hear the voice of Jehovah our God any longer, *we shall die*," Deut. v. 23, 24, 25; the reason why this is the case is, because no one can see God otherwise than from such [principles] as are in himself, as he who is in hatred, sees Him from hatred, he who is in unmercifulness see Him in unmercifulness, and on the other hand, they who are in charity and mercy, see Him from those principles, and thus in them; the case herein is like that of the rays of light, which, when they fall into ugly forms are turned into ugly colors, but when they fall into beautiful forms, are then turned into beautiful colors. That smoke denotes the obscurity of truth, and also the thick darkness which is of the false, is manifest from Isaiah, chap. ix. 17, 18; chap. xxxiv. 9, 10; and from Joel, chap. ii. 30; and from Hosea, chap. xiii. 3; and from the Revelations, chap. ix. 17, 18; chap. xviii. 18; chap. xix. 3.

8820. "Because that Jehovah descended upon it in fire"—that hereby is signified because the Divine [being or principle] was there in celestial love, appears from the signification of the fire, in which Jehovah is, as denoting Divine Celestial Love; that fire denotes love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, in this case Divine Celestial Love, that is, Divine Love such as is in the heaven where the celestial angels are.

8821. "And the smoke thereof went up as the smoke of a furnace"—that hereby is signified obscurity as obscurity derived from lusts, appears from the signification of smoke, as denoting obscurity, see above, n. 8819; and from the signification of a furnace, as denoting lust, see n. 7519; why the Lord, when in celestial love, thus appeared to the sons of Israel, see n. 8819, also 1861, 6832.

8822. "And the whole mountain trembled exceedingly"—that hereby is signified commotion, appears from the signification of trembling, as denoting commotion; and from the signification of Mount Sinai, as denoting heaven, see n. 8805; that at the presence of the Divine [being or principle] there is commotion, see above, n. 8816.

8823. "And there was the voice of a trumpet going and strengthening itself exceedingly"—that hereby is signified the common [or general] principle of revelation by [or through] the angelic heaven, appears from the signification of the voice of a trumpet, as denoting truth celestial or angelical conjoined to the Divine, see n. 8815, thus the common [or general] principle of revelation, for Divine Truth is revelation, and that which is manifested by the medium of heaven, is common [or

general] in respect to Divine Truth Itself in heaven, for it is without or around, see n. 8815, and what is around and without is common [or general] in respect to that which is in the midst or which is within; and from the signification of going and strengthening itself, as denoting its increase; for the case herein is like that of sound which is on high, where the atmosphere is purer, which sound is tacit, but when it descends to inferior [regions] where the atmosphere is denser, it becomes louder and more sonorous; so it is with the Divine Truth and Divine Good, which principles in the highest [regions] are pacific and produce no disturbance, but when conveyed down towards inferior [regions], by degrees become impacific, and at length tumultuous; these things are thus described by the Lord to Elias, when he was in Horeb, in the first book of the Kings, "Go forth and stand in the mountain before Jehovah; behold Jehovah passing by; so that a great and strong wind brake in sunder the mountains, and dashed in pieces the rocks before Jehovah; Jehovah was not in the wind; then after the wind an earthquake, yet Jehovah was not in the earthquake, after the earthquake, a fire, Jehovah was not in the fire; lastly after the fire *a small voice of silence*," xix. 11, 12.

8824. "Moses spake and God answered him in a voice"—that hereby is signified by influx of Truth from the Divine [being or principle], in which was the Divine Itself, appears from the representation of Moses, as denoting truth from the Divine [being or principle], see n. 8760, 8787, 8805; and from the signification of speaking, as denoting influx, see n. 5797, 7270, 8128; and from the signification of answering in a voice, as denoting the Divine Truth from which [the influx is]: the reason why those things are signified is, because Divine answers are truths in which is the Divine [principle].

8825. Verses 20 to 25. *And Jehovah descended upon Mount Sinai to the head of the mountain, and Jehovah called Moses to the head of the mountain, and Moses went up; and Jehovah said to Moses, go down, earnestly intreat the people, lest peradventure they break through to Jehovah to see, and there fall many of them. And also the priests who come near to Jehovah shall sanctify themselves, lest peradventure Jehovah make a breach into them. And Moses said to Jehovah, the people cannot come up to Mount Sinai, because thou hast witnessed to us, saying, set boundaries to the mountain, and sanctify them. And Jehovah said to him, go, descend, and come up thou and Aaron with thee, and let not the priests and the people break through to ascend to Jehovah, lest peradventure He make a breach in them. And Moses went down to the people, and said to them.* And Jehovah descended upon Mount Sinai, signifies the presence of the Lord in heaven: to the head of the mountain, signifies in the inmost: and Jehovah called Moses

to the head of the mountain, and Moses went up, signifies conjunction of truth from the Divine [being or principle] there: and Jehovah said to Moses, signifies exhortation from the Divine [being or principle]: go down, earnestly intreat the people lest peradventure they break through to Jehovah to see, signifies lest they who are of the Spiritual Church should desire [to ascend] into heaven where the Divine Celestial [principle] is: and many of them fall, signifies that thereby they would perish: and also the priests who come near to Jehovah shall sanctify themselves, signifies those who are in Spiritual Good, in which is the Divine [principle], that they are to be covered: lest peradventure Jehovah make a breach in them, signifies thence separation from good: and Moses said to Jehovah, signifies the thought of truth from the Divine [being or principle]: the people cannot come up to Mount Sinai, signifies that they cannot elevate themselves to the celestial kingdom: because Thou hast witnessed to us, signifies because caution was given from the Divine [being or principle]: saying, set boundaries to the mountain, signifies by the sphere of Spiritual Good below closing: and sanctify them, signifies that thus they may be kept out from the Divine [being or principle]: and Jehovah said to him, signifies admonition still: go, descend, signifies influx: and come up thou and Aaron, signifies conjunction with truth from the Divine, internal and external: and let not the priests and people break through to come up to Jehovah, signifies lest they who are in spiritual good and truth should desire [to ascend] into the celestial heaven: lest peradventure he make a breach in them, signifies separation from truth and good: and Moses went down to the people, signifies influx of the Divine [being or principle] by [or through] truth from the Divine: and said to them, signifies thus admonition.

8826. "And Jehovah descended on Mount Sinai"—that hereby is signified the presence of the Lord in heaven, appears from the signification of Mount Sinai, as denoting heaven, see n. 8805, hence to descend upon that mountain denotes presence there; the reason why it denotes the presence of the Lord is, because Jehovah in the Word is the Lord.

8827. "To the head of the mountain"—that hereby is signified in the inmost, viz. heaven, appears from the signification of mountain, as denoting heaven, as just above, n. 8826: the reason why the head of the mountain denotes the inmost heaven is, because the head of a mountain is the highest, and the highest signifies the inmost, n. 1735, 2148, 4210, 4599, 8153; there are three heavens, viz. the lowest, which is called the first, the middle which is called the second, and the inmost which is called the third; in this last heaven the Divine [being or principle] has more influence than in the two lower heavens, for in this last they are under the immediate view of the Lord,

inasmuch as the inhabitants are principled in love to the Lord, and are thence in peace and innocence above the rest of the angels; the angels who dwell there are called celestial angels, but the angels in the second heaven are called spiritual angels, hence the Divine in the former heaven is called the Divine Celestial, and the Divine in the latter the Divine Spiritual; from these considerations it may be manifest what is signified by Jehovah descending on the head of the mountain.

8828. "And Jehovah called Moses to the head of the mountain, and Moses went up"—that hereby is signified conjunction of truth from the Divine [being or principle] there, appears from what was explained above, n. 8760, 8761, where like words occur; in this case is signified conjunction with the Divine Celestial, that is, with the Divine of the inmost heaven.

8829. "And Jehovah said to Moses"—that hereby is signified exhortation from the Divine [being or principle], appears from the signification of saying, as involving those things which follow, which are of exhortation, lest they should break through the boundaries with which the mountain was beset.

8830. "Go down earnestly intreat the people, lest peradventure they break through to Jehovah to see"—that hereby is signified lest they who are of the Spiritual Church should desire [to ascend] into the heaven where the Divine Celestial [principle] is, appears from the signification of earnestly intreating, as denoting exhortation; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the Spiritual Church, see frequently above; and from the signification of breaking through, viz. the boundaries, as denoting to desire [to ascend] into a higher heaven; and from the signification of to see Jehovah, as denoting to perceive the Divine [being or principle]; for by Jehovah on the head of the mountain is meant the Divine [being or principle] in the inmost heaven, which is called the celestial heaven, n. 8827; and by seeing is meant perception, n. 2150, 3764, 4567, 4723, 5400.

8831. "And many fall of them"—that hereby is signified that thus they would perish, appears without explication.

8832. "And also the priests who come near to Jehovah shall sanctify themselves"—that hereby are signified those who are in spiritual good, in which is the Divine [being or principle], that they are to be covered, appears from the signification of priests, as denoting good, see n. 1728, 2015, 6148, in this case spiritual good, because by the sons of Israel, whose priests they were, were represented those who are of the Spiritual Church, thus who are in good by truth, and in truth from good, n. 7956, 8234: and from the signification of coming near to Jehovah, when said of priests, by whom is signified good, as denoting in which is the Divine being or principle; and from

the signification of being sanctified, as denoting to be covered as to the interiors, see. n. 8788, 8806.

8833. "Lest Jehovah make a breach in them"—that hereby is signified separation from good, appears from the signification of making a breach, as denoting the separation of truth from good, see n. 4926, in this case separation from good, because it is said of the priests, by whom is signified good, n. 8832.

8834. "And Moses said to Jehovah"—that hereby is signified the thought of truth from the Divine [being or principle], appears from the signification of saying, when by truth from the Divine [being or principle], which is represented by Moses, as denoting thought, as also n. 3395, 7107, 7244, 7937. It is said the thought of truth from the Divine [being or principle], and thereby is meant the thought pertaining to him who represents truth from the Divine [being or principle]; the reason why it is so said is also, because truth pertaining to man thinks, and the man to whom thought pertains [thinks] by truth; for the Lord flows in by [or through] good into truth, and thereby gives life to man; this life appears in man as his, but it is of the Lord in the truth from good pertaining to him [the man]: this being the case, the angels so speak, for they attribute thought to truth from good abstracted from person, and thus at the same time perceive whence is the thought of truth; from these considerations it is evident what is the quality of angelic speech, and that it is the speech of wisdom.

8835. "The people cannot come up to Mount Sinai"—that hereby is signified that they cannot elevate themselves to the celestial kingdom, appears from the signification of the people or sons of Israel, as denoting those who are of the spiritual kingdom; and from the signification of coming up, as denoting to elevate; and from the signification of Mount Sinai, as denoting the celestial kingdom, see above, n. 8827; how the case herein is, see above, n. 8794, 8797.

8836. "Because thou hast witnessed to us"—that hereby is signified because caution was given from the Divine [being or principle], appears without explication.

8837. "Saying, set boundaries to the mountain"—that hereby is signified by the spiritual sphere of good below closing, appears from the signification of setting boundaries to the mountain, as denoting extension into heaven no further than to the spiritual spheres of good, see above, n. 8794, 8795, 8796, 8797.

8838. "And sanctify them"—that hereby is signified that thus they may be kept out from the Divine [being or principle], appears from the signification of sanctifying, as denoting to vail the interiors that the externals may appear in a holy principle, see n. 8788, 8806, thus also to be kept out from the Divine

[being or principle] lest they should be hurt; for unless they were vailed, the Divine [being or principle] would penetrate and destroy, for the presence of the Divine [being or principle] is as consuming fire to those who are not vailed; hence it is, that even the angels are vailed with a cloud, n. 6849; from these considerations it may be manifest what is meant by being vailed; the reason why this is signified by being sanctified is, because when they are vailed they appear in a holy principle, for in such case the Divine [being or principle] can flow in, and present there a state of good and a form of truth, which without vailing cannot be effected.

8839. "And Jehovah said to him"—that hereby is signified admonition still, appears from the signification of saying, when from Jehovah to Moses, that he would earnestly entreat the people lest they should break through to see, as denoting admonition: the reason why it denotes admonition *still* is, because it was said by Moses, that they were exhorted on that thing, and that caution was given lest they should do it.

8840. "Go, descend"—that hereby is signified influx, appears from the signification of going and descending to the people, and admonishing, when from the Divine [being or principle] by truth from the Divine, which is represented by Moses, as denoting influx, viz. of the Divine [being or principle] by [or through] truth from the Divine.

8841. "And come up thou and Aaron"—that hereby is signified conjunction with truth from the Divine, internal and external, appears from the signification of coming up, viz. to Jehovah, as denoting conjunction, see n. 8760; and from the representation of Moses and Aaron, as denoting truth from the Divine, internal and external, Moses representing the internal, and Aaron the external, see n. 7089, 7382.

8842. "And let not the priests and people break through to come up to Jehovah"—that hereby is signified lest they who are in spiritual good and truth should desire [to ascend] into the celestial heaven, appears from what was said above, n. 8830, 8832, where like words occur.

8843. "Lest peradventure he make a breach in them"—that hereby is signified separation from truth and good, appears from what was said above, n. 8833, in this case also from truth, because it is said also of the people.

8844. "And Moses went down to the people"—signifies influx of the Divine [being or principle] by [or through] truth from the Divine, as above, n. 8840.

8845. "And said to them"—signifies thus admonition, as above, n. 8839.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8846. *THERE are also spirits amongst those from the earth Jupiter, whom they call sweepers of chimneys, because they appear in like garments and also faces; they are amongst those who chide the men of their own earth, and afterwards instruct, see n.* 7801 *to* 7812; *what such have reference to in the grand man, and of what quality they are, may be seen from the description of them above, n.* 5056, *which it is allowed here to transcribe.*

8847. *A certain spirit from another earth was present with me (he was from the earth Jupiter); he anxiously requested that I would intercede for him that he might be admitted into heaven; he said that he was not conscious of having done any evil, only that he had chided the inhabitants of that earth; he added, that after he had chided, he instructed them: he applied himself to my left side under the elbow, and spake as it were with a divided faith; he had also the power of exciting pity; but all I could say in reply was, that it was not in my power to help him, for that all help was from the Lord alone; nor could I intercede for him, because I did not know whether it were useful or not; but that if he were deserving, he might have hope: he was then remanded amongst the well-disposed spirits who were from his own earth; but they said that he could not be in consort with them, because he differed in quality; nevertheless, since he had still an intense desire to be introduced into heaven, he was let into a society of well-disposed spirits of this earth: but these also said that he could not abide with them: he was likewise of a black color in the light of heaven, but he himself said that he was not of a black color, but of a darkish brown. It was told me, that at first they are of this quality, who are afterwards received amongst those who constitute the province of the seminal vessels; for in those vessels is collected the semen, and is encompassed with a covering of suitable matter, fit to preserve it from being dissipated, and which can be put off in the neck of the uterus, that thus what is reserved within may serve for conception, that is, for the impregnation of the ovulum; hence also that seminal matter has a tendency and as it were a burning desire to put itself off, and leave the semen to perform its use: somewhat similar to this appeared likewise in this spirit: he came again to me, but in vile raiment, and again said, that he had a burning desire to be admitted into heaven, and that now he perceived himself to be qualified; it was*

given me to tell him, that possibly this was a token that he would shortly be admitted: at that instant the angels called to him to cast off his raiment, which he did immediately with inconceivable quickness from the vehemence of his desire; whereby was represented what is the quality of their desires, who are in the province to which the seminal vessels correspond.

8848. *I was informed that such, when they are prepared for heaven, are stripped of their own garments and are clothed with new shining raiment, and become angels: they are likened unto caterpillars, which, having passed through that vile state of their existence, are changed into nymphs, and thus into butterflies, in which last state they are gifted with other clothing, and also with wings of various colors, as blue, yellow, silver, or golden; at the same time they have liberty to fly in the open air as in their heaven, and to celebrate their marriages, and to lay their eggs, and thus to provide for the propagation of their kind; and then also sweet and pleasant food is allotted them from the juices and odors of various flowers.*

8849. *A certain one also of the spirits of that earth came to me saying, that he was seeking the only Lord, and was desirous to come into heaven, but that he was not able, because in the life of the body he had done evil: he was asked what evil? He said, that he had taken from a companion something which was of little value, which he supposed his companion would have given him, and that this was a weight upon his conscience: hence it was evident what sort of life they live in that earth, and that it torments them if they do evil to any one, though it be ever so slight; for he had brought that thought along with him from the earth.*

8850. *There was shown me a bald head, but only the upper part thereof, which was bony; and I was told, that such an appearance is seen by those who are to die within a year, and that they instantly prepare themselves. The inhabitants of that earth do not fear death, except on account of leaving their conjugial partner, their children, or parents, for they know they shall live after death, and that in dying they do not quit life, because they go into heaven; wherefore they do not call it dying, but being heaven-made. Such amongst them as have lived happy in conjugial love, and have taken such care of their children as becomes parents, do not die by diseases, but in tranquillity as in sleep, and thus transmigrate from the world into heaven.*

8851. *The age to which the inhabitants live is generally about thirty years, estimated according to years on our earth, they who live to a more advanced age, are said to be unteach*

able, and therefore the chastising and instructing spirits do not come to them: the reason why they die at so early an age is, lest their numbers should increase beyond what that earth is capable of supporting: they come to maturity also sooner than on our earth; even in the first flower of youth they connect themselves in marriage, and then it is their chief delight to love the partner of such connexion, and take care of their children; other delights they indeed call delights, but respectively external.

8852. *At the close of the following chapter an account will be given of the spirits and inhabitants of the planet Saturn.*

EXODUS.

CHAPTER THE TWENTIETH.

THE DOCTRINE OF CHARITY.

8853. EVERY man has a proprium, which he loves above all things; this proprium is called the principle which has dominion, or if you are better pleased with the expression, which universally rules with him: it is present in his thought, and also in his will continually; and it constitutes his very essential life.

8854. As for example, he who loves wealth above all things, whether it be money or other property, is continually occupied in his mind as to the manner of procuring it; the acquisition of it causes his inmost joy, and the loss of it his inmost grief, for his heart is in it. In like manner he who loves himself above all things, has respect to himself in every thing, thinks of himself, speaks of himself, acts for the sake of himself; for his life is a life of self.

8855. Man has for an end what he loves above all things, he respects it in all and singular things, it is in his will as the latent vein of a river, which draws and carries away objects; even when he is employed about other things, it is the principle by which he is animated; it is this principle which one man explores in another, and also sees, and according to it he either leads another, or acts with him.

8856. During man's regeneration, charity is implanted by faith, until it becomes a ruling principle, and when charity becomes a ruling principle, then he has new life, for then it is continually present in his thought, and continually in his will,

yea in singular the things of each, even when he is meditating about other things, and when he is engaged in business.

8857. The case is the same with love to the Lord, which love when it has dominion, is present in every single thing of man's life; as in the case of him who loves his king, or his parent, this love in their presence shines forth from every single feature of his face, it is heard in every single expression of his speech, and appears in every single motion of his gesture. This is meant by having God continually before the eyes, and by loving Him above all things, with the whole soul and with the whole heart.

8858. Man is altogether of a quality according to that of the ruling principle of his life, and by this is distinguished from others; according to this ruling principle, his heaven is constituted if he be good, and his hell if he be evil; for it is his veriest will, and thereby the very esse of his life, which after death cannot be changed. From these considerations it is evident what is the quality of a regenerate person's life, and what is the quality of life with one who is unregenerate.

CHAPTER XX.

1. AND GOD spake all these words, saying,

2. I am JEHOVAH thy GOD, who brought thee forth out of the land of Egypt, out of the house of servants.

3. Thou shalt not have other gods before my faces.

4. Thou shalt not make to thyself a graven thing, and any likeness, which is in the heavens from above, and which is in the earth from beneath, and which is in the waters from beneath the earth.

5. Thou shalt not bow thyself to them, and shalt not serve them, because I am JEHOVAH thy GOD, a zealous GOD, visiting the iniquity of the fathers upon the sons, on the thirds and on the fourths, to my haters.

6. And doing mercy to thousands that love me and keep my precepts.

7. Thou shalt not bring the name of JEHOVAH thy GOD to what is vain, because JEHOVAH will not render him innocent who bringeth his name to what is vain.

8. Remember the day of the sabbath, to sanctify it.

9. Six days shalt thou labor, and shalt do all thy work.

10. And the seventh day is the sabbath to JEHOVAH thy GOD, thou shalt not do any work thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy sojourner who is in thy gates.

11. Because in six days JEHOVAH made the heaven and the earth, the sea, and all that is in them, and rested on the seventh

day; therefore JEHOVAH blessed the day of the sabbath, and sanctified it.

12. Honor thy father, and thy mother, to the intent that thy days may be prolonged on the earth, which JEHOVAH thy GOD giveth thee.

13. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not answer to thy neighbor the witness of a lie.

14. Thou shalt not covet the house of thy neighbor; thou shalt not covet the wife of thy neighbor, and his man-servant, and his maid-servant, and his ox, and his ass, and all that is thy neighbor's.

15. And all the people saw the voices and the torches, and the voice of the trumpet, and the mountain smoking, and the people saw, and they were moved, and stood afar off.

16. And they said to Moses, speak thou with us, and we will hear, and let not GOD speak with us, lest peradventure we die.

17. And Moses said to the people, fear ye not, because to the intent that He may tempt you, GOD cometh, and to the intent that the fear of Him may be before your faces, that ye may not sin.

18. And the people stood afar off, and Moses came near to the thick darkness, where GOD [was].

19. And JEHOVAH said to Moses, thus shalt thou say to the sons of Israel, ye have seen that I have spoken out of heaven with you.

20. Ye shall not make with Me gods of silver, and gods of gold, ye shall not make to yourselves.

21. An altar of earth thou shalt make for Me, and shalt sacrifice upon it thy burnt-offerings and thy offerings of thanksgiving, thy flocks, and thy herds, in every place in which I shall put the memory of My name, I will come to thee, and will bless thee.

22. And if thou shalt make for Me an altar of stones, thou shalt not build them hewn, because if thou move thy tool upon it, thou shalt profane it.

23. And thou shalt not ascend in steps up to Mine altar, that thy nakedness be not revealed upon it.

THE CONTENTS.

8859. THE subject treated of in this chapter is concerning Divine Truths, which are to be implanted in the good pertaining to those who are of the Lord's Spiritual Church: the ten

precepts of the decalogue are those truths: the precepts concerning sacrifices and concerning the altar, which follow in this chapter, are the external truths which are of worship.

THE INTERNAL SENSE.

8830. VERSE 1. *And God spake all these words, saying,* signifies Divine Truths for those in the heavens, and for those in the earths.

8861. "And GOD spake all these words saying"—that hereby are signified Divine Truths for those in the heavens and those in the earths, appears from the signification of the words which God spake, as denoting Divine Truths, for the things which God speaks are nothing but truths: hence also Divine Truth is called the Word, and the Word is the Lord in John, chap. i. 1, by reason that the Lord was Divine Truth Itself when He was in the world, and afterwards when He was glorified was made Divine Good, and then all Divine Truth proceeded from Him: this Divine Truth to the angels is light, which light also it is that illuminates our internal sight, which is of the understanding; this sight, inasmuch as it does not see natural things but spiritual, has truths for its objects: in the spiritual understanding spiritual truths, which are called [the truths] of faith, but in the natural understanding it has for objects the truths of civil state which relate to what is just, and also the truths of moral state which relate to what is honest, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From these considerations it may be seen, that truths follow in order, and that all and singular of them derive their origin from Divine Truths, which are the internal principles [or beginning] of all things; the forms also, in which they are, hence derived their origin, for they were created to receive and contain; hence it may be manifest what is meant in John by all things being created by the Word, chap. i. 1, 2, 3; for Divine Truth is the veriest essential principle, and is the only substantial principle, by which all things [are].

8862. The reason why by the words which God spake are meant Divine Truths for those in the heavens and those in the earths is, because the ten precepts, which are called the decalogue, and the subsequent statutes promulgated and commanded from Mount Sinai, are such truths as are not only for those who are in the earths, but also for those who are in the heavens; for all the words, that is, all the truths which are from the Lord, are not only for men, but also at the same time for angels, inasmuch as they pervade heaven, and thus pass to earth: but

in the heavens they do not sound as in the earths, for in the heavens they are in a spiritual form, but in the earths, in a natural form: what is the quality of those things which are in a spiritual form in respect to those which are in a natural form is manifest from singular the things of the Word in the internal sense and in the external sense; the things in the internal sense are spiritual, but the things in the external sense, which is the sense of the letter, are natural; these latter are accommodated to those in the earths, but the former to those in the heavens. That this is the case may be seen from this consideration, that the Word has been sent and thus has passed from the Divine [being] Himself through heaven to earth; and when it came to the earth, that it is truth accommodated to the human race, who are in earthly and corporeal things; but that in the heavens it is accommodated to the angels, who are in spiritual and celestial things; such being the quality of the Word, it is in itself holy, for it contains in itself what is celestial and divine. This may appear manifestly from the ten precepts of the decalogue, because every one can know that those precepts are such as were known throughout the earth, as that parents ought to be honored, that murder, adultery, and theft ought not to be committed, and that no one ought to be the witness of what is false; consequently that the Israelitish nation might have known those things from natural lumen only, for what nation is there which does not know them? and yet to promulgate those laws Jehovah Himself descended, and promulgated them out of fire which burned even to the heart of heaven; hence it may be manifest that those precepts contain in their bosom more things than what appear in the letter, viz. such things as are at the same time for the heavens, and which fill the heavens; all things of the Word are such, because from the Divine [being or principle]: hence it is evident from what ground it is that the Word is holy, and what is meant by its being inspired as to every jot and tittle, and as to every little twirl [corniculum], Matt. v. 18; Luke xvi. 17. What therefore is the quality of the precepts of the decalogue in the spiritual sense, that is, what is their quality in the heavens, will be seen in what follows.

8863. Verses 2, 3, 4, 5, 6, 7. *I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt not have other gods before My faces. Thou shalt not make to thyself a graven thing, and any likeness which is in the heavens from above, and which is in the earth from beneath, and which is in the waters from beneath the earth. Thou shalt not bow thyself to them, and shalt not serve them, because I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the thirds and upon the fourths, to my haters. And doing mercy to thousands to them that love*

me, and that keep my precepts. Thou shalt not bring the name of thy God to what is vain, because Jehovah will not render him innocent who bringeth his name to what is vain. I am Jehovah thy God, signifies the Lord as to the Divine Human [principle] universally reigning in all and singular things of good and truth: who brought thee forth out of the land of Egypt, out of the house of servants, signifies from Him liberation out of hell: thou shalt not have other gods before my faces, signifies that truths ought not to be thought of from any other source than from the Lord: thou shalt not make to thyself a graven thing, signifies not from self-intelligence: and any likeness, signifies a resemblance of those things which are from the Divine [being or principle]: which are in the heavens from above, and which are in the earth from beneath, signifies which are in spiritual light, or which are in natural light: and which are in the waters from beneath the earth, signifies which are in the sensual corporeal principle: thou shalt not bow thyself to them, and shalt not serve them, signifies no Divine worship to be paid them: because I am Jehovah thy God, signifies that the Divine [principle] from the Lord is in all and singular things: a zealous God, signifies that hence comes what is false and evil: visiting the iniquity of the fathers upon the sons, signifies the prolification of the false derived from evil in consequence: upon the thirds and upon the fourths, signifies in a long series and conjunction: to my haters, signifies who absolutely reject the Divine of the Lord: and doing mercy to thousands, signifies good and truth to them for ever: to them that love me, signifies who receive the good of love: and that keep my precepts, signifies who receive the truths of faith: thou shalt not bring the name of thy God to what is vain, signifies the profanations and blasphemations of the truth and good of faith: because Jehovah will not render him innocent who bringeth His name to what is vain, signifies that those things cannot be remitted.

8864. "I am Jehovah thy God"—that hereby is signified the Lord as to the Divine Human [principle] universally reigning in all and singular things of good and truth, appears from this consideration, that in the Word no other than the Lord is meant by Jehovah, see n. 1343, 1736, 2921, 3023, 3035, 3448, 5663, 6280, 6281, 6303, 8274: in like manner by Jehovah Zebaoth, by the Lord Jehovih, by Jehovah God, n. 2921, 3023, 3448, 6303; and that the Lord is called Jehovah from the Divine Good, which is the Divine Esse; but God from the Divine Truth, which is the Divine Existere, n. 6905, also n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402; the reason why it is the Divine Human [principle] of the Lord, which is here meant by Jehovah God, is, because the Lord as to that principle is meant in the Word as well by Jehovah as by God, the

Divine Good, which He is even as to the Human [principle], by Jehovah, and the Divine Truth, which He is, because it proceeds from Him, by God. The reason why the Divine Human [principle] of the Lord is meant by Jehovah God, is, because the Divine [principle] Itself which is in the Lord, cannot be seen in heaven, and not even perceived, thus neither can it be received by faith and love, but only the Divine Human [principle]; that the Divine [principle] Itself cannot be communicated with angels in heaven, and still less with men on earth, except by [or through] the Divine Human [principle], is known in the churches from the Lord's words in the Evangelists, where He says that He is the door, that He is the mediator, that no one can come to the Father but by [or through] Him, that no one knows the Father but He, and that no one has seen the Father, not even any appearance of Him; hence it is evident, that it is the Lord who is here meant by Jehovah God; that it is He also who redeemed the human race and liberated them from hell is likewise a known thing; these particulars are signified by the words which follow, viz. Who brought thee forth out of the land of Egypt, out of the house of servants. From these considerations it is now evident that Jehovah God, who spake from Mount Sinai, is the Lord as to the Divine Human [principle]. The reason why this is the first thing which is said by the Lord from Mount Sinai is, because this ought to be a universally reigning principle in all and singular the things which follow, for what is first said, this must be kept in the memory in what follows, and must be regarded as the universal principle which is therein; what is meant by the principle which reigns universally will be seen in what follows. The things said by the Lord are all of them of this description, viz. That the things first said are to reign in the things which follow, and involve them, and so successively the things which are in the series; the things which follow in this chapter are the precepts of the decalogue, which are internal truths, and next statutes, which are external truths; in the latter and in the former the Lord must reign as to the Divine Human [principle], for they are from Him, and are Him, since truths which are truths proceed all from Him, and the things which proceed from Him are Him. That the Lord as to the Divine Human [principle] is what ought to reign in all and singular the things of faith, is also known in the churches, for it is there taught that without the Lord there is no salvation, and that every truth and good of faith is from Him, thus inasmuch as He is the source of faith, He is the faith pertaining to man, and if the faith, He is also every truth which the doctrine of faith derived from the Word contains, hence also it is that the Lord is called the Word. That those things which precede must reign in those things which

follow, and thereby in the series, as was said above, is manifest from singular the things which the Lord spake, especially from His prayer, which is called the Lord's Prayer; in that prayer all things follow in such a series, that as it were they constitute a column increasing from the highest to the lowest, in the interiors of which are the things which precede in the series; what is first therein, this is inmost, and what succeeds in order, this adds itself to the inmost successively, and thereby increases. What is inmost reigns universally in those things, for hence it is essential to the existence of all.

8865. What is meant by universally reigning, may be manifest from what has been said and shown above, n. 8853 to 8858, viz. that that is a universally reigning principle with man, which is in all and singular the things of his thought, and in all and singular the things of his will, consequently which constitutes his very mind or life. Such a reigning principle the Lord ought to be with man, for such a reigning principle the Lord is with the angels in heaven, of whom therefore it is said that they are in the Lord. The Lord becomes a reigning principle when it is not only believed that all good and all truth is from Him, but also when it is loved that it is so; the angels are not only in the faith that it is so, but also in the perception, hence it is that their life is the life of the Lord in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord; from these considerations it is evident, what is meant by the Lord being all in all of heaven, and by His being heaven. When the Lord universally reigns with the man of the church, as with the angels of heaven, then the Lord is in all the truths and goods of faith pertaining to him, as the heart is in all the blood-vessels, inasmuch as these derive from it their origin and the blood which is their life. It is further to be noted, that such spirits and such angels are attendant on man as are agreeable to the quality of his universal reigning principle; the reason is, because the universally reigning principle is of the life of every one, n. 8853, 8858; all the cheerfulness and all the contentment pertaining to man is from that source, even when he is thinking about other things; for in that principle the angels and spirits who are attendant upon him dwell, and as it were have their abode, influencing the man by their gladness, and thereby causing to be cheerful and contented; that his cheerfulness and contentment are from this source, does not come to the perception of the man, because the man does not know that his life flows in, nor that the universal reigning principle constitutes his life, nor when that principle of life is touched, that it is as if the pupil of the eye be touched, with delight when by beautiful objects, and with pain when by ugly objects. That it is called universal from this consideration,

that it is every singular [thing] in the complex, and thus that the universal reigning principle is what is in all and singular things, see n. 1919, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067.

8866. "Who brought thee forth out of the land of Egypt, out of the house of servants"—that hereby is signified liberation by Him from hell, appears from the signification of bringing forth, as denoting liberation; and from the signification of the land of Egypt, as denoting infestations from the infernals, see n. 7240, 7278; and from the signification of the house of servants, as denoting spiritual captivity, see n. 8049. The reason why the house of servants denotes spiritual captivity and also hell is, because it is servile to be held captive and to be led by those who are in hell, and it is freedom to be led of the Lord, n. 892, 905, 2870 to 2875, 2882, 2884, 2892, 2893, 6205, 8209. That they who are of the Spiritual Church, and are represented by the sons of Israel, were liberated of the Lord from hell, by His coming into the world, and making the Human [principle] in Himself Divine, see n. 6854, 6914, 7035, 7828, 7932, 8018, 8321.

8867. "Thou shalt not have other gods before My faces"—that hereby is signified that truths ought not to be thought of from any other source but from the Lord, appears from the signification of gods, as denoting truths, and in the opposite sense falses, see n. 4402, 4544, 7268, 7873, 8301; and from the signification of faces, when they are predicated of God, as denoting love, mercy, peace, good, see n. 222, 223, 434, 5585, thus the Lord himself, for it is the Lord from whom these things are. The reason why this precept signifies that truths ought not to be thought of from any other source than from the Lord, is also because the Divine Human [principle] of the Lord, which is signified by I am Jehovah thy God, is first mentioned, and hence holds the first of order, and must universally reign in singular the truths which follow, n. 8864, 8865; wherefore now are perceived such things as ought to be avoided, because they destroy and prevent the universal reign of the Lord in all and singular the truths which are contained in the precepts and statutes dictated and commanded from Mount Sinai. The first thing which would destroy, is to think of truths from any other source than from the Lord, which is signified by not having other gods before the Lord's faces; the rest of the things which would destroy that universal reigning principle, are contained in the things which follow in order, viz. that they should not make to themselves a graven thing, and any likeness of those things which are in the heavens, which are in the earth, and which are in the waters, and that they should not bow themselves to them, and should not serve them; after this therefore it again follows, because I am Jehovah thy God, by

which words is signified that the Lord must be in all and singular things.

8868. It may be expedient briefly to explain what is meant by truths which are from another source than from the Lord; they are in general those truths in which the Lord is not; the Lord is not in the truths pertaining to man, in case man denies Him and His Divine [being or principle], and also in case he acknowledges Him, and still believes that good and truth are not from Him, but from self, and hence claims justice to himself. Truths also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favor of self-dominion and self-gain; these in themselves are truths, because they are from the Word, but they are not truths because they are misinterpreted and thereby perverted; such are those which are meant of the Lord by these words in Matthew, "If any one shall say, Lo here is Christ, or there, believe not, for false Christs and false prophets shall rise, and shall give great signs and prodigies, that they may lead into error, if it were possible, even the elect," xxiv. 23, 24, 25, 26, see n. 3900; and in Luke, "See that ye be not seduced, for many shall come in My name, saying that I am, and the time is near; go ye not therefore after them," xxi. 8. The truths which are from the Lord, are truths in the internal form even from the Lord; and the truths which are not from the Lord only appear truths in the external form, but not in the internal form, for within they are either vain, or false, or evil. In order to constitute a truth, there must be life in it, for truth without life is not the truth of faith pertaining to man, and life is from no other source than from good, that is, by [or through] good from the Lord; if therefore the Lord be not in a truth, it is a truth without life, thus not true; but if the false be in it, or evil, the truth itself pertaining to man is false or evil; for what is within, this constitutes the essence, and also in the other life is translucent through what is external. From these considerations now it may be manifest how it is to be understood, that truths ought not to be thought of from any other source than from the Lord. Inasmuch as few know how the case is with truths which in the internal form are truths, thus which live from the Lord, it may be expedient to say something on the subject from experience: in the other life it is manifestly perceived by every one who speaks there, what is inwardly stored up in the words of his speech, as whether it be closed within, or whether it be open, also what kind of affection is in it; if the affection of good be in it, it is inwardly soft, if the affection of evil, it is inwardly hard, and so forth. With the angels of heaven, all things of their discourse are open even to the Lord, which is both clearly perceived and is also heard from its softness and the quality thereof;

hence also it is known what lies stored up within in truths, whether the Lord or not; the truths in which the Lord is, are truths which are alive, but the truths in which the Lord is not, are truths which are not alive; those which are alive are the truths of faith grounded in love to the Lord, and in charity towards the neighbor; those which are not alive are not truths, because inwardly in them is self-love and the love of the world. Spirits and angels in the other life may hereby be discerned, for every one has truths according to his life, that is, according to what universally reigns with him.

8869. "Thou shalt not make to thyself a graven thing"—that hereby is signified not from self-intelligence, appears from the signification of a graven thing, as denoting that which is not from the Lord, but from the *proprium* of man; what is from the intellectual *proprium* is signified by a graven thing, and what is from the will *proprium*, is signified by a molten thing; to account either the former or latter as a God, or to adore it, is to love above all things all that which proceeds from self. They who do this, do not at all believe that any thing of intelligence and wisdom flows in from the Divine [being or principle], for they attribute all things to themselves, and other things which befall them they refer to fortune, or to chance, absolutely denying the Divine Providence in such things; they suppose that if there be any thing of deity which is present, it is in the order of nature, to which they ascribe all things; they profess indeed with their lips, that some Creator God has impressed such things on nature, but still in heart they deny any God above nature; such are they who from the heart attribute all things to their own prudence and intelligence, and nothing to the Divine [being or principle]; and such of them as love themselves, adore what belongs to themselves, and are also willing to be adored by others, yea, as gods, and openly too, if the church did not forbid it. These are the formers of graven things, and the graven things themselves are what they hatch from the *proprium*, and are willing should be adored as Divine. That these things are signified in the Word by graven things, is manifest from the passages where they are mentioned; as in Jeremiah, "Every man is become a fool from science, *every founder is ashamed by what is graven*, because his *molten thing* is a lie, neither is there spirit in them," chap. x. 14; chap. li. 17; inasmuch as by a graven thing is signified that which does not proceed from the Lord, but from self-intelligence, therefore it is said, Every man is become a fool from science, and every founder is made ashamed by what is graven; and whereas in those things which are hatched from self-intelligence, there is nothing of spiritual life, which is only from the Lord, therefore it is also said, neither is there spirit in them. And in Habbakuk, "*What*

doth a graven thing profit, because the fabricator thereof hath graven it a *molten thing* and the teacher of a lie, *because the fabricator of his device places confidence upon it*, when he maketh dumb gods, *there is no spirit in the midst* thereof," ii. 18, 19, 20; in this passage what is graven denotes those things which are hatched from self-intelligence, in which there is nothing of life from the Lord. Again in Jeremiah, "A drought is upon her waters, and they shall be dried up, *because it is a land of graven things*, and they glory in things to be dreaded, therefore Ziim dwell with Iim, and the daughters of the owl dwell therein," l. 38, 39, speaking of Chaldea and Babel; drought upon the waters and they shall be dried up, denotes truth in which there is nothing of life; Ziim and Iim, and the daughters of the owl dwelling therein, denote evils and falses, thus those things which are of death within; hence it is, that they are called a land of graven things. And in Isaiah "*The formers of a graven thing are all vanity*, and their most desirable things do not profit, and they are witnesses to themselves, they do not see nor know," xliv. 9, 10, 11, where the formers of a graven thing denote those who beat out doctrines, which are not grounded in truths from the Word, but in self-intelligence, of which doctrines it is said that their most desirable things do not profit, and that they do not see nor know; the subject treated of in what follows, from verse 12 to 16 of that chapter, is concerning the art of devising and by reasonings of hatching from self-intelligence things which they are willing should be acknowledged for Divine; concerning which things it is thus finally said, "The residue thereof he maketh into a god, *into his graven thing*, he adores it, he bows himself, and yet they do not know nor understand; and their eyes do not see, so that their hearts do not understand," verses 17, 18; by not knowing and not understanding and not seeing is denoted that truths and goods are not within, for all things which go forth from self-intelligence are not inwardly truths and goods but falses and evils, for they proceed from his *proprium*, and that this is at its root evil, see n. 210, 215, 694, 874, 875, 876, 987, 1023, 1044, 1047, 1581, 3812, 4328, 5660, 5786, 8480. Again, in the same prophet, "To whom will ye liken God, and what image will ye compare with Him? *The artificer melteth a graven thing*, and the founder covereth it over with gold, and melteth chains of silver, being destitute of an offering he chooseth wood which will not rot; he seeketh for himself a wise artificer *to prepare a graven thing* that may not be moved," xl. 18, 19, 20; the graven thing which the artificer melts, denotes the false doctrine which is from the *proprium*; the founder covering it with gold and melting chains of silver, denotes the construction of reasonings that the falses of doctrines may appear truths. Again, "I Jehovah have called

thee in justice, to open the blind eyes, to bring forth from the prison him that is bound, from the house of the dungeon them that sit in darkness, I [am] Jehovah, this is My name, and My glory, I will not give to another, *nor My praise to graven things*," xlii. 6, 7, 8, speaking of the Lord that He is Jehovah, and that from Him is all wisdom, and nothing from man; that the Lord is there treated of, is evident; that He is Jehovah there, is also evident, for it is said that Jehovah called him in justice, and then, I [am] Jehovah, this is My name, and My glory I will not give to another; that from Him is all wisdom which is of life, is signified by His opening the blind eyes, and bringing forth out of prison him that is bound, and out of the house of the dungeon them that sit in darkness; that nothing of wisdom is from man, is signified by My praise I will not give to graven things. By graven things are also signified the things of self-intelligence in the following passages, "And there came the chariot of a man, a pair of horsemen, and he answered and said, Babel is fallen, *and hath broken to the earth all graven things*," Isaiah xxi. 9. Again, "Then shall ye judge unclean the *covering of the graven things of his silver, and the clothing of the molten thing of his gold*, thou shalt disperse them as a menstruous cloth, it shall be called a dunghill," xxx. 22. And in Jeremiah, "Wherefore have they provoked Me to anger *by their graven things*, by vanities of strangers," viii. 19. And in Hosea, "They have called themselves, thus they went for the sake of themselves, they sacrifice to Baalim, *and burn incense to graven things*," xi. 2. And Moses, "Cursed is the man *who hath made a graven thing or a molten thing*, an abomination to Jehovah, *the work of the hands of the artificer*," Deut. xxvii. 15.

8870. "And any likeness"—that hereby is signified a resemblance of those things which are from the Divine [being or principle], appears from the signification of a likeness, as denoting a resemblance; that it denotes a resemblance of those things which are from the Divine [being or principle], is evident from the things which precede and from those which follow; from the things which precede, in that there shall not be other gods before the faces of Jehovah God, and that they shall not make to themselves a graven thing, by which words are signified truths from another source than from the Divine [being or principle], and yet which are presented like them; and from those things which follow, as the things which are in the heavens, and which are in the earth, and which are in the waters, whereby are meant such things as are from the Divine [being or principle] every where. It may be expedient here to say what is meant by a resemblance of those things which are from the Divine [being or principle], because those things are treated of in what follows of this verse and in the beginning

of the following one; resemblances of those things which are from the Divine [being or principle] are made by men, when they speak Divine things with the mouth, and also in work do such things as are commanded by the Divine [being or principle], and thereby induce a belief that they are in good and truth, when yet in heart they altogether entertain other thoughts, and will only what is evil; such are dissemblers, hypocrites, and the deceitful; these are they who make resemblances of those things which are from the Divine [being or principle]. In the other life evil spirits make resemblances of those things which are from the Divine [being or principle], by presenting a likeness and appearance in externals, in which there is nothing within of what is Divine; dissemblers, hypocrites, and the deceitful learn this in the other life, and in general all who from frequent use have contracted a habit of speaking otherwise than they think and of doing otherwise than they will; some by such practices are desirous to acquire reputation that they may seem good, and thereby deceive; some that they may acquire authority. Such things in that life are also abuses of correspondences: but external things are successively taken away from them, by which they made a pretence of such things as are of charity and faith, for thus they act from their own nature acquired in the world, and no more from any pretence or hypocrisy; they who are of this character, and perceive that external things are to be taken away from them, say that if external things were reserved to them, they should be able to converse with their associates in the other life, and apparently to do good, alike as heretofore in the world; but this cannot be done, because by external things, which apparently are good, they would communicate in some manner with heaven, viz. with those who are in the circumferences there, and are simple, who correspond to the cuticles in the Grand Man; but by internal things they would communicate with the hells; and whereas the evils which are within have the dominion, inasmuch as they are of the will, and the goods pretended in external things serve for the evil to acquire dominion, therefore it is contrary to Divine order itself to allow them the licence of acting with pretence and hypocrisy as in the world; wherefore such things are taken away from them and they are remitted into the very evil of their own will.

8871. "Which is in the heavens from above, and which is in the earth from beneath"—that hereby are signified those things which are in spiritual light and which are in natural light, appears from the signification of a likeness of those things which are in the heavens from above, as denoting those things which appear and are seen in spiritual light, all which objects have reference to good and truth, which are of faith, of charity towards the neighbor, and of love to the Lord; to feign and

pretend those things is to make a likeness of the things which are in the heavens from above; and from the signification of a likeness of those things which are in the earth from beneath, as denoting those things which appear and are seen in natural light, which are such as have reference to civil and moral good and truth; to feign and pretend these things is to make a likeness of those which are in the earth from beneath. In the sense of the letter are meant such things as appear in the heaven, as the sun, the moon, the stars; and such things as appear on earth, as animals of various kinds, both flying, walking, and creeping; but in the internal sense are meant such things as are signified thereby, all of which have reference to good and truth, as was said above. These things are further described in Moses in these words, "Lest ye make to yourselves a graven thing of the appearance of any likeness, a figure of male or female, a figure of any beast which is on the earth, a figure of any bird of wing, which flies under heaven, a figure of any creeping thing in the earth, of the fish which is in the waters under the earth; and lest peradventure thou lift up thine eyes to heaven, and look at the sun, and moon, and stars, all the host of heaven, and thou be impelled, and bow thyself to them, and serve them. Ye shall take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He executed with you, and make to yourselves a graven thing of any figure, for Jehovah thy God is devouring fire, a jealous God. When ye shall beget sons and sons of sons, and shall grow old in the land, and shall corrupt yourselves, and shall make a graven thing of any figure, I call heaven and earth to witness against you this day, that perishing ye shall quickly perish from off the land; Jehovah will disperse you among the people, where ye shall serve gods, the work of the hands of man, wood and stone," Deut. iv. 16 to 28. The principal reason why it was so severely prohibited to make a likeness of any thing in the heavens and in the earths was, because that people, who were descended from Jacob, were most prone to worship external things, for this cause, because they were not willing to know any thing concerning the internal things of the church, which are of faith and love to the Lord and of charity towards the neighbor; therefore if they had been allowed to make likenesses of things, they would in such case have bowed themselves to them, and worshipped them as gods; this is very manifest from the golden calf, which they made for themselves in the midst of so many miracles, and also from their frequent apostacy from Divine worship to idolatrous worship. Nevertheless in the internal sense such things are not meant, but the things which have been above expounded.

8872. "And the things which are in the waters from beneath the earth"—that hereby are signified such things as are in the

sensual corporeal principle, appears from the signification of a likeness of those things which are in the waters from beneath the earth, as denoting the things which are below those that are in natural light, and that these things are such as are in the sensual corporeal principle, is evident from the successive degrees of light pertaining to the intellectual principle of man; in the first degree are those things which are in spiritual light, which are signified by the things which are in the heavens from above; in the second degree are those which are in natural light, which are signified by the things which are in the earth from beneath; and in the third degree are those which are in the sensual corporeal principle, which are signified by the things in the waters from beneath the earth: what and of what quality the sensual corporeal principle is, see n. 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6311, 6312 to 6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693. To the sensual corporeal principle the scientifics have reference, which proximately exist from the experience of the external senses, and also their delights; the latter and the former with the good are good, because they are applied to goods, but with the evil they are evil, because they are applied to evils; to deceive by those things, as is usual with dissemblers, with hypocrites and the deceitful, is to make a likeness of such things as are in the waters from beneath the earth.

8873. "Thou shalt not bow thyself to them, and shalt not serve them"—that hereby is signified no Divine worship to be paid them, appears from the signification of bowing himself, as denoting humiliation, see n. 2153, 5682, 6266, 7068; and from the signification of serving, as denoting submission, see n. 5164. The reason why it denotes Divine worship is, because humiliation and submission are essentials of worship, for worship without them is not worship, but is a gesture in imitation of those who are in the truth of worship, in which gesture there is nothing of life, for life from the Lord flows in only into an humble and submissive heart, for such a heart is adapted to receive; the reason of this is, because when the heart is truly humble, nothing of self-love and the love of the world oppose [the Divine Influx]. The reason why both are expressed is, because to bow signifies worship from the good of love, and to serve, signifies worship from the truth of faith.

8874. "Because I am Jehovah thy God"—that hereby is signified that the Divine [principle] from the Lord is in all and singular things, appears from what was explained above, n. 8864, 8865.

8875. "A zealous God"—that hereby is signified that hence comes what is false and evil, appears from this consideration, that zealous God in the genuine sense denotes the Divine Truth

of the Divine Good, for God is predicated of truth, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8301; and zealous is predicated of good, as will be seen below; but zealous God in respect to those who do not receive the Divine Truth of the Divine Good of the Lord, denotes what is false and evil; for they who are in the opposite principle, perceive Divine Truth as false, and Divine Good as evil; for every one sees those principles from his own quality; hence it is that the zeal of the Lord, which in itself is love and pity, appears to them as anger, for when the Lord out of love and mercy protects his own in heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where the Divine Truth and Divine Good are, with attempt to destroy those who are in that sphere, and in this case the Divine Truth of the Divine Good operates upon them, and makes them sensible of torments such as exist in hell; hence it is that they attribute to the Divine [being or principle] wrath and anger, and also all evil, when yet in the Divine [being or principle] there is nothing at all of anger, and nothing at all of evil, but pure clemency and mercy; from which considerations it is evident, why zealous signifies what is false and evil, and why zeal signifies anger; see what was shown above on these subjects, viz. that wrath and anger are attributed to the Lord, when yet they pertain to those who are in evil, or who are in anger against the Divine [being or principle], n. 5798, 6997, 8284, 8483; that evils, punishments, and vastations in like manner are attributed to the Lord, when yet with the Lord there is nothing but love and mercy, n. 2447, 6073, 6559, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226, 8227, 8228, 8282, 8632; that the evil devastate themselves, and cast themselves into damnation and hell, by attempting to destroy what is good and true, n. 7642, 7679, 7710, 7926, 7989. That the Lord appears to every one according to his quality, n. 1861, 6832, 8197. That the zeal of the Lord is love and mercy; and that when the Lord protects the good against the evil, it appears as hostility and also as anger, is manifest from the following passages in the Word; *that the zeal of the Lord is love and mercy*, is manifest from Isaiah, "Look forth from the heavens, and see from the habitation of Thy holiness and of Thy comeliness, and *where is thy zeal* and thy virtues? *The moving of Thy bowels*, and *Thy compassions towards me* are restrained," lxiii. 15, where zeal denotes mercy, which is the moving of the bowels, and is predicated of good, for it is said thy zeal and thy virtues, where zeal is said of good, and virtues of truth, in like manner the moving of the bowels is said of good, and compassions of truth; in like manner the habitation of holines sdenotes the heaven where they are who are of the celestial kingdom, and the habitation of comeliness denotes the

heaven where they are who are of the spiritual kingdom; hence also it is evident that in the Word, where mention is made of good, mention is also made of truth, on account of the heavenly marriage, which is that of good and truth, in singular the things of the Word, as in the case of the two names of the Lord, Jesus and Christ, which signify the Divine Marriage which is in the Lord, concerning which names see n. 683, 793, 801, 2516, 4138, 5138, 5502, 6343, 7945, 8339. Again, in the same prophet, "A boy is born to us, a son is given to us, upon whose shoulder is the government, he called His name Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace. To the multiplication of government and peace shall be no end: *the zeal of Jehovah shall do this*," ix. 5, 6, speaking of the Lord and of His coming; the zeal of Jehovah shall do this, denotes that He will do it from an ardent love of saving the human race. Again, "Out of Jerusalem shall go forth remains, and what is escaped from Mount Zion, *the zeal of Jehovah shall do this*," xxxvii. 32; the zeal of Jehovah shall do this, denotes from love and mercy. And in Ezekiel, "Thus saith the Lord Jehovah, now will I bring back the captivity of Jacob, and *will have compassion* on the whole house of Israel, *and will be zealous for the name of My holiness*," xxxix. 25; to be zealous, denotes to have compassion. And in David, "*The zeal of Thy house* hath consumed me," Psalm lxix. 9, speaking of the Lord; the zeal of the house of Jehovah denotes love towards those who receive good and truth, for they are the house of Jehovah. *That the zeal or mercy of the Lord, when it protects the good, appears as hostility*, is manifest from Isaiah, "Jehovah shall go forth as a Hero, *as a Man of War, He shall stir up zeal*, He shall cry and shout, He shall prevail over His enemies," xlii. 13. And in Joel, "*Jehovah shall be zealous* for His land, and shall spare His people," ii. 18. *That the zeal of the Lord is called anger and wrath, because mercy so appears to the evil*, is manifest from Moses, "Ye shall not go after other gods, of the gods of the people who are round about you, *for Jehovah thy God is a zealous God in the midst of thee;* lest peradventure *the anger of Jehovah thy God burn* against thee, and destroy thee from off the faces of the earth," Deut. vi. 14, 15. Again, "*They provoked Him to zeal* by aliens, by abominations *they rendered Him angry;* they sacrificed to demons, *they moved My zeal* by [what was] not god, *they provoked Me to anger* by their vanities," Deut. xxxii. 16, 21; and in Ezekiel, "*When my anger shall be consummated*, and I shall cause *My wrath* to rest in them, it will repent Me, that they may know that *I Jehovah have spoken in My zeal, when I shall have consummated My wrath in them*," v. 13; and in Zechariah, "The angel of Jehovah in me said to me, cry saying, thus saith Jehovah Zebaoth.

I was zealous for Jerusalem, and for Zion with great zeal; for with great *indignation I was indignant* against the secure nations," i. 14, 15; chap. viii. 2; and in Zephaniah, "I will pour out upon them *Mine indignation*, all the *wrath of Mine anger*, because *in the fire of My zeal* the whole earth shall be devoured," iii. 8; and in Moses, "It will not please Jehovah to pardon him, but then *the anger of Jehovah will smoke*, and *His zeal* against that man, and every curse shall rest upon him," Deut. xxix. 20; and in David, "How long Jehovah wilt Thou be wroth for ever, *will Thy zeal burn as a fire?* Pour out *Thine anger* upon the nations that have not known Thee," Psalm lxxix. 5, 6. In like manner *the zeal of Jehovah* is described as anger, Ezek. xvi. 42; chap. xxiii. 25; chap. xxxviii. 19. From these passages it may be manifest what is meant by the zeal of Jehovah, or what is meant by a zealous God, viz. that in the genuine sense it denotes love and mercy, but in the sense not genuine, such as appears to those who are in evils and falses, that it denotes anger and vastation. It is to be noted that Jehovah, that is, the Lord, is especially called zealous or avenger, when that principle is corrupted which ought universally to reign with the man of the church, viz. the Divine [principle], which ought above all things to be loved, or to be thought of, or to be feared; when that principle is corrupted or destroyed, then instead of heavenly light mere thick darkness usurps its place, for there is no longer any influx thereof from the Divine [being], because there is no reception; hence it is that it is said, "I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and fourths to My haters;" and in this case they worshipped other gods, or made to themselves a graven thing or likenesses; for these things corrupt the Divine [principle] which ought universally to reign. On this account it is declared in like manner in other passages in Moses, "Ye shall take heed lest ye make to yourselves *a graven thing of any figure*, for Jehovah God is a devouring fire, a zealous God," Deut. iv. 23, 24; and again, "Thou shalt not adore another God, because the name of Jehovah is *zealous*, He is *zealous*," Exod. xxxiv. 14. This was so severely forbidden with the Israelitish nation, because the adoration of other gods, of graven things and images, destroyed every thing representative of the church amongst them; for in heaven Jehovah, that is, the Lord, is the universal reigning principle, His Divine [principle] fills all things therein, and constitutes the life of all, so that if any thing had been worshipped instead of the Divine [being or principle], every thing representative would have perished, and thereby the communication of heaven

8876. "Visiting the iniquity of the fathers upon the sons" —that hereby is signified the prolification of the false derived

from evil in consequence, appears from the signification of visiting the iniquity of the fathers, as denoting the prolification of evils; the reason why visiting denotes prolification is, because the subject treated of is concerning the state of those who altogether reject from themselves the Divine [being or principle], who therefore are no longer receptions of good but of evil, and this continually; for evil with such continually increases, which is prolification; that father denotes good, and in the opposite sense evil, see n. 3703, 5902, 6050, 7833, 7834; and from the signification of sons, as denoting truths, see n. 1147, 2623, 3373, hence in the opposite sense falses. In the proximate sense, by visiting the iniquity of the fathers upon the sons, is not meant that the sons suffer the punishment of the iniquity of their fathers, for this is contrary to what is Divine, Deut. xxiv. 16, but that the evil pertaining to the fathers increases, and thus is hereditarily derived into the children, and that hence there is an accumulation of evil successively, n. 2910, 3701, 4317, 8550, 8551; but in the spiritual sense by fathers are not meant fathers but evils, nor by sons sons, but falses, hence by the above words is signified the prolification of the false derived from evil continually.

8877. "Upon the thirds and upon the fourths"—that hereby is signified in a long series and conjunction, appears from the signification of three, as denoting what is full from beginning to end, see n. 2788, 4495, 7715, thus what is in a long series, hence sons the thirds denote falses in a long series; that sons denote falses, see just above, n. 8876; and from the signification of four, as denoting conjunction, in like manner as two, see n. 1686, 5194, 8423, hence sons the fourths denote falses conjoined in a long series. That this is the signification of sons the thirds and fourths, must needs appear as a paradox or foreign to the sense of the Word, but it is to be noted, that numbers do not signify numbers in the internal sense, but things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.

8878. "To My haters"—that hereby are signified who absolutely reject the Divine [being or principle] of the Lord, appears from the signification of the haters of God, as denoting those who are in evil and thence in the false, for these are they who reject the Divine [being or principle] of the Lord, and so far as they are in evil and thence in the false, so far they not only reject it, but also hold it in hatred. The reason why it is the Divine [being or principle] of the Lord which they reject is, because they who are in evil are not in heavenly light but in natural light, and at length in sensual light which is from the corporeal principle; from that lumen they cannot at all see the Human [principle] of the Lord otherwise than human, for they cannot perceive what the Divine Human [principle]

is, because they entertain an idea altogether vain and empty concerning the Divine [being or principle]; if they are told that the Divine [principle] Itself is Divine Love, and that Divine Love is the esse of all life, and that the Lord from conception was that love, which thereby was the inmost esse of His life, thus Jehovah, and that to the likeness thereof He glorified His Human [principle], that is, made it Divine, these things may indeed in some measure be apprehended by those who are distinguished by any intellectual acumen, but still they are not believed by them; for when they descend from the intellectual light, in which they are at the time, into their own natural and sensual light, they fall into mere thick darkness concerning this truth, and thence into denial.

8879. "And doing mercy to thousands"—that hereby is signified good and truth to them for ever, appears from the signification of mercy, as denoting the influx of good and truth from the Lord, and thence spiritual life, which is given by regeneration, see n. 6160, 6307; for from the Lord out of mercy are given such things as relate to eternal life and happiness; and from the signification of thousands, as denoting very much, and when it is said of the Divine Mercy, as denoting for ever, see n. 2575, 8715.

8880. "To them that love me"—that hereby is signified who receive the good of love, appears from the signification of those that love Jehovah, that is, the Lord, as denoting to receive the good of love, for they who love the Lord, do not love of themselves, but from the Lord; for all good from Him flows in, and they love who desist from evil, for evil opposes and rejects the influx of good from the Lord; wherefore when evil is removed the good is received, which is continually present from the Lord and endeavoring to enter.

8881. "And keep My precepts"—that hereby is signified who receive the truths of faith, appears from the signification of precepts, as denoting the truths of faith, see n. 3382, 8362; the reason why to keep them denotes to receive is, because the truths which are called of faith, that they may be of faith and that they may live with man, flow in also from the Lord; they are learnt indeed by man, and stored up in the memory, but so long as man does not will them, and hence does not do them, they do not become alive; but when they are brought forth from the memory, and by [or through] the intellectual principle are insinuated into the will, that is, by [or through] thought into the affection, and thence into act, they then become alive, and are of faith; this is effected by the Lord, when man desists from evils, as was said just above, n. 8880.

8882. "Thou shalt not bring the name of thy God into what is vain"—that hereby are signified profanations and blasphemations of the truth and good of faith, appears from the signi-

fication of the name of God, as denoting all in the complex by which the Lord is worshipped, thus all the truth and good of faith, see n. 2724, 3006, 6674; and from the signification of bringing into what is vain, as denoting to profane and blaspheme. By bringing the name of God into what is vain is properly signified to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and also it is to turn good into the false, that is, to live holily and yet not to believe; each is profanation, see n. 4601; for to believe is of the understanding, and to live is of the will, wherefore in those who believe otherwise than they live, the thought and will are divided; but whereas the will continually flows-in into the understanding, for the understanding is the form of the will, that is, the will manifests itself there in light, hence it is that when there is a diversity between what a man believes and his life, in this case truth and evil, or good and the false, are conjoined, thus those things which are of heaven with man with those things which are of hell; this conjunction cannot be loosened, and thereby man be healed, but by distraction, which carries away along with it the all of spiritual life; wherefore such subjects are let into a hell the most grievous of all, where they are direfully tormented. This is what is meant by the Lord's words in Matthew, "Every sin and blasphemy shall be remitted to man, but the blasphemy of the spirit shall not be remitted to man; if any one shall say a word against the Son of man, it shall be remitted to him, but he who shall say [a word] against the Holy Spirit, it shall not be remitted to him, neither in this age, nor in the future," xii. 31, 32; and also by these words in Luke, "When the unclean spirit is gone forth from a man, he wanders through dry places, seeking rest; which if he doth not find, he saith, I will return into mine house whence I came forth, and coming he findeth it swept and garnished; then he goeth away and taketh seven other spirits worse than himself, and entering in they dwell there, and the last things of the man become worse than the first," xi. 24, 25, 26; by these words is described the profanation of truth from the Lord; by the unclean spirit when he goes forth, is meant the acknowledgment and faith of truth; and by the house swept, is meant a life contrary to truths; by his return with seven other spirits, is meant a state of profanation. These are the things which are signified by bringing the name of God into what is vain. That such [a state] with man cannot be healed, thus cannot be remitted, is signified also by the words which immediately follow, viz. "Jehovah will not render him innocent who bringeth His name into what is vain;" by which is meant that it cannot be remitted. Concerning the further nature of profanation, and to whom it pertains, see n. 593, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 6348, 6595,

6960, 6963, 6971, 8394. By bringing the name of God into what is vain, is also signified blaspheming, which is done when those things which are of the Word or of the doctrine of faith, thus which are holy, are exposed to ridicule, and are brought down to unclean terrestrial things, thereby defiled, see n. 4050, 5390. But by bringing the name of God into what is vain, in respect to the Israelitish nation, who did not acknowledge any good and truth of faith, which are signified by the name of God, is meant the application of the name of Jehovah, and also of the precepts and statutes which were commanded them, to the worship of idols; as they did in the wilderness at the worship of the golden calf, to which they not only offered burnt-offerings and sacrifices, and did eat of the things sanctified thereby, but also called the day of its celebration the feast of Jehovah, on which subject it is thus written in Moses, "Aaron made *a calf* of what was molten from gold, and they said, these are thy gods, O Israel, who made thee to come up from the land of Egypt; which when Aaron saw, *he built an altar* before it, and proclaimed and said, *the feast of Jehovah is to-morrow;* wherefore they arose in the morning of the following day, *and offered burnt-offerings and brought offerings of thanksgiving*," Exod. xxxii. 4, 5, 6. That to those who thus brought the name of Jehovah God into what is vain, it could not be remitted, which is signified by their not being rendered innocent, is manifest from the words of Jehovah to Moses concerning them on the occasion, which are these, "Him who hath sinned against Me, *I will blot out from My book:* nevertheless go, bring this people in [to the land] of which I spake to thee; *but in the day of My visitation I will visit upon them their sin*," verses 33, 34, of the same chapter.

8883. "Because Jehovah will not render him innocent who bringeth His name into what is vain"—that hereby is signified that those things cannot be remitted, appears from what has been just explained above, n. 8882.

8884. Verses 8, 9, 10, 11. *Remember the day of the sabbath to sanctify it. Six days shalt thou labor, and shalt do all thy work. And the seventh day is the sabbath to Jehovah thy God, thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy sojourner who is in thy gates. Because in six days Jehovah made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the day of the sabbath, and sanctified it.* Remember, signifies what is perpetual in the thought: the day of the sabbath, signifies in the supreme sense the union of the Divine [principle] Itself and of the Divine Human of the Lord, in the internal sense, the conjunction of the Divine Human with the heavens, thus heaven, and thereby the marriage of good and truth there:

to sanctify it, signifies non-violation by any method: six days shalt thou labor, and shalt do all thy work, signifies the combat which precedes and prepares for that marriage: and the seventh day is a sabbath to Jehovah thy God, signifies good implanted, and thereby marriage: thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy sojourner in thy gates, signifies that in such case heaven and blessedness pertain to all and singular things which are in the internal and in the external of man: because in six days Jehovah made the heaven and the earth, and the sea, signifies the regeneration and vivification of those things which are in the internal and in the external man: and all that is in them, signifies of all things therein: and rested on the seventh day, signifies that in this case there is peace and the good of love: therefore Jehovah blessed the day of the sabbath, signifies that in this case there is heavenly marriage from the Lord: and sanctified it, signifies that it cannot in anywise be violated.

8885. "Remember"—that hereby is signified what is perpetual in the thought, appears from the signification of remembering, when it is said of such a thing as ought not in anywise to be forgotten, as denoting what is perpetual in the thought. The thing perpetual in the thought is what universally reigns there; and that thing universally reigns with man, which is perpetually in his thought, even when he is meditating on other things, or is engaged in any kind of business; the thought of man involves several things together, for it is the form of several things which have successively entered; those things which come to manifest perception are at the time in the midst, and thereby in the light of the internal sight, whilst all other things are on such occasion at the sides round about; those which are in the circuits round about, are in obscurity, nor are they manifested except when such objects occur as they are in consociation with; but the things which are still more remote, and are not in the plane there, but verge downwards, are such as the man has rejected, and holds in aversion; such things are evils and falses with the good, and goods and truths with the evil: in the thought itself of the man are those things which are perpetually there, that is, which universally reign there, which are his inmost things; from these man looks at those things which are not perpetually there, that is, at those things which do not yet universally reign, as out of himself, and also as beneath himself, and as not yet in affinity, from which in such case he can choose and adjoin to himself those things which agree with the inmost things, from the adjunction of which and final consociation the inmost things, that is, those which universally reign, are strengthened; this is effected by new truths with the good, and by new falses, or by the

wrong applications of truths, with the evil. It is further to be noted, that that thing which universally reigns is what is insinuated into the will itself, for the will itself is the inmost principle of man, because it is formed from his love; for whatsoever a man loves, this he wills, and what he loves above all things, this he inmostly wills; but the understanding serves to manifest those things which the man wills, that is, which he loves, before others, and also serves to bend the wills of others by ideas variously formed to condescension: when this is the case, love or affection flows in from the will into the intellectual ideas also, and by a certain species of inspiration vivifies and moves; those intellectual ideas with the good make one with the affections which are of the will; but it is otherwise with the evil, for with these the thought and the will inmostly indeed agree together, for the evil which the will wills, this the understanding thinks as the false agreeing with evil; but this agreement does not appear before men in the world, for from infancy the evil learn to speak one thing whilst they think another, and to do one thing whilst they will another; in a word, they learn to separate their interior man from their exterior, and in this latter to form another will and also another thought different from what is in the interior, and thus by the exterior [man] to pretend a good altogether contrary to the interior, which at the same instant wills evil, and also imperceptibly thinks it; but the quality of the interior will and thought is evident in the other life as in clear light, for in that life external things are removed, and internal things are laid bare.

8886. "The day of the sabbath"—that hereby is signified in the supreme sense the union of the Divine [being or principle] and of the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and thereby the marriage of good and truth there, appears from what was shown before, n. 8495; inasmuch as such things were signified by the sabbath, therefore in the representative church it was most holy, and what was to be perpetually thought of, that is, what was to reign universally; that this constitutes the life of man, see n. 8853 to 8858, 8885. The Israelitish nation indeed did not think about the union of the Divine [being or principle] and the Divine Human of the Lord, nor about His union with heaven, nor about the conjunction of good and truth in heaven, which were signified by the sabbath, because they were altogether in external things without an internal principle; but they were enjoined to account the sabbath most holy, that in heaven those Divine and celestial things might be represented: how the case herein was, is evident from what was shown above concerning that nation, and concerning the representative of a church amongst them.

n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4580, 4680, 4825, 4844, 4847, 4891, 4912, 6304, 6306, 7048, 7051, 7301.

8887. "To sanctify it"—that hereby is signified non-violation by any method, appears from the things which were commanded concerning the sabbath, see n. 8465, and from what here follows concerning the sanctification of the sabbath, viz. "Six days shalt thou labor, and shalt do thy work, and the seventh day is the sabbath to Jehovah thy God, thou shalt not do any work, thou, and thy son, and thy daughter, and thy sojourner who is in thy gates, because in six days Jehovah made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the day of the sabbath and sanctified it:" from which words it is manifest, that by sanctifying the sabbath is signified not to violate it by any method; but in the internal sense, that these things are not to be violated in any method which are signified by the sabbath, which are the union of the Divine Essence of the Lord with his Human Essence, also the union of this latter with the heavens, and the conjunction thence of good and truth in the heavens, n. 8886; for if these things are violated, spiritual life perishes with that man, and becomes life merely natural, and afterwards sensual; and in this case the false is seized upon in the place of truth, and evil in the place of good; for the false and the evil in such case universally reign with him.

8888. "Six days shalt thou labor, and shalt do all thy work"—that hereby is signified the combat which precedes and prepares for that marriage, appears from the signification of six days, as denoting states of combat, that six denotes combat, see n. 720, 737, 900; and that day denotes states, see n. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426; and from the signification of laboring and doing his work, as denoting to act those things which are necessary for life, in this case which pertain to spiritual life, that is, to life in heaven. Moreover by the combat which precedes and prepares for the heavenly marriage is meant spiritual combat or temptation, for man, before he enters into heavenly marriage, that is, before he is regenerated, is in combat against the evils and falses which pertain to himself; for these must be removed, before truth and good, which are from the Lord, can be received: those things, viz. evils and falses are removed by the truths of faith, for by these man not only learns what good is, but is also led to good; this state is the first state of the man who is regenerating, and is called the state which precedes and prepares for the heavenly marriage; but when the man is in good, and by good is led of the Lord, then he is in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven; the former

state is what is signified by the six days which precede the seventh, and the latter state by the seventh day; concerning those two states pertaining to man, see n. 7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722. Inasmuch as by the sabbath is signified the heavenly marriage, which is heaven, therefore the kingdom of the Lord in the heavens is called a perpetual sabbath, thus perpetual rest and peace, neither are there in that kingdom any longer six days of labor.

8889. "And the seventh day is the sabbath to Jehovah thy God"—that hereby is signified good implanted and thereby marriage, appears from the signification of the sabbath, as denoting the heavenly marriage, see above, n. 8886, thus good implanted by truths, and afterwards formed from them, for the good pertaining to man is not spiritual good until it be formed from truths; and when it is so formed, then is the heavenly marriage, for this [marriage] is the conjunction of good and truth, and is heaven itself with man; hence also it is that the seventh day signifies a holy state; that day denotes state, see n. 8888, and that seven denotes what is holy, see n. 395, 433, 716, 881, 5265.

8890. "Thou shalt not do any work thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy sojourner who is in thy gates"—that hereby is signified that in such case heaven and blessedness pertain to all and singular things which are in the internal and external of man, appears from the signification of not doing any work, as denoting rest and peace, thus heaven, for when man is in heaven, he is free from all solicitude, restlessness, and anxiety, and when he is free from these, he has blessedness; and from the signification of thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy beast, thy sojourner in thy gates, as denoting all and singular things which are in the internal and the external of man; for by thou is signified the man himself, by son is signified his intellectual principle, by daughter his will principle, each in the internal man; by man-servant is signified the natural principle as to truth, and by maid-servant the natural principle as to good, thus each in the external man; but by beast is signified affection in common, and by sojourner in the gates the scientific principle in common, thus all and singular things: the reason why son denotes the intellectual principle is, because it denotes truth, for truths constitute the intellectual principle; and the reason why daughter denotes the will principle, is because she denotes good, for goods constitute the will principle; that son denotes truth thus the intellectual principle, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257; that daughter denotes good, thus the will principle, see n. 489, 490, 491, 2362, 3024; that man-servant denotes the

natural principle as to truth, see n. 3019, 3020, 3409, 5305, 7998; that maid-servant denotes the natural principle as to good, see n. 2567, 3835, 3849; that beast denotes affection in common, see n. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872; and that sojourner denotes one who is instructed in the truths of the church, see n. 1463, 4444, 8007, 8013, hence a sojourner in the gates denotes the scientific principle in common, for the scientific principle in common is in the gates, that is, in the entrance to truths which are of the church.

8891. "Because in six days Jehovah made the heaven and the earth and the sea"—that hereby is signified the regeneration and vivification of those things which are in the internal and in the external man, appears from the signification of six days, as denoting states of combat, see just above, n. 8888; and when it is predicated of Jehovah, that is, the Lord, as denoting labor with man, before he is regenerated, n. 8501; and from the signification of heaven and earth, as denoting the church or kingdom of the Lord in man, heaven in the internal, and earth in the external, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535, thus denoting the regenerate man, that is, the man who having gained new life is thereby vivified; and from the signification of the sea, as denoting the sensual principle of man adhering to the corporeal, see n. 8872. The subject treated of in this verse is concerning the sanctification of the seventh day, or concerning the institution of the sabbath, and it is described by "*Jehovah in six days making the heaven and the earth, the sea and all that is in them, and resting on the seventh day, therefore Jehovah blessed the day of the sabbath and sanctified it;*" they who do not think beyond the sense of the letter, cannot believe otherwise than that the creation, which is described in the first and second chapters of Genesis, denotes the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea, and all things which are in them, and at length man to the likeness of God: but who cannot see, if he ponders deeply on the subject, that the creation of the universe is not there meant; for such things are there described as may be known from common sense not to have been so; as that there were days before the sun and the moon, and that there was light and darkness, and that the herbs and trees budded forth; and yet that light was given by those luminaries, and a distinction was made into light and darkness, and thus days were made. In what follows in the history there are also similar things, which are scarce acknowledged by any one, who thinks interiorly, to be possible, as that the woman was built from the rib of the man; also that two trees were set in paradise, the fruit of one of which it was forbidden to eat; and that a serpent from one discoursed with the wife of the man, who was

the wisest of mortals, and by his discourse, which was from the mouth of the serpent, deceived them both; and that the universal human race, even to so many thousands of thousands, was on that account damned to hell: these and similar things in that history must needs appear at first thought paradoxes to those who entertain any doubt concerning the sanctity of the Word, and must needs afterwards induce them to deny the Divine [being or principle] therein: nevertheless it is to be noted, that all and singular things in that history, even to the smallest iota, are Divine, and contain in them arcana, which before the angels in the heavens are evident as in clear day; the reason of this is, because the angels do not see the sense of the Word according to the letter, but according to those things which are therein, which are spiritual and celestial things, and in them Divine things; they, when the first chapter of Genesis is read, do not perceive any other creation, than the new creation of man, which is called regeneration; this [regeneration] is described in that history: and by paradise the wisdom of the man created anew; by the two trees in the midst thereof the two faculties of that man, viz. the will of good by the tree of life, and the understanding of truth by the tree of science; and the reason why it was forbidden to eat of this latter tree was, because the regenerate man, or he that is created anew, ought no longer to be led by the understanding of truth, but by the will of good, and if otherwise that the new principle of his life perishes; on which subject, see n. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722; consequently that by Adam, or man, and by Eve his wife was there meant a new church, and by eating of the tree of science the fall of that church from good to truth, consequently from love to the Lord and towards the neighbor to faith without those loves, and this by reasoning from the intellectual *proprium*, which reasoning, that it is the serpent, see n. 185, 196, 197, 6398, 6399, 6949, 7293. From these considerations it is evident, that the historicals concerning creation, and concerning the first man, and concerning paradise, are historicals so framed, which contain in them celestial and Divine things, and this according to the manner [of writing] received in the ancient churches; which manner [of writing] also was thence derived to several who were out of the church, who in like manner devised historicals, and involved arcana in them; as is evident from the writers of the most ancient times; for in the ancient churches it was known, what such things as are in the world signified in heaven; nor were the things transacted of so much consequence to them to describe, as the things which were of heaven; these latter things occupied their minds, by reason that they thought more interiorly than men at this day, and thereby communicat-

ed with angels, on which account it was delightful to them to connect such things; but to those things which were to be accounted holy in the churches, they were led by the Lord: hence such things neatly contrived as fully corresponded. From these considerations it may be manifest, what is meant by heaven and earth in the first verse of the first chapter of Genesis, viz. the church internal and external; that those things are signified by heaven and earth, is manifest also from passages in the prophets, where mention is made of a new heaven and a new earth, by which that a new church is meant, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535: hence then it is evident that by in six days Jehovah made the heaven and the earth and the sea, is signified the regeneration and vivification of those things which are in the internal and in the external man.

8892. "And all that is in them"—that hereby is signified of all things therein, viz. the vivification, appears without explication.

8893. "And rested on the seventh day"—that hereby is signified that in such case there is peace and the good of love, appears from the signification of resting, as denoting peace; and from the signification of the seventh day, as denoting a state of heavenly love, see n. 84, 85, 86, 87; and hence what is holy, see n. 395, 433, 716, 5265, 5268: the reason why by rest on the seventh day is signified peace and the good of love is, because man, before he is regenerated or created anew, is in untranquillity and restlessness, for his natural life is then in combat with spiritual life, and willing to have dominion over it; hence at that time the Lord has labor, for He fights for man against the hells which assault; but as soon as the good of love is implanted, the combat ceases and rest takes place, for he is then introduced into heaven, and is led of the Lord according to the laws of order there, thus in peace: these things are signified by the rest of Jehovah on the seventh day.

8894. "Therefore Jehovah blessed the day of the sabbath"—that hereby is signified that in such case there is heavenly marriage from the Lord, appears from the signification of blessing, as denoting to be arranged into heavenly order, and to be gifted with the good of love, see n. 3017, 3406, 4981, 8674; and from the signification of the day of the sabbath, as denoting a state of heavenly love, see n. 84, 85, 86, 87; thus the heavenly marriage, for the heavenly marriage is the conjunction of good and truth, which is heaven in man; that the sabbath is that marriage, see n. 8495, 8510.

8895. "And sanctified it"—that hereby is signified that it cannot in any wise be violated, appears from the signification of sanctifying, when the subject treated of is concerning the heavenly marriage with the regenerate man, as denoting what is not

violable, see above, n. 8887; for the holy [principle] of the Lord with man cannot be violated, thus neither the man who receives the holy [principle] of the Lord, that is, who is in the good of love, consequently who is in heaven.

8896. Verse 12. *Honor thy father and thy mother, to the intent that thy days may be prolonged on the earth, which Jehovah thy God giveth to thee.* Honor thy father and thy mother signifies love for good and truth; in the supreme sense for the Lord and for His kingdom: to the intent that thy days may be prolonged on the earth, signifies hence a state of life in heaven: which Jehovah thy God giveth to thee, signifies where the Divine [being or principle] is, and thence influx.

8897. "Honor thy father and thy mother"—that hereby is signified love for good and truth, in the supreme sense for the Lord and for His kingdom, appears from the signification of honoring, as denoting to love, for honor in the spiritual sense is love, by reason that in heaven one loves another, and when he loves he also honors, for in honor there is love; honor without love is refused in heaven, yea it is rejected, because it is without life from good; and from the signification of father, as denoting good, see n. 3703, 5580, 5902, 6050, 7833, 7834; and in the supreme sense the Lord as to Divine Good, n. 15, 1729, 2005, 2803, 3704, 7499, 8328; the reason why the Lord in the supreme sense is denoted by father is, because He gives new life to man, and by it makes man a son and heir of His kingdom; and from the signification of mother, as denoting truth, see n. 3703, 5580; and in the supreme sense the Lord as to Divine Truth, thus His kingdom, for the Divine Truth which proceeds from the Lord makes heaven; the reason why the Divine Truth from the Lord makes heaven is, because the Lord as to Divine Good in the other life is a sun, and as to Divine Truth is light; this Divine Light from the Lord as a sun is what illuminates angelic minds, and fills them with intelligence and wisdom, and makes them to be angels of light. Divine Good is in Divine Truth, as heat from the sun is in the light in the time of spring and summer in the world.

8898. "To the intent that thy days may be prolonged on the earth"—that hereby is signified hence a state of life in heaven, appears from the signification of being prolonged, as being predicated of good and its augmentation, of which we shall speak presently; and from the signification of thy days, as denoting states of life, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426: and from the signification of earth, in this case the earth [or land] of Canaan, because it is said to the sons of Israel, which Jehovah thy God giveth thee, as denoting the Lord's kingdom, see n. 1413, 1437, 1607, 1868, 3038, 3481, 3686, 3705, 4447; the reason why being prolonged is predicated of good and its augmentation is,

because prolongation of days is the duration of time of life, and in heaven there is neither time nor space, but instead thereof state; therefore to be prolonged, inasmuch as it is predicated of state as to good, denotes its augmentation: that length is predicated of good, and breadth of truth, see n. 1613, 4482; and that in heaven there are not spaces, as neither are there times, but instead thereof states, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4918, 5606, 6110, 7218, 7381.

8899. "Which Jehovah thy God giveth thee"—that hereby is signified where the Divine [being or principle] is, and thence influx, appears from this consideration, that these words are said of heaven, which is here signified by earth [or land], n. 8898; hence Jehovah God is the Divine [being or principle] there, and to give denotes influx, for heaven in general with all, and in particular with each individual, is the reception of influx from the Divine [being or principle]. That such things are signified by the precept concerning honoring parents, may seem strange because it is remote from the sense of the letter; but it is to be noted, that the precepts of the decalogue are intended for rules both for those who are in the world, and for those who are in heaven; the sense of the letter or the external sense for those who are in the world, and the spiritual or internal sense for those who are in heaven, and hence each sense, as well the external as the internal, for those who, whilst they are in the world, are also in heaven, that is, for those who are in the good of life according to the truths of doctrine: that the precepts of the decalogue are also for those who are in heaven, is evident from the internal sense of all things that are in the Word, and plainly from this consideration, that the things which Jehovah God, that is, the Lord, Himself speaks, are not only for men or the world, but also for angels, yea for the whole heaven, for the Divine Truth, which proceeds from the Lord, is transfluent through heaven, and pervades even to man; this is the case with these ten precepts, which the Lord Himself spake from Mount Sinai; inasmuch as these precepts were spoken not only for those who are in the world, but also for those who are in heaven, therefore they could not be perceived alike by both parties, as this precept, that they should honor father and mother to the intent that their days might be prolonged on the earth, which Jehovah God would give them; for in heaven parents and children do not meet together, as on earth, wherefore the Lord is there for a father, and His kingdom is for a mother; neither can it be said of those in heaven that their days should be prolonged, because they live there to eternity; nor can earth be understood there, as in this precept, to mean the earth [or land] of Canaan, but instead of it the heavenly Canaan or heaven. Inasmuch as by father and mo-

ther is meant the Lord and His kingdom, therefore this precept is the fourth in order, and exceeds in sanctity those which follow; the precept concerning the worship of Jehovah, that is, of the Lord, is the first and second, because the most holy; next is the precept concerning the sabbath, because by this in the supreme sense is signified the union of the Divine [principle] Itself and the Divine Human in the Lord; after this follows the precept concerning honoring parents, because by this is signified the love of the Lord, and hence the love of good and truth which are from the Lord; inasmuch as these things are signified by this precept, therefore contempt of parents is enumerated amongst crimes which are signified by shedding blood, Ezek. xxii. 6, 7; and for the same reason disobedient and refractory sons were stoned, Deut. xxi. 18 to 22.

8900. That by father is meant the Lord, and by mother His kingdom, was shown just above, n. 8897; but lest the mind possibly may doubt whether by mother in the internal sense is meant the Lord's kingdom or heaven, it is allowed to add the following observations to what was said above: in the Word by mother is meant the church, n. 289, 4257, 5581, which is also on that account called sometimes the bride, sometimes the wife of the Lord; and whereas the kingdom of the Lord is the same with the church, only with this difference, that the kingdom of the Lord in earth is called the church, therefore it also is signified by mother; hence the sons born from that mother are truths, and are called the sons of the kingdom, Matt. xiii. 38; n. 3373: the Lord's kingdom also to all those who are in it is their country, and a country is a mother in a natural sense, as the church in a spiritual.

8901. Verse 13. *Thou shalt not kill*, signifies that spiritual life is not to be taken away from any one, also that faith and charity are not to be extinguished; likewise that the neighbor is not to be hated.

8902. "Thou shalt not kill"—that hereby is signified that spiritual life is not to be taken away from any one, also that faith and charity are not to be extinguished, likewise that the neighbor is not to be hated, appears from the signification of killing, as denoting to deprive of spiritual life; the reason why to kill in the internal sense has this signification is, because in that sense the subject treated of is concerning the spiritual life or the life of heaven pertaining to man: and whereas spiritual life or the life of heaven pertaining to man is the life of faith and charity, therefore by not killing is also signified not to extinguish faith and charity pertaining to any one. The reason why not to kill denotes also in the internal sense not to hate the neighbor is, because he who hates, continually wills to kill, and also would kill in act, unless prevented by the fear of punishment, by the loss of life, of reputation, and other like things;

for hatred is from evil, being contrary to charity, nor does it breathe any thing but the murder of him whom it hates, in the world the murder of his body, in the other life the murder of the soul: this is meant by the Lord's words in Matthew, "Ye have heard that it was said to the ancients, *thou shalt not kill, but whosoever shall kill*, shall be liable to judgment: but I say unto you, *that whosoever is angry with his brother rashly*, shall be liable to judgment; but whosoever shall say to his brother raca, shall be liable to the council, but whosoever shall say thou fool, shall be liable to the fire of Gehenna," v. 21, 22, and following verses; hatred against the neighbor is meant by being angry rashly with his brother, and the degrees of its increase are described by saying to him raca, and calling him fool; that anger is aversion from charity, and is grounded in evil, thus that it is hatred, see n. 357, 4164, 5034, 5798, 5887, 5888. That to kill in the internal sense denotes to take away spiritual life from any one, consequently to extinguish faith and charity, is manifest from almost all the passages in the Word where killing is mentioned or where to kill is spoken of, as in Isaiah, "Behold the day of Jehovah cometh, cruel and [a day] of indignation, and of wrath, and of anger; to set the earth for a waste, and he shall destroy the sinners thereof from off it: then the stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his rising, and the moon shall not make her light to shine: I will visit wickedness upon the world, and upon the wicked their iniquity: I will render a man more rare than pure gold, and the son of man than the gold of Ophir: *every one that is found shall be thrust through*, and every one that is gathered together *shall fall by the sword;* their infants shall be dashed to pieces in their eyes; their houses shall be spoiled, and their wives shall be ravished; *the bows shall dash to pieces the young men*, the eye shall not spare the sons," xiii. 9, and following verses; the subject treated of in this passage is concerning the last time of the church, when there is no longer any faith and charity, which time is the day of Jehovah cruel, full of indignation, of wrath and of anger; every one may see that something else is here meant than what the words barely dictate; but what is meant cannot be known but from the significatives of the expressions in the spiritual sense, in which sense that earth denotes the church, see n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2918, 2228, 3155, 4447, 4535, 5577, 8011, 8732, hence to set the earth for a waste, and to destroy sinners from off it, signifies the man of the church at that time without faith and charity; that stars and constellations denote the knowledges of truth and good, see n. 2120, 2495, 2849, 4697, which are said not to shine with their light, when they are no longer illustrated by the light of heaven

which flows in by [or through] the faith of charity; that the sun denotes love to the Lord, and the moon faith in Him, see n. 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 5377, 7078, 7083, 7171, 7173, 8644, 8812, hence the sun being darkened in its rising signifies that love to the Lord cannot exist with man, and the moon not causing her light to shine signifies that neither can charity and faith exist, thus that man cannot any longer be regenerated; to render a man more rare than pure gold, and the son of man than gold of Ophir, signifies that good is no longer seen, nor truth, for by man is signified the good of the church, n. 4287, 8547, and by the Son of Man truth derived from good, in the supreme sense the Divine truth proceeding from the Lord, n. 1724, 1733, 2813, 3704; every one that is found thrust through signifies that all would perish by reason of the evil of the false, and every one that is gathered together falling by the sword signifies that they should perish by reason of the false; that to be thrust through denotes to perish by reason of the evil of the false, see n. 4503, and that to fall by the sword denotes to perish by reason of the false, see n. 2799, 4499, 7102, 8294; infants being dashed to pieces signifies that they were about to extinguish innocence altogether, for infants denote innocence, n. 430, 2126, 3183, 3494, 5608; wives being ravished signify that the goods of truth were perverted by evils of the false, for wives denote the goods of truth, n. 2517, 4510, 4823, 7022, and to be ravished denotes to be perverted, n. 2466, 4865; bows dashing to pieces the young men signifies that the truths of good were about to perish by doctrines of the false derived from evil, for a bow denotes the doctrine of truth, and in the opposite sense the doctrine of the false, n. 2686, 6402, 8800, young men denote truths confirmed, n. 7668; and their eye will not spare the sons, signifies that he who understands truths still extinguishes them, for sons denote truths, n. 489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542, and the eye denotes the understanding of truth, n. 2701, 4403 to 4421, 4523 to 4534; from these considerations it is now plain what is meant by the above prophetic words, viz. that when the church comes to its end, all truth and all good are about to perish; it is evident also from what has been said that to be thrust through, to be dashed in pieces, to be slain, in the Word denotes the extinction of faith and charity: so in Jeremiah, "Snatch them away as cattle *for the slaughter*, and mark them *for the day of killing;* how long shall the earth mourn, and the herb of every field wither? by reason of the wickedness of them that dwell therein, the beasts and birds *shall be consumed*," xii. 3, 4, where the day of killing denotes the time of the vastated church, which is its last time, when there is no longer faith because no charity; the earth mourning denotes the church; every herb of the field withering denotes

every truth of the church; the beasts and birds being consumed denote goods and truths; that earth denotes the church, see just above; that the herb of the field denotes the truth of the church, n. 7571, that field denotes the church, n. 2971, 3310, 3766; that beasts denote goods and the affections of good, n. 45, 46, 142, 143, 246, 714, 715, 718, 1823, 2179, 2180, 3218, 3519, 5198; that birds denote truths and the affections of truth, n. 5149, 7441; from these considerations it may be manifest what is the internal sense of those words, and also that a spiritual and holy principle of the church and of heaven is in each of them; and that without the internal sense it would not in anywise be understood what is meant by the day of killing, what by the earth mourning, by the herb of every field withering, and by the beasts and birds being consumed on the occasion. And in Zechariah, "Thus saith Jehovah thy God, *feed the sheep of killing*, which the possessors thereof *kill*, nor acknowledge themselves guilty," xi. 4; where the sheep of killing denote those who are in simple good, with whom the truths which are of faith are extinguished, not by their own fault, but by the fault of those who teach. And in Isaiah, "Those that are about to come shall Jacob root, Israel shall flower and flourish, so that the faces of the globe shall be filled with provender; *hath he smitten him according to the stroke of the smiter, was he slain according to the slaughter of his slain?* Behold Jehovah cometh forth from His place to visit the iniquity of the earth, then shall the earth reveal *her bloods*, and shall not conceal *her slain*," xxvii. 6, 7; chap. xxvi. 21; in this passage also the subject treated of in the internal sense is concerning the last time of the church, when a new church shall be raised up, the old one perishing; Jacob denotes those who are in the external of the church, Israel those who are in the internal; the faces of the globe denote the church in general; the earth denotes the old church; the slain denote those with whom there is no faith because there is no charity. Again, in the same prophet, "Thou art cast forth from thy sepulchre as an abominable twig, *the garment of the slain, of him that is thrust through with the sword;* thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy earth, *thou hast slain thy people*," xiv. 19, 20; the slain denote those who are deprived of spiritual life; thou hast slain thy people denotes the destruction of the truths and goods of faith; Babel is here treated of, by which is signified the profanation of good, n. 1182, 1283, 1295, 1306, 1307, 1308, 1321, 1322, 1326, also its vastation, n. 1327. And in Jeremiah, "I have heard the voice of the daughter of Zion, she sigheth, she spreadeth forth her hands, [saying], woe is now to me, *because my soul is wearied with murderers;* run ye to and fro through the streets of Jerusalem, and see I pray,

and know, and seek ye in the streets thereof, if ye can find a man [*vir*], if there be that doeth judgment, that seeketh truth," iv. 31, chap. v. 1; the daughter of Zion denotes the Celestial Church; murderers denote those who destroy goods and truths; a man doing judgment denotes those who are in truths grounded in good. And in Ezekiel, "Ye have profaned Me with My people for handfuls of barley, and for pieces of bread, *to slay the souls which ought not to die*, and to make alive the souls which ought not to live," xiii. 19; to slay souls in this passage manifestly denotes to take away spiritual life. Inasmuch as slaying had also this signification, therefore it was among the curses upon Mount Ebal, "*To slay a companion in secret*; and to receive a reward *to slay the soul of innocent blood*," Deut. xxvii. 24, 25. And in Matthew, "In the consummation of the age they shall deliver you into tribulation, and *shall slay you*, and ye shall be hated of all nations for My name's sake," xxiv. 9; and in John, "Jesus said to the disciples, the hour will come, *that every one who killeth you* will think that he offers sacred worship to God; and this they will do, because they do not know the Father nor Me," xvi 2, 3; in these passages also by killing is signified to deprive of spiritual life, that is of faith and charity, for by the disciples are signified all things of the truth and good of faith and charity, n. 3488, 3858, 6397: that the disciples to whom the Lord spake are not here meant, is evident from this consideration, that the subject there treated of is concerning the consummation of the age, when the Lord was to come in the clouds of heaven, concerning which consummation the disciples were enquiring, and by which is meant the last time of the church, at which time the disciples would not be alive, see n. 3488: in like manner in Mark, "*The brother shall deliver the brother to death*, and the father the children, the children shall rise up against the parents, *and shall kill them*," xiii. 12; in this passage also the subject treated of is concerning the last times, and by killing is there also signified to deprive of the truths and goods which are of faith and charity, thus to deprive of spiritual life. And in Luke, "I will send to them prophets and apostles, but [some] *of them they shall kill* and persecute: from the blood of Abel to the blood of Zechariah the prophet shall be required of this generation," xi. 49, 51; prophets and apostles in the spiritual sense denote the truths and goods of the church; to kill denotes to extinguish them; the blood of Abel denotes the extinction of charity; that prophets denote the truths of doctrine derived from the Word, see n. 2534, 7269; that the blood of Abel denotes the extinction of charity, see n. 374. In like manner in the Revelations, "*The blood of the saints and of the prophets, and of the slain* was found in Babylon," xviii. 24, where also the blood of the saints and of the prophets denotes the extinc-

tion of the good and truth of faith and charity; the slain denotes those who have perished as to spiritual life; that blood denotes violence offered to charity, and also every evil in general, see n. 374, 3005, likewise the profanation of truth specifically, n. 4735, 4978, 7317, 7326. Inasmuch as by the slain or thrust through is signified the extinction of good and truth, and inasmuch as all things which were instituted in the Jewish church were representative of spiritual and celestial things in the Lord's kingdom, and in the supreme sense of Divine things in the Lord, therefore when one thrust through was found lying in a field, the following process of expiating the people was commanded, viz. "they were to measure towards the cities *from him that was thrust through lying in the field*, and the elders of the nearest city were to take a heifer, by which no labor had been done, and upon which there had not yet been a yoke, and were to bring her to a rapid river, and the priests the sons of Levi were there to neck her, and then the elders of the city were to wash their hands over the heifer, and say, that their hands had not shed that blood, neither had their eyes seen, and thus the blood was to be expiated," Deut. xxi. 1 to 8; who would ever know why such a process was instituted on account of one thrust through lying in a field, unless it was known from the internal sense what is signified by one thrust through in a field, by the nearest city, by a heifer, by a rapid river, by the washing of hands, and by the rest of the circumstances there mentioned; by one thrust through in a field is signified truth and good extinguished, see n. 4503, by a field the church, n. 2971, 3310, 3766; by a city the doctrine of truth, n. 402, 2450, 2943, 3216, 4492, 4493; by the elders of the city truths agreeing with good, n. 6523, 6525, 8578, 8585; by a heifer on which there had not yet been a yoke, truth not as yet confirmed; what is signified by a heifer, see n. 1824, 1825; by washing the hands over the heifer at the rapid river, purification from that evil because done from immoderate zeal of one ignorant of what the truth is: from the above as from other passages it may be manifest what and how great arcana are contained in singular the things of the Word, which would not even appear as arcana, if it be believed that the sense of the letter is the all of the Word, and thus that nothing more holy and celestial lies inwardly concealed in it; when yet the sense of the letter is for man in the world, that is, for the natural man, but the internal sense for man in heaven, that is, for the spiritual man; hence it is evident what is involved in the precept "thou shalt not kill," viz. that not only man is not to be killed as to the body, but also not to be killed as to the soul, thus not only not to be deprived of life in the world, but especially not to be deprived of life in heaven: if that precept had not involved in it at the same time this latter meaning, it

would not have been dictated by Jehovah Himself, that is, the Lord, in a living voice on Mount Sinai with so great a miracle, for all people and nations without immediate revelation know, and also their laws ordain, that man ought not to be killed, as also that adultery, theft, and false witness ought not to be committed; neither is it credible that the Israelitish nation were so stupid, as alone to be ignorant of what all other nations on the globe were acquainted with; but the revealed Word, inasmuch as it was from the Divine [being] Himself, has stored up in it besides deeper and more universal things in its bosom, viz. such things as are of heaven; thus which not only concern the life of the body, but also which concern the life of the soul or eternal life; herein the Word differs from, is distant from, and pre-eminent above all other writing.

8903. "*Thou shalt not commit adultery*, signifies that those things which are of the doctrine of faith and charity ought not to be perverted; thus the Word ought not to be applied to confirm evils and falses; also that the laws of order ought not to be inverted.

8904. "Thou shalt not commit adultery"—that hereby is signified that those things which are of the doctrine of faith and charity ought not to be perverted; thus the Word ought not to be applied to confirm falses and evils; also that the laws of order ought not to be inverted, appears from the signification of committing adultery, fornication, and whoredom, as denoting in the spiritual or internal sense to pervert the goods and falsify the truths which are of the doctrine of faith and charity; and inasmuch as these things are signified by committing adultery, it also signifies to apply the Word to confirm evils and falses, for the Word is the veriest doctrine itself of faith and charity, and the perversion of truth and good of the Word is the application thereof to falses and evils. That these things are signified by committing adultery and fornication in the spiritual sense, is known scarce to any one at this day, by reason that at this day within the church few know what a spiritual principle is, and in what respect it differs from a natural principle, and scarce any one knows, that there is a correspondence between each, and indeed of such a nature, that the image of the one is presented in the other, that is, the spiritual principle is represented in the natural; consequently that the spiritual principle is as a soul, and the natural principle as its body, and thus by influx, and thence conjunction, they constitute one, as in the regenerate man his internal man, which is also called spiritual, and the external which is also called natural. Inasmuch as such things are at this day unknown, it cannot therefore be known what committing adultery signifies any further than to be illegitimately conjoined as to the body. Since those things, as was said, are at this day unknowr, it is allowed to do

clare the reason why to commit adultery in the spiritual sense signifies to pervert those things which are of the doctrine of faith and charity, thus to adulterate goods and falsify truths; the reason is, which is at this day an arcanum, that conjugial love descends from the marriage of good and truth, which is called the celestial marriage; the love which flows in from the Lord, which is between good and truth in heaven, is turned into conjugial love on earth, and this by correspondence; hence it is that the falsification of truth is whoredom, and the perversion of good is adulteration in the internal sense; hence also it is that they who are not in the good and truth of faith, cannot be in genuine conjugial love; likewise, that they who take the delight of life in adulteries, cannot any longer receive any thing of faith; I have heard it said by the angels, that as soon as any one commits adultery on earth, and takes delight in it, heaven is shut against him, that is, he refuses any longer to receive thence any thing of faith and charity. The reason why at this day, in the kingdoms where the church is, adulteries are made light of by the generality of persons is, because the church is at its end, and thus there is no longer any faith because no charity, for one corresponds with the other; where there is no faith, the false is in the place of faith, and evil in the place of good, and hence it flows, that adulteries are no more reputed as crimes; for when heaven is closed with man, such things flow in from hell. See what has been said and shown before on this subject, n. 2727 to 2759, 4434, 4834, 4837. That to commit fornication and adultery in the internal or spiritual sense is to falsify and pervert the truths and goods of faith and charity, consequently also to confirm the false and evil by perverse applications from the Word, may be manifest from singular the passages in the Word, where mention is made of committing adultery, fornication, and whoredom, as will evidently appear from the following, as in Ezekiel, "Son of man, make known to Jerusalem her abominations; *thou hast committed whoredom, because of thy name*, and hast poured forth *thy whoredoms* upon every one that passed by. Thou hast taken of thy garments, and hast made to thyself variegated high things, *and hast committed whoredom upon them.* Thou hast taken the vessels of thy adorning from My gold and My silver which I had given thee, and hast made to thyself images of a male. *Thou hast committed whoredom* with them. Thou hast taken thy sons and thy daughters, whom thou hast brought forth to Me, and hast sacrificed; is it a small thing *concerning thy whoredom? Thou hast committed whoredom with the sons of Egypt*, thy neighbors, great in flesh, and *hast multiplied thy whoredom*, to irritate Me. *And thou hast committed whoredom with the sons of Ashur* when thou wast not satisfied, *with whom also thou didst commit whoredom*, and yet thou

wast not satisfied. *And thou hast multiplied thy whoredom* even to Chaldea the land of trading, and yet in this thou wast not satisfied. *An adulterous woman* beneath her own man [*vir*] receives strangers. They give a reward to all *harlots, but thou hast given thy rewards to all thy lovers*, and hast recompensed them, that they might come to thee from the circuit *in thy whoredom.* Therefore *O harlot*, hear the Word of Jehovah, *I will judge thee with the judgments of adulterous* [women], and of them that shed blood," xvi. 1 and the following verses; who cannot see, that by whoredoms are here signified the falsifications of truth and the adulterations of good; and who can understand a single word of the passage, unless he knows that whoredom has such a signification, also unless he knows what is meant by the sons of Egypt, the sons of Ashur, and Chaldea, with whom Jerusalem is said to have committed whoredom? That she did not commit whoredom with those people themselves, is evident; it may be expedient therefore to say what those things signify in the internal sense; by Jerusalem is meant the church perverted; garments in the above passage are the truths which are perverted, hence the falses which are acknowledged are the variegated high things; the sons of Egypt are scientifics, the sons of Ashur reasonings; Chaldea is the profanation of truth; that garments denote truths, see n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917; that high things denote worship, and variegated high things in this passage the worship of the false, see n. 796; vessels of ornament of gold and silver are the knowledges of good and truth; that vessels are knowledges, see n. 3068, 3079; that gold denotes good, n. 113, 1551, 1552, 5658, 6914, 6917; silver the truth of good, n. 1551, 2148, 2954, 5658; the images of a male signify the appearances and likenesses of truth, n. 2046; the sons and daughters whom they brought forth are the truths and goods which they perverted; that sons denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373; that daughters denote goods, n. 482, 2362, 3024; that the sons of Egypt are the scientifics effective of perversion, n. 1163, 1165, 1186, 1462, 2588, 4749, 4964, 4968, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926; that Ashur denotes reasoning, by which, through means of scientifics, the truths of faith are perverted, and its goods adulterated, n. 119, 1286; to multiply whoredom even to the land of Chaldea, denotes even to the profanation of truth; that Chaldea denotes the profanation of truth, see n. 1368; hence it is evident why she is called an adulterous woman, also a harlot. In like manner as concerning Babylon in the Revelations, "There came one of the seven angels that had the seven vials, and spake with me, saying to me, come, I will show thee *the judgment of the great whore* siting upon many waters, *with whom the kings of the*

earth have committed fornication, and the inhabitants of the earth have been made drunken with the wine of her fornication. It was Babylon the great *mother of harlots*, and of the abominations of the earth," xvii. 1, 2, 5; chap. xiv. 8; chap. xviii. 3; that Babylon denotes those who pervert the truths and goods of the church for the sake of self-dominion and self-gain, and this even to profanation, is manifest from the signification of Babel, n. 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326, 1327; hence it is, that Babylon is called a whore and mother of harlots; they who know nothing of the internal sense will believe that the kings of the earth, who committed fornication with her, signify kings on the earth or kingdoms, but they do not signify kings nor kingdoms, but the truths of faith of the church, with which to commit fornication is to pervert them; that kings denote the truths of faith, see n. 1672, 2015, 2064, 3009, 4575, 4581, 4966, 4044, 6148; and that earth denotes the church, n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3155, 4447, 4535, 5577, 8011, 8732; the inhabitants of the earth being made drunk with the wine of fornication, denotes that they who are within the church were reduced by falses grounded in evils into errors and deliriums, for to be made drunken is to be led into errors by false reasonings and by wrong interpretations of the Word, n. 1072; wine denotes the false grounded in evil, n. 6377, hence the wine of fornication denotes the false grounded in the perversion of truth; that earth denotes the church, was just now shown; it is said to sit upon many waters, because upon falses, for waters in the genuine sense are truths, and in the opposite sense falses, see n. 729, 790, 8137, 8138, 8568. That to commit adultery and whoredom denotes to pervert the goods and truths of the church, is very manifest also from the following passage in Ezekiel, "Two women, the daughters of one mother, *committed whoredom in Egypt*, in their youth *they committed whoredom*, Ohola is Samaria, and Oholiba is Jerusalem, Ohola committed whoredom under me, *and loved her lovers*, the Assyrians near, clothed in blue, governors and leaders, all of them young men of desire, horsemen riding on horses; *she committed her whoredoms with them*, the choice of all the sons of Ashur. *Nevertheless she did not forsake her whoredoms from Egypt, for they lay together* with them in their youth. Oholiba *corrupted her love* more than the former, *and her whoredoms above the whoredoms of her sister; she loved the sons of Ashur;* she added *to whoredoms* when she saw men [*viri*] painted on a wall, images of the Chaldeans, painted in vermilion, and *loved them* at the sight of their eyes; *there came also to her the sons of Babel for the copulation of loves, they polluted her by their whoredoms; yet she multiplied her whoredoms*, whilst she remembered the days of youth, *in which she*

committed whoredoms in the land of Egypt, she loved them *above concubines*," xxiii. 2 and following verses; in this passage also every one must see, that by whoredoms are meant spiritual whoredoms, that is, the perversions of good and the falsifications of truth, which are of the church; also that the contents in the internal sense do not appear, unless it be known what is signified by the sons of Egypt, by the Assyrians or the sons of Ashur, by Chaldea and by Babel; for that those nations are not meant, but such things as relate to what is false, is clear, for the inhabitants of Samaria and Jerusalem did not commit whoredom with them; but what is signified by Egypt, Ashur, Chaldea, and Babel, may be seen just above. From what follows it is manifest, that whoredoms and adulteries in the internal sense are falsifications and perversions of good and truth, thus they are adulterations, as in Hosea, "Contend with your mother, contend, since she is not my wife, and I am not her husband, *that she may remove whoredoms* from her faces, and *her adulteries* from between her paps; I will not have mercy on her sons, because they are *the sons of whoredoms*, since *their mother committed whoredom*, saying, *I will go after my lovers*, that give my bread, and my waters, my wool, and my linen, mine oil, and my drinks. But I will lay waste her vine and her fig-tree, concerning which she said, they are *meretricious hire* to me, which my lovers have given me," ii. 2 to 12; by mother in the internal sense is here meant the church, see n. 289, 2691, 2717, 4257, 5580, 8897; in like manner by wife, n. 252, 253, 409, 749, 770, who is said not to be a wife, because in truth perverted, that is, falses; by sons the truths of the church, in this case falses, because they are called the sons of whoredoms, see n. 489, 491, 533, 2623, 2803, 2813, 2513, 3373, 3704, 4257; what is meant by bread, what by water, what by wool and linen, also by oil, and drink, and likewise by vine and fig-tree, has been shown in their places, viz. that they denote the goods of love and charity, also the goods and truths of faith interior and exterior, but in the opposite sense evils and falses, for goods become evils and truths become falses when they are perverted; what is meant by bread, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6410; what by waters, n. 709, 790, 8137, 8138, 8568; what by linen, n. 7601; what by oil, n. 886, 3728, 4582; what by drink, n. 3069, 3168, 3772, 8562; what by vine, n. 1069, 5113, 6376; what by fig-tree, n. 4221, 5113; meretricious hire denotes the false of doctrine, which they set to sale for truth. Again in the same prophet, "My people ask counsel of wood, and the staff thereof answers them, because *the spirit of whoredom has seduced* [them], and they have committed whoredom from beneath their God; on the tops of the mountains they sacrifice, and on the hills they burn incense,

therefore *your daughters commit whoredom and your daughters-in-law commit adultery; if thou Israel committest whoredom*, shall not Judah become guilty? shall not I visit upon your daughters, *because they commit whoredom*, and upon your daughters-in-law *because they commit adultery, for these divide with whores*, and sacrifice *with prostitutes?*" iv. 12 and following verses; to commit whoredom under their god denotes to pervert truth, for by God in the internal sense is signified truth, and in the opposite sense the false, n. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867; mountains and hills denote loves, in this case the loves of self and of the world, n. 795, 796, 1693, 2722, 6435; the wood of which counsel is asked, is the good of the delight of any lust, n. 643; the staff which answers is imaginary power, grounded in the intellectual *proprium*, n. 4013, 4015, 4876, 4936, 7011, 7026; inasmuch as gods in the genuine sense signify truths, and in the opposite sense falses, therefore to falsify truths and adulterate goods, is signified by *committing whoredom after strange gods*, as after Baalim, after Molech, after idols, Ezek. vi. 9; Levit. xx. 5, and in other places. From these considerations it may now be manifest, what is meant by adulteries and whoredoms in the following passages: "Come ye near hither ye sons of the sorceress, *seed of the adulterers*, and *she hath committed whoredom;* against whom have ye sported, against whom have ye made wide the mouth, and put forth the tongue? are not ye the sons of prevarication, the seed of a lie, *who have heated yourselves in gods* under every green tree?" Isaiah lvii. 3, 4, 5; again in the same prophet, "It shall come to pass in the end of seventy years Jehovah will visit Tyre, *that she may return to her meretricious hire, and commit fornication with all the kingdoms of the earth*, upon the faces of the globe," xxiii. 17, 18; and in Jeremiah, "And a man [*vir*] sent away his wife, and she went away from him, and became another man's; *she committed whoredom with many companions;* thou hast profaned the earth with *thy whoredoms* and thy wickedness: hast thou seen what averted Israel hath done? she hath gone away upon every high mountain, and under every green tree, and *there thou hast committed whoredom:* also treacherous Judah her sister, *she* also *hath gone away and committed whoredom;* so that by the voice of her whoredom she hath profaned the earth, *she hath committed whoredom with a stone and wood*," iii. 1 to 10; again in the same prophet, "This is thy lot, that thou hast forgotten Me, and hast trusted to a lie; *thine adulteries, and thy neighings*, the wickedness of thy whoredom, I have seen upon the hills in a field thine abominations; wo to thee Jerusalem," xiii. 25, 27; again in the same prophet, "Against the prophets, *the earth is full of adulteries*, because by reason of the curse the earth mourneth, the pastures of the wilderness are dried up, because both the

prophet and the priest exercise hypocrisy. In the prophets of Jerusalem I have also seen a horrible obduracy, by *committing adultery* and going in a lie; they have strengthened the hands of the wicked; they speak the vision of their own heart, not from the mouth of Jehovah," xxiii. 9, 10 and following verses; again, in the same prophet, "They have done folly in Israel, *and have committed whoredom with the wives of their companions*, and have spoken a word in My name lyingly which I did not command them," xxix. 23; from these passages it is very manifest, that to commit adultery and whoredom is to explain and pervert the truths of the Word from man's own heart, that is, from the *proprium*, in such a manner as the loves of self and of the world persuade him; consequently it is to speak lies, that is falses, as it is expressly said; again, in Hosea, "Be not glad O Israel, because thou hast committed whoredom from beneath thy God, thou hast loved a *meretricious reward* upon all corn floors," ix. 1; again, "Jehovah spake to Hosea; go, take to thee *a woman of whoredoms*, and children of whoredoms, because *by committing whoredom the earth hath committed whoredom* from behind Jehovah," i. 2; and in Nahum, "Wo to the city of bloods, *by reason of the multitude of the whoredoms of the harlot*, well favored, the mistress of sorceries, selling nations *by her whoredoms*, and families by her sorceries," iii. 1—4: and in Moses, "Your sons shall be feeding in the wilderness forty years, *and shall carry your whoredoms* forty years, according to the number of the days in which ye have explored the land, each day for a year, ye shall carry your iniquities," Num. xiv. 33, 34. Inasmuch as the falsifications of truth and the adulterations of good corresponded to whoredoms in the land, therefore *the punishment of death was appointed for adulterers*, Levit. xx. 10; and the daughter of a man who was a priest, *if she profaned herself by committing whoredom*, was to be burned with fire, Levit. xxi. 9; also *that no daughter in Israel should be exposed to whoredom*, Levit. xix. 29; in like manner, that a *bastard* should not come into the congregation of Jehovah, not even his tenth generation, Deut. xxiii. 2; and that *meretricious hire* should not be brought into the house of Jehovah, because it is abomination, Deut. xxiii. 18. From these passages now it may be fully manifest what is signified by committing adultery, viz. that in the external sense, is signified to commit adulteries; in the internal representative sense it is to worship idols and other gods by such things as are of the church, consequently it is external and internal idolatry; but in the internal spiritual sense are signified the adulterations of good and the perversions of truth. From these considerations it evidently appears, whence it is that adulteries in themselves are so wicked, and are called abominations, viz. from this con-

sideration, because they correspond to the marriage of the false and of evil, which is the infernal marriage; and on the other hand, why genuine marriages are holy, viz. from this consideration, because they correspond to the marriage of good and truth, which is the heavenly marriage; yea genuine conjugial love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery is from the marriage of the false and evil, thus from hell, that is, from the devil.

8905. *Thou shalt not steal*, signifies that his spiritual goods are not to be taken away from any one, and that those things which are of the Lord are not to be attributed to self.

8906. "Thou shalt not steal"—that hereby is signified that his spiritual goods are not to be taken away from any one, and that those things which are of the Lord are not to be attributed to self, appears from the signification of stealing, as denoting to take away spiritual goods from any one; the reason why this is signified by stealing is, because riches and wealth in the spiritual sense are the knowledges of good and truth, in general all those things which are of faith and charity, that is, which are of spiritual life pertaining to man, wherefore to take those things away from any one, is, in the spiritual sense to steal: and whereas all spiritual goods, that is, all things of faith and charity, are from the Lord alone, and nothing at all from man, therefore by stealing is also signified to attribute to self the things which are the Lord's; they who do this are also called thieves and robbers in John, "Verily I say unto you, he who entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a *thief* and a *robber;* but he who entereth in by the door is the shepherd of the sheep; I am the door, by Me if any one enter in, he shall be saved, and shall go in and go out, and find pasture; *the thief cometh not but to steal*, and to kill, and to destroy, I am come that they may have life and may have abundance," x. 1 to 13; to enter in by the door into the sheepfold is to [enter in] by [or through] the Lord, for the Lord is the door, as Himself saith; the sheep are they who are in charity and thence in faith; these enter in by [or through] the Lord, when they acknowledge that from Him is the all of faith and charity, for in such case these principles flow in from Him; but to attribute those principles to others, especially to themselves, is to take them away, thus to kill and to destroy; they who attribute to themselves those things which are the Lord's, place also merit in works, and make themselves justice, on which subject see n. 1120, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4175, 4943, 6388, 6389, 6390, 6392, 6393, 6478; this now it is to steal in the spiritual sense; and this occurs to the angels in heaven when stealing is read in the Word by man, for the angels understand

the Word only spiritually. The like is signified by stealing in Hosea, "When I healed Israel, then the iniquity of Ephraim was revealed, and the evils of Samaria, because they did a lie. *and the thief came*, a troop spread themselves abroad; *do not their works compass them about before My faces;* by their wickedness they make glad a king, and by their lies princes," vii. 1, 2, 3; and in Joel, "The day of Jehovah cometh, before it a fire devoureth, and after it a flame kindleth, the earth before it is as the garden of Eden, but after it a wilderness of waste; its aspect is as the aspect of horses, and as horsemen so do they run, as the noise of chariots upon the tops of the mountains; they run about in the city, they run on the wall, *they ascend into the houses, they enter in through the windows as a thief;* before them the earth was moved, the heavens trembled, the sun and moon were darkened, and the stars withdrew their brightness," ii. 1 to 10; the subject treated of in this passage is concerning the desolation of the church, when falses break in, and destroy truths; these falses are the thieves who ascend houses, and enter in through the windows. Who can help wondering why it is said, that the day of Jehovah will be as the aspect of horses, and that then they shall run as horsemen, shall run about in the city, shall run on the wall, shall ascend into the houses, shall enter in through the windows, the earth shall be moved, the heavens shall tremble, the sun and the moon shall be blackened, and the stars shall withdraw their brightness; he who knows nothing of the internal sense, and who in his heart doubts about the sanctity of the Word, will say that these are mere expressions without a Divine [principle] stored up in them, and will possibly call them empty sayings; but he who believes that the Word is most holy, because it is Divine, and who moreover knows that there is an internal sense, which treats of the church, of heaven, and of the Lord Himself, will confess that singular the expressions in the above passage have singular weight in them; it may be expedient therefore briefly to explain what the expressions and the sayings in the passage signify; the day of Jehovah is the last state or last time of the church, when there is no longer any truth, but the false instead of the truth; the fire which devours before it is the lust of evil, the flame which is after it is the lust of the false thence derived, the aspect of horses is the intellectual principle reasoning from the false as from truth, the horsemen who run are reasoners, chariots are the doctrinals of the false, a city is the doctrine itself, the wall on which they run is the essential false, the houses which they will ascend is the will principle of man, the windows through which they will enter are intellectual things, the thief is the false which takes away truth, the earth which will be moved before them is the church, also the heavens which will tremble; the sun is love

to the Lord, the moon is faith in Him, they are said to be darkened when they no longer appear; stars are the knowledges of good and truth, which will no longer have light from faith and love, thus from heaven, which is meant by withdrawing their brightness; from these considerations it may be manifest what these words in general involve, also in what sense that day, or the last state of the church is called a thief which will ascend the houses and enter in through the windows, viz. that it is the false which will then occupy the whole man, both his will principle and his intellectual principle, and will thereby take away all truth and good. The like is signified by thief in Obadiah, "the Lord Jehovih said to Edom, *if thieves shall come to thee*, if overthrowers by night, how wilt thou be cut off, *will not they steal what is sufficient for them?*" verse 5; in like manner by a thief or one who steals, Zech. v. 1 to 5; Psalm l. 18, 19, 20; Matt. vi. 19, 20. As all the statutes commanded by the Lord to the sons of Israel were founded in the laws of order which are in heaven, that is, have derived their existence and essence from the spiritual world, for the same reason also the laws which were enacted concerning thefts; as that he *who stole an ox*, and sold it, should repay five, if *cattle* four, Exod. xxii. 1; also if a thief be smitten in digging through, there shall no blood [be shed for him], but when the sun is risen blood [shall be shed], the thief shall repay or shall be sold, if it be found in his hand, he shall repay twofold, Exod. xxii. 2, 3, 4. "*He who shall steal a man* [*vir*] *and shall sell him*, but he be found in his hand, dying he shall die," Exod. xxi. 16: "If a man [*vir*] be found, *who shall have stole the soul from his brethren*, from the sons of Israel, and hath made gain therein, when he hath sold him, *this thief* shall be slain, that thou mayest remove evil from the midst of thee," Deut. xxiv. 7; men [*viri*] of the sons of Israel in the internal sense denote those who are in the truths and goods of faith, thus in the abstract sense they denote the truths and goods of faith, see n. 5414, 5879, 5951, wherefore to steal a man [*vir*], of the sons of Israel is to take away those [truths and goods], and to sell him is to alienate them, and also to make them to serve; for the truths and goods of faith, inasmuch as they are from the Lord, are in a free state, nor do they serve any one but the Lord alone; but when they are alienated, they then come into a servile state, for they serve any evil of self-love or the love of the world, thus any corporeal lust; hence the derivation and correspondence of the above law: and whereas in such case the truth and good of the church from being free become servile, thus from being alive become dead, therefore the punishment, which is the effect, is death.

8907. "*Thou shalt not answer to thy neighbor the witness of a lie*," signifies that good is not to be called evil, nor truth the

false, thus neither vice versa is evil to be called good, and the false truth.

8908. "Thou shalt not answer to thy neighbor the witness of a lie"—that hereby is signified that good is not to be called evil, nor truth the false, thus neither *vice versa* is evil to be called good and the false truth, appears from the signification of the witness of a lie, as denoting the confirmation of the false that a witness denotes confirmation, see n. 4197, and that a lie denotes the false of faith, will be evident from what follows; to answer to a neighbor, is so to say to any one, for by neighbor is signified every man (*homo*), and specifically every one who is in good, and in the abstract sense good itself, n. 3419, 5025, 6704, 6706 to 6711, 6818, 8123; hence thou shalt not answer to a neighbor the witness of a lie, in the internal sense denotes not to say to any one what is false, that is, not to say that good is evil and truth the false, nor *vice versa*. How the case herein is, it may be expedient briefly to explain: every one with whom self-love or the love of the world prevails, that is, who regards eminence, or honors, or opulence, or gain as an end, feels no concern at saying and persuading that what is just is unjust, and that what is unjust is just, and thus acting the part of witnesses of a lie; the reason why they are of such a character is, because their will is altogether subject to those loves and their lusts, and is altogether occupied and possessed by them, and in this case the understanding, which is the other part of the mind, can indeed see what is just and unjust, but is not willing to see, for the will prevails over the understanding, and by influx persuades, and at length also blinds; persons of this description are also without conscience, nor do they know that conscience consists in saying that what is just is just, for no other reason than because it is just, that is, from the love of what is just: they who are of this character in the world, are also of the same character in the other life, but with this difference, that they do not then say that what is just is unjust, but they say that the good which is of faith is evil, and the truth the false, for what is just in the civil world corresponds to what is good and true in the spiritual world; and this they do without conscience, and also without shame, because they have been so imbued and accustomed in the life of the body. Frequent mention is made in the Word of a lie, and by it in the internal sense is every where signified the false and evil of faith, and by the witness of a lie, who is also called a witness of violence, is signified the confirmation of the false, whether it be before a judge, or before any other person, or before a man's self, by persuading himself inwardly in thought, as Exod. xxiii. 1, and the following verses; Levit. xix. 11, 12, and the following verses; Deut. xix. 16 to 20. That a lie in the spiritual sense is the evil and false which are of faith, is manifest

from the following passages, "Ye are of your father the devil, and the desires of your father ye are willing to do; he was a murderer from the beginning, *and stood not in the truth because* the truth is not in him; *when he speaketh a lie*, he speaketh from his own, *because he speaketh a lie*, and is the father thereof," John viii. 44; a lie in this passage denotes the false of faith; for the subject treated of is concerning the Jews, that they were not willing to acknowledge the Lord; the devil in the spiritual sense here denotes the false, and the father thereof is evil, for the false is from evil as a son from a father; the false which is of the devil is the false of faith, and evil is the evil of self-love and the love of the world. And in Isaiah, "Moab is elated exceedingly, his pride, and his elation, and his anger, *his lies are not firm*," xvi. 6; lies denote the falses of faith, because they are Moab who are in the evil of self-love, and on that account falsify truths, n. 2468, 8315. Again, in the same prophet, "We have established a covenant with death, and with hell we have made a vision; *we have put a lie for confidence, and in falsehood* we have lain hid," xxviii. 15. Again, "This is the people of rebellion, *lying sons*, sons that have not been willing to hear the law of Jehovah," xxx. 9. And in Jeremiah, "A man [*vir*] mocks his companions, *and they speak not the truth, they have taught their tongue to speak a lie*," ix. 4. Again, "I am against those *that prophecy the dreams of a lie*, and relate them, that they may seduce my people *by their lies*," xxiii. 32. Again, "O sword [be] *against the liars*, that they may be foolish," l. 36. And in Ezekiel, "They have seen vanity *and the divination of a lie*, saying, the saying of Jehovah, when Jehovah hath not sent them; wherefore thus saith the Lord Jehovih, because ye speak vanity, *and see a lie*, therefore behold I am against you," xiii. 6, 7, 8, 9. And in Nahum, "Wo to the city of bloods, *it is wholly full of a lie* and of rapine," iii. 1. And in Zephaniah, "The remains of Israel do not perverseness, *neither will they speak a lie*, neither shall there be found in their mouth a tongue of fraud; these shall feed and be at rest," iii. 13. And in the Revelations, "Without are dogs, enchanters, and whore-mongers, and murderers, and idolaters, and *every one who loveth and maketh a lie*," xxii. 15; in these as in several other passages a lie denotes the false and evil of faith.

8909. Verse 14. *Thou shalt not covet the house of thy neighbor, thou shalt not covet the wife of thy neighbor, and his man-servant, and his maid-servant, and his ox, and his ass, and every thing which is thy neighbor's*, signifies that heed is to be taken of the love of self and of the world, and thus lest the evils which are contained in the preceding precepts, become [evils] of the will, and thus go forth.

8910. "Thou shalt not covet the house of thy neighbor, thou

shalt not covet the wife of thy neighbor, and his man-servant, and his maid-servant, and his ox, and his ass, and all that is thy neighbor's"—that hereby is signified that heed is to be taken of the love of self and of the world, and thus lest the evils, which are contained in the preceding precepts, become [evils] of the will, and thus go forth, appears from the signification of coveting,* as denoting to will from an evil love; the reason why to covet has this signification is, because all covetousness [or concupiscence] is of some love, for nothing is coveted unless it be loved, and therefore covetousness [or concupiscence] is what is continuous of love, in this case of the love of self and of the world, and is as it were the life of its respiration; for what an evil love respires is called covetousness, [or concupiscence], but what a good love respires is called desire; the love itself belongs to another part of the mind, which is called the will, for whatsoever a man loves this he wills; but covetousness [or concupiscence] belongs to both, viz. both to the will and to the understanding, but it is properly of the will in the understanding: from these considerations it is evident from what ground it is, that by the words thou shalt not covet those things which are thy neighbor's, is signified that heed is to be taken lest they become of the will, for the things which are of the will are appropriated to the man, inasmuch as the will is the man himself. It is believed in the world that the thinking principle is the man; but there are two things which constitute the life of man, the understanding and the will; to the understanding pertains thought, to the will the affection which is of the love; thought without affection which is of the love does not make any thing of the life pertaining to man, but life is constituted by thought grounded in affection which is of the love, thus by understanding grounded in the will; that those two are distinct from each other, is evident to every one who reflects, from this consideration, that man can understand and perceive that what he wills is evil, and that what he either wills or does not will is good; from which considerations it is clear, that the will is the man himself, but not the thought, only so far as it receives something from the will: hence it is that the things which enter into the thought of man, and not through it into the will, do not render him unclean, but the things which enter by [or through] the thought into the will; the reason why these latter things render man unclean is, because in such case they are appropriated to him, and become his, fo the will, as was said, is the man himself:

* The term which in this commandment is translated *covet*, is expressed in the original Latin of our author by a word denoting to *lust after* [concupisco], but as there appears to be no great difference in the ideas suggested by each expression, when spiritually considered, it is thought proper to retain the term, to which the English ear has already been so much accustomed.

the things which become of the will, are said to enter-in into his heart, and thence to go forth; but the things which are only of the thought, are said to enter-in into the mouth, but to go forth through the belly into the drought, according to the Lord's words in Matthew, "*Not that which enters into the mouth renders man unclean, but that which goeth forth from the mouth, this renders man unclean:* every thing which entereth-in into the mouth, goeth away into the belly, and is cast out into the drought; but the things which go forth from the mouth, *go forth from the heart, and these render man unclean:* for from the heart go forth evil thoughts, murders, adulteries, rapes, thefts, false testimonies, blasphemies," xv. 11, 17, 18, 19; from these words, as from all the rest, it may be manifest what was the quality of the Lord's speech, viz. that internal and spiritual things were meant, but that they were expressed by external or natural things, and this according to correspondences; for the mouth corresponds to the thought, as also all things which belong to the mouth, as the lips, the tongue, the throat; and the heart corresponds to the affection which is of the love, thus to the will; that there is a correspondence of the heart with these things, see n. 2930, 3313, 3883 to 3896, 7542; hence to enter into the mouth denotes into the thought, and to go forth from the heart denotes from the will; to go away into the belly and to be cast out in the drought or privy denotes into hell, for the belly corresponds to the way towards hell, and drought or privy corresponds to hell, hell also in the Word is called a privy [*latrina*]; hence it is evident what is signified by every thing that enters into the mouth going away into the belly, and being cast out into the drought, viz. that it denotes evil and the false injected from hell into the thought of man, and again sent back to hell, which things cannot render man unclean, because they are sent back; for man cannot desist from thinking evil, but from doing it; whereas as soon as he receives evil from the thought into the will, it then does not go out but enters into him, and this is said to enter into the heart; the things which go forth thence render him unclean, because what a man wills, this goes forth into speech and into act, so far as external restraints do not forbid, which are the fear of the law, of the loss of reputation, of honor, of gain, and of life. From these considerations it is now evident, that by not coveting is signified that heed is to be taken lest evils become of the will, and thus go forth. That covetousness [or concupiscence] is of the will, thus of the heart, is also manifest from the Lord's words in Matthew, "Ye have heard that it was said to the ancients, thou shalt not commit adultery; but I say unto you, that if any one looketh at a strange woman *so as to covet* [*or lust after*] *her*, he hath already committed adultery with her *in his heart*," v. 27, 28; by coveting [or lusting

after] is here meant to will, and unless fears, which are external restraints, hindered, to do; hence it is said, that whosoever looketh at a woman so as to covet [or lust after] her, hath committed adultery with her in his heart. The concupiscence of evil is also meant by the right eye scandalizing, and the concupiscence of the false by the right hand scandalizing, in the Lord's words also in Matthew, "*If thy right eye scandalize thee*, pluck it out and cast it away from thee; for it will be better for thee that one of thy members should perish, and not thy whole body be cast into Gehenna: *and if thy right hand scandalize thee*, cut it off, and cast it away from thee; for it will be better for thee that one of thy members should perish, and not thy whole body be cast into Gehenna," v. 29, 30; from these words it is further manifest in what manner the Lord spake, viz. from the Divine [being or principle], as in other passages in the Word throughout, thus that He expressed internal and celestial things by external or natural things according to correspondences; in this case the affection of evil or its concupiscence by the right eye scandalizing, and the affection of the false and its concupiscence by the right hand scandalizing; for the eye corresponds to faith, the left eye to the truth of faith, and the right eye to the good of faith, in the opposite sense to the evil which is of faith; thus the right eye scandalizing to the concupiscence of evil, n. 4403 to 4421, 4523 to 4534; but the hand corresponds to the power which is of truth, the right hand to the power of truth from good, in the opposite sense to the power of the false from evil, thus the right hand scandalizing to the concupiscence thereof, n. 4931 to 4937, 8281. Gehenna is the hell of concupiscences; every one may see that in this passage by the right eye is not meant the right eye, nor is it meant that that eye should be plucked out; also that by the right hand is not meant the right hand, and that it is to be cut off, but that something else is meant, which cannot be known unless it be known what is signified by the eye, specifically by the right eye, also what by the hand, and specifically by the right hand, and likewise what by scandalizing; neither can it be known what is signified by those expressions except from the internal sense. Inasmuch as concupiscences are those things which are derived from an evil will, thus from an evil heart, and from the heart or will come forth murders, adulteries, rapes, thefts, false testimonies, according to the Lord's words in Matthew, chap. xv. 19, thus such things as are contained in the foregoing precepts of the decalogue, therefore it is said that by not coveting those things which are the neighbor's, is signified that heed is to be taken lest the evils which are contained in the foregoing precepts become [evils] of the will and thus go forth. The reason why by not coveting those things which are the neighbor's, is sig-

nified that heed is to be taken of the love of self and the world is, because all the evils of concupiscence spring from those loves as from their fountains, see n. 2045, 7178, 7255, 7366 to 7377, 7488, 8318, 8678.

8911. From what has been heretofore said, it may be manifest how the case is with man and his life, viz. that man is such as his will is, and that he remains such after death, because death is not the end of life, but its continuation: since therefore man is such as his will is, because as was said above, the will is the man himself, therefore to be judged according to deed signifies to be judged according to will, for will and deed are not at variance, the deed being in the will, and the will in the deed, so long as external restraints do not hinder, which are fears of the law, of the loss of honor, of gain, of reputation, and of life; the case herein is like that of endeavor [*conatus*] and motion, motion being nothing but endeavor continued, for on the cessation of endeavor [*conatus*] motion ceases, for there is nothing essential in motion but endeavor; this is known to the learned, for it is an acknowledged and confirmed theorem; endeavor in man is will, and motion in him is action, so they are called in man, because in him endeavor and motion are alive; to be judged according to the will is the same thing as to be judged according to the love, and also the same thing as to be judged according to the ends of life, likewise to be judged according to the life, for the will of man is his love, and is his end of life, and is his veriest life itself: that this is the case, is manifest from the Lord's words above quoted, "that he who looketh at a strange woman *so as to lust after her*, hath already committed adultery with her in his heart," Matt. v. 27, 28; also that to kill a man is not only to do so in act, but also to will to do so, which is signified by being angry, and by acting towards him with contumely, Matt. v. 21: man also is judged according to deeds, but no further than so far and in such quality as deeds have proceeded from his will.

8912. It may be expedient briefly to explain what is meant in the internal sense by the things which are here mentioned, viz. by house, wife, man-servant, maid-servant, ox and ass, which are not to be coveted; they denote all the goods and truths of faith in one complex, which are not to be taken away from any one, and to which no hurt is to be done; and they are those same things which, in the internal sense, are signified by sanctifying the day of the sabbath, honoring father and mother, by not killing, not committing adultery, not stealing, not bearing witness falsely, all which things, it has been shown above, are such as relate to love and faith in the internal sense; by house is meant all good in general, by wife all truth in general, by man-servant the affection of spiritual truth, by maid-servant the affection of spiritual good, by ox the affection

of natural good, and by ass the affection of natural truth; these are the things which are not to be coveted, that is, which are not to be taken away from any one, or to which no hurt is to be done. The reason why these things are meant in the internal sense is, because the Word in that sense is for those who are in heaven; for those who are in heaven perceive the Word not naturally but spiritually, thus they do not perceive a house, nor a wife, nor a man-servant, a maid-servant, an ox and an ass, but the spiritual things that correspond thereto, which are the goods of love and the truths of faith; in a word, the external sense, or the sense of the letter, is for those who are in the world; but the internal sense for those who are in heaven, and also for those who are in the world, but so far as they are at the same time in heaven, that is, so far as they are in charity and faith.

8913. Verses 15, 16, 17. *And all the people saw the voices and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw and they were moved, and stood afar off. And they said to Moses, speak thou with us, and we will hear, and let not God speak with us, lest peradventure we die. And Moses said to the people, fear ye not, because to the intent that he may tempt you, God cometh, and to the intent that the fear of him may be before your faces, that ye may not sin.* And all the people saw the voices and the torches, signifies the perception of Divine Truths from good: and the voice of the trumpet, signifies the same things by [or through] heaven: and the mountain smoking, signifies the good itself of truth not perceptible except in the external form: and the people saw and were moved, signifies tremor, which is when they are received: and they stood afar off, signifies remoteness from things internal: and they said to Moses, signifies complaint: speak thou with us, signifies the reception of truth in an accommodated form, which thus they would obey: and let not God speak with us, signifies truth in a form not accommodated: lest peradventure we die, signifies that thus the life of heaven pertaining to them would perish: and Moses said to the people, signifies information: fear ye not, because to the intent that He may tempt you God cometh, signifies that the life of heaven would not perish, only that it may be known that it is and what is its quality: and to the intent that the fear of him may be before your faces, that ye may not sin, signifies holy fear thence derived for the Divine [being or principle], and hence the preservation of spiritual life.

8914. "And all the people saw the voices and the torches" —that hereby is signified perception of Divine Truths from good, appears from the signification of seeing, as denoting to understand and perceive, see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403 to 4421, 4567, 4723, 5400; and from the significa-

tion of voices or thunders, as denoting Divine Truths, see n. 7573, 8813; and from the signification of torches or lightnings, as denoting the splendors which truths derive from the good of love, which [splendors] glance upon and penetrate, see n. 8813. By Divine Truths from good are here meant all the precepts of the decalogue, which were announced from Mount Sinai out of the midst of thunders and lightnings; which [thunders and lightnings] were therefore presented on the occasion, because thunders signified Divine Truths, which are also on that account called voices, and lightnings signified the splendors with truths derived from good, which are also on that account called torches or flames; that flames denote Divine Truths proceeding from the Divine Good of the Lord, see n. 6832.

8915. "And the voice of the trumpet"—that hereby are signified the same things by [or through] heaven, viz. Divine Truths from good, appears from the signification of the voice of a trumpet, as denoting a state of the angelic heaven which encompasses the Divine [being or principle], and as denoting Divine Truth thence, see n. 8815, 8823; from which passages it may be manifest, what is signified by the Lord's words, where He predicts concerning the consummation of the age, or the last time of the church, that then the Lord would send angels *with a great voice of a trumpet*, who should gather His elect from the four winds, Matt. xxiv. 31; he who does not know that all the words of the Lord have stored up in them also celestial and divine things, that is, that there is in them an internal sense, will believe that when the last judgment is at hand, the angels are to appear and to announce it, and are also to gather together the elect with the voice of a trumpet; but that by the voice of a trumpet is not there meant the voice of a trumpet, but Divine Truth by [or through] heaven, and its evangelization, see n. 4060, also 8815 and 8823.

8916. "And the mountain smoking"—that hereby is signified the good itself of truth not perceptible except in the external form, appears from the signification of a mountain, in this case the mountain of Sinai, as denoting the Divine Good united to the Divine Truth in heaven, see n. 8805; and from the signification of smoking, as denoting in an external form; the reason why this is meant by smoking is, because Divine Truth, or the Word in the internal form, is like light and like flame, but in the external form is like a cloud and like smoke; the cause of this is, because Divine Truth, or the Word in the internal form, is such as it is in heaven, thus such as it is in the light there, but in the external form it is such as it is in the world, thus such as it is in the lumen there, and the lumen of the world in respect to the light of heaven is like a cloud, or in respect to flame like smoke: Divine Truth, or the Word in the

internal form, is its internal sense, and in the external form is its external or literal sense; that this latter or literal sense is called a cloud, see preface to chap. xviii. Gen., and n. 4060, 4391, 5922, 6343, 6752, 8016, 8781; and the reason why it is called smoke is, because by smoke is signified the obscurity of truth, n. 8819. The reason why the mountain appeared smoking before the sons of Israel, was not because the Divine [being or principle] there was of such a quality, but because the Divine [being or principle] appears to every one according to the quality of him who sees it; and the quality of those who saw on this occasion was, that they placed the all of worship in externals, and nothing in internals; and that hence they understood the Word only according to the sense of the letter; therefore the Divine [being or principle], as to the truth which was promulgated, could not appear otherwise to them than as smoke, that is, as obscure; whence also it is said, that they stood afar off, by which is signified that they were remote from internal things; but on this subject more will be said below.

8917. "And the people saw and were moved"—that hereby is signified tremor, which is when they are received, viz. Divine Truths, appears from the signification of being moved, as denoting tremor, in this case a tremor such as is when Divine Truths are received, concerning which tremor, see n. 5459, 8816.

8918. "And they stood afar off"—that hereby is signified remoteness from internal things, appears from the signification of standing afar off, as denoting remotely, in this case from things internal, because from Mount Sinai, by which is signified heaven and the Divine [being or principle] there, n. 8805; whether we say remotely from the Divine [being or principle], or from heaven, or from things internal, it is the same thing, for heaven is in things internal; for the internal of man is in the light of heaven, and the external in the light of the world; or, what is the same thing, the soul or spirit of man is in heaven, but the body in the world; heaven is nearer to the Divine [being or principle] than the world, because in heaven the Divine [principle] of the Lord reigns, and is all in all. As to what further respects the signification of afar off, it is to be noted that afar off in the spiritual sense has not space for an object, but the Divine [being or principle], thus good and truth; distance from the very essential good which proceeds from the Divine [being or principle] makes the appearances of distances in heaven; the angelic societies appear there distinct, yea, at a distance from each other, but this ideality of space comes from distance from the good and truth which are from the Divine [principle] of the Lord, as was said. This must needs appear a paradox, yea, as it were nonsensical to many in the world; the reason is, because the thoughts and their ideas

pertaining to man are founded on spaces and times, insomuch that men without them cannot think; hence if you abstract times and spaces from the thought of man, he scarce perceives any thing; nevertheless the angels in heaven think altogether without any idea of time and space, and so fully, that their thoughts exceed the thoughts of man in intelligence and wisdom a thousand yea a million times; and what is wonderful, if an idea derived from time and space intervenes with them, shade and darkness immediately come over their minds, because they fall in such case from the light of heaven into the lumen of nature, which to them is darkness. That there are no spaces and times in the other life, but states, or that the appearances of spaces and times are from variations of state as to good and truth, see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5606, 7381. Hence now it is evident what standing afar off signifies in the spiritual sense, viz. that it signifies a removal from heaven where the Divine [being or principle] is, in this case a removal from things internal, because that nation, as was said above, which then stood afar off from Mount Sinai, was most remote from things internal, being only in things external, and placing in these the all of Divine worship; to do which was also permitted to that nation, because thus they could represent celestial and Divine things, for to represent there is required what is external, and representation is also given without what is internal, see n. 3147, 3670, 4208, 4281, 4288, 4307, 8588. Afar off signifies remoteness from good and truth, which are from the Divine [being or principle], thus remoteness from things internal, also in the following passages, "The rich man in hell lifting up his eyes *saw Abraham afar off*, and Lazarus in his bosom. Abraham saith to him, *between us and you there is a great gulf fixed*, so that they who would pass over from hence to you cannot, neither can they who are there pass to us," Luke xvi. 23, 26; by Abraham is not here meant Abraham, for he is not known in heaven, but in the supreme sense the Lord, and in the respective sense those in heaven who are in the good of love and faith to the Lord, n. 1834, 1876, 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, 6894; they who are in hell are said to see those who are in heaven afar off, because they are in a state most remote from good and truth; the great gulf between them is the removal itself from good, which removal also gives an appearance of an interceding gulf. They who think from an idea of space, as all men in the world do, have no other perception than that hell is far distant from man, and that heaven is likewise so; but the case is otherwise, heaven and hell are near man, yea in man, hell in an evil man, and heaven in a good man; every one also comes after death into that hell or into that heaven, in which he was during his abode in the world; but in this case the state is changed, the

hel. which was not perceived in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible, heaven full of all happiness, and hell of all unhappiness. That heaven is within us, the Lord teaches in Luke, "*The kingdom of God is within you*," xvii. 21; and in Isaiah, "Coming from *a land afar off*, from the extremity of the heavens," xiii. 5; Jer. v. 15; again in the same prophet, "*Hear ye that are afar off* what I have done, and know *ye that are near* my virtue," xxxiii. 13; again, "I will say to the north, give, and to the south, hinder not, bring My sons *from afar*, and My daughters *from the extremity of the earth;* bring forth the blind people who have eyes, and the deaf who have ears," xliii. 6, 8; chap. xlix. 12; again, "Attend ye islands to Me, hearken ye *people from afar*," xlix. 1; Jer. xxxi. 10; and in Jeremiah, "The voice of the cry of the daughter of My people *from a land afar off*, for Jehovah is not in Zion, nor her king in her," viii. 19; again, "Jehovah, Thou hast planted them, and they also took root; *but Thou art near* in their mouth, but *far off* from their reins," xii. 2; again, "*I am a God from nigh* [at hand], *and not a God from afar off*," xxiii. 23; in all these passages afar off signifies remoteness from good.

8919. "And they said to Moses"—that hereby is signified complaint, appears from the things which follow in this little verse, for what they said are complaints.

8920. "Speak thou with us"—that hereby is signified the reception of truth in an accommodated form which thus they would obey, appears from the signification of speaking, as denoting influx and communication, see n. 2951, 3060, 4131, 5481, 5797, 6225, 7270, 8128, hence also denoting reception, for what flows in and is communicated, this is received; and from the representation of Moses, who was to speak, as denoting truth from the Divine [being or principle] beneath heaven conjoined to Divine Truth in heaven, thus mediating between the Lord and the people, see n. 8750, 8787, 8805, hence it is that Moses here denotes truth in an accommodated form. As to what concerns truth in an accommodated form, it is to be noted, that Divine Truth, when it descends through the heavens to men, as the Word has descended, in the way is accommodated to all, as well those who are in the heavens as who are in the earths, but Divine Truth is altogether in another form in the heavens than in the world; in the heavens it is such as is the internal sense of the Word, in the world such as is its sense in the letter; yea, in the heavens themselves it is in divers forms, in one form in the inmost or third heaven, in another in the middle or second heaven, and in another in the first or ultimate heaven; the form of Divine Truth, that is its perception, thought, and utterance, in the inmost or third hea-

ven, so transcends what is in the middle or second heaven, that in this latter it cannot be apprehended, it is so divine and supereminent, for it contains innumerable things which cannot be uttered in the second heaven, consisting of mere changes of state as to the affections which are of love ; but the form of Divine Truth in the middle or second heaven transcends in like manner what is in the first or ultimate heaven, and still more the form of Divine Truth in the world ; hence it is, that the things which are uttered in those heavens are such as no human mind has ever perceived, or any ear heard ; as they know from experience who have been elevated into heaven. They who do not know this, believe that in the heavens they think no otherwise and speak no otherwise than in the earths; but they believe this because they do not know, that the interiors of man are in a more eminent state than the exteriors, and that the thought and speech of those who are in the heavens is celestial and spiritual, but in the earths natural, the difference between which is so great that it cannot be described in words, but concerning each speech, see n. 1634 to 1650, 1757, 1758, 1759, 1876, 2157, 2472, 2476, 3342, 3343, 3344, 3345, 4104, 4609, 5225, 5287, 6040, 6982, 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734. From these considerations it is also evident, that unless Divine Truth, or the Word, appeared in an accommodated form, it could not be apprehended; for if it was in a more eminent [form] than the state of perception is, it would not fall into the intellect, thus not into the faith. Hence it is that Divine Truth was given to man, such as the Word is in the letter ; for if it appeared such as it is in heaven, no man would apprehend it, and at first view and first perception would reject it, inasmuch as it would not fall into such things as are of natural light ; and moreover it would be full of arcana, which could not in anywise enter into any idea of man, because they are altogether repugnant to the appearances and fallacies which are derived from the world through external sensual principles ; to say nothing of the greater arcana which lie concealed within in those arcana in a multiplied series, in nowise expressible unless by variations and changes of the state of light, and of heavenly flame, by which angelic speech and thought is performed.

8921. "And let not God speak with us"—that hereby is signified truth in a form not accommodated, appears from what goes before, for by Moses is signified Divine Truth beneath heaven conjoined to Divine Truth in heaven, thus mediating between the Lord and the people, consequently Divine Truth in an accommodated form, as was just now shown above, n. 8920; hence by the words, Let not God speak with us, is signified Divine Truth in a form not accommodated, for by God is here meant the Lord as to Divine Truth in heaven, n. 8805,

consequently the Divine Truth Itself; which also is the reason why it is said God, not Jehovah, for in the Word, where mention is made of God, the Lord is meant as to Divine Truth, but where mention is made of Jehovah, the Lord is meant as to Divine Good, see n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7091, 7268, 7873, 8301, 8867.

8922. "Lest peradventure we die"—that hereby is signified that thus the life of heaven would perish with them, appears from the signification of dying, as denoting to die spiritually, see n. 6119, thus to perish as to the life of heaven; that Divine Truth in a form not accommodated has this effect, is manifest from what was shown above, n. 8920; for truth in a form not accommodated, such as is in heaven, transcends the apprehension, and what transcends the apprehension is not received, and what is not received does not flow-in into any faith, thus neither into the life of faith, which is the life of heaven; for man is regenerated, that is, receives the life of heaven by Divine Truth which is of faith, see n. 2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635 to 8640, 8772.

8923. "And Moses said to the people"—that hereby is signified information, appears from the signification of saying, in this case by Moses to the people, as denoting information, for the things which he said relate to information concerning what they complained of; in like manner in other places, by saying, is signified information, when information is given concerning any subject of enquiry, as n. 7769, 7793, 7825, 8041.

8924. "Fear ye not, because to the intent that He may tempt you, God cometh"—that hereby is signified that the life of heaven would not perish, only that it may be known that it is, and what is its quality, appears from the signification of not fearing, viz. that they should die, as denoting that they should perish as to the life of heaven, n. 8922; and from the signification of tempting you, as denoting to teach what the life of heaven is, and what is its quality; the reason why this is signified by tempting is, because all spiritual temptation teaches and confirms such things with man; for temptations are to this intent, that the faith of truth and the affection of truth, and afterwards the affection of good, may be implanted and rooted in, and thus man may receive new life, which is the life of heaven; for temptations are combats with evils and falses, which when man conquers, he is confirmed, for he fights from truths and for truths against what is false and evil; that he fights from truths and for truths, man at the time is not sensible of, because truths are in the interiors, wherefore they do not come manifestly to the sense, which is of the exteriors; but that it is from them and for them, is evident from this consideration, that there is combat, and afterwards victory,

which cannot be given except by collisions of things opposite to each other, which opposites are evil and good, the false and truth. But it is to be noted, that man does not fight, but the Lord for man, and indeed against the hells, which on such occasions attempt to invade and subdue man, see n. 840, 1661, 8159, 8168, 8172, 8175, 8176. From these considerations it is evident, that by the words fear ye not, because to the intent that He may tempt you God cometh, is signified that they ought not to fear that the life of heaven would perish, for that this comes to pass that they may be taught and know that the life of heaven is, also what is its quality. But concerning temptations, see what has been said and shown above, n. 2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370, 8403, 8567.

8925. "And to the intent that the fear of Him may be before your faces, and ye may not sin"—that hereby is signified a holy fear hence derived for the Divine [being or principle], and hence the preservation of spiritual life, appears from the signification of the fear of God, as denoting a holy fear for the Divine [being or principle], of which we shall speak presently; and from the signification of faces, as denoting the interiors, see n. 1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592, hence the fear of God before the faces, denotes a holy fear for the Divine [being or principle] in the interiors; and from the signification of not sinning, as denoting the preservation of spiritual life, for spiritual life is preserved by not sinning; to sin is to do and think what is evil and false with study and from the will, for the things which are done with study and from the will, are such as go forth from the heart, and render man unclean, Matt. xv. 11, 17, 18, 19; consequently which destroy spiritual life pertaining to him, see above, n. 8910. As to what concerns a holy fear, which is signified in the Word by the fear of God, it is to be noted that this fear is love, but such love as is that of infants towards parents, of parents towards infants, of conjugial partners between each other, who fear to do any thing which displeases, thus which in any manner injures love; such fear is insinuated into love during man's regeneration, which fear, inasmuch as it is in agreement with love, and can be in and actually is in or united to love, is therefore called holy fear, and is the fear of sinning or doing contrary to the precepts, thus contrary to the Lord. But this fear differs with every one, according to the quality and quantity of love: see what was shown concerning it, n. 2826, 3718, 3719, 5459, 7280, 7788.

8926. Verses 18, 19, 20. *And the people stood afar off, and Moses came near to the thick darkness where God was. And Jehovah said to Moses thus shalt thou say to the sons of Israel,*

ye have seen that I have spoken from heaven with you. Ye shall not make with Me gods of silver and gods of gold, ye shall not make [them] *to yourselves.* And the people stood afar off, signifies remoteness from internal truths: and Moses came near to the thick darkness where God was, signifies conjunction still of the truth of spiritual good with Divine Truth: and Jehovah said to Moses, signifies instruction further: thus shalt thou say to the sons of Israel, signifies those who are of the Spiritual Church: ye have seen that I have spoken from heaven with you, signifies all things of the Word by influx from the Divine [being or principle] through heaven: ye shall not make with Me gods of silver and gods of gold, signifies that they abstain altogether from such things, which in the external form appear as truths and goods, but in the internal [form] are falses and evils: ye shall not make [them] to yourselves, signifies that they must carefully beware.

8927. "And the people stood afar off"—that hereby is signified remoteness from internal truths, appears from the signification of standing afar off, see above n. 8918.

8928. "And Moses came near to the thick darkness where God was"—that hereby is signified the conjunction still of the truth of spiritual good with Divine Truth, appears from the representation of Moses, as denoting Divine Truth beneath heaven conjoined to Divine Truth in heaven, consequently mediating, see n. 8760, 8787, 8805, thus the truth of spiritual good, for this is Divine Truth beneath heaven, in which [truth] the Spiritual Church is, which is represented by the sons of Israel; this truth Moses represents, as the head of that church, n. 7014; and from the signification of coming near, as denoting conjunction, for to come near to the Divine [being or principle] is to be joined to him; and from the signification of thick darkness, as denoting Divine Truth in respect to those who are of the Spiritual Church, also in respect to that people over whom Moses as a leader presided; the reason why Divine Truth is thick darkness to the latter and to the former is, because they are not in any light as to Divine Truths. As to what first concerns those who are of the Spiritual Church, they believe that they are in the light; but that they are in obscurity, yea in thick darkness as to Divine Truth, is manifest from this consideration, that they do not know from any internal perception that what the church says to be true, is true, but only from this, because the church says so; this they confirm with themselves whether it be false or true, and he who is not in any internal perception concerning Divine Truth, is in thick darkness, or what is the same thing, Divine Truth to him is thick darkness; as for example, they who are of the Spiritual Church do not know, nor are they willing to know, that there is any internal sense of the Word; and if perchance they were to be-

lieve it, this would not be from any internal perception that it is so, but from persuasion originating in another source. To take another example; they who are of the Spiritual Church, say that faith is the only medium of salvation, even without charity and its goods; this they believe because the church so says, nor do they come to that light of perception, that faith is not but where charity is, and that one is of the other like two conjugial partners, consequently that charity is the essential of the church, because it is of good. Hence also it is evident in what obscurity, or in what thick darkness the Spiritual Church is: and this being the case, they therefore divide the church into as many churches as there are divers doctrines concerning the truths which are of faith, which they would not do if they were in the light; for he who is in the light never doubts, still less denies, that love to the Lord and charity towards the neighbor are the essentials of the church, and that upon them are founded all the truths which are of the Word, consequently which are of faith. The case is similar with all other truths which hang from this, and are called the truths of faith. But these things have been more evidently shown, n. 2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233; that they who are of the Spiritual Church do not arrive at the first threshold of wisdom, or at the first of light, in which they are who are of the celestial church, see n. 2718, 3833, 6500. Another reason why Moses is said to have entered into thick darkness when he came near to God is, because Moses as a leader represented the Israelitish and Jewish people, who are in such thick darkness concerning internal truths, that they were altogether ignorant of them, for they placed the all of worship and every thing Divine in externals; hence it is that every thing Divine was to them thick darkness; for it is a known thing to every one, that what is Divine is in no case in darkness, but in light, for what is Divine is light itself; wherefore when it is called darkness, it is in respect to those who are in no light, for Divine Truths, which constitute the light of heaven, appear to such only as darkness, inasmuch as they are not believed, yea are denied; and what is Divine appears to every one according to the quality of his life and faith, consequently as light to those who are in light, and as thick darkness to those who are in thick darkness. That the Israelitish and Jewish people were of such a quality, see n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304; and that the Lord on Mount Sinai appeared to them in smoke, a cloud, and thick darkness, according to their quality, n. 1891, 6832, 8814, 8819.

8929. "And Jehovah said to Moses"—that hereby is signified instruction further, appears from the signification of saying, as denoting instruction, for to say involves what follows, in

this case instruction, as also in other cases, n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127.

8930. "Thus shalt thou say to the sons of Israel"—that hereby are signified those who are of the Spiritual Church, appears from the representation of the sons of Israel, as denoting those who are of the Spiritual Church, see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8805.

8931. "Ye have seen that I have spoken from heaven with you"—that hereby are signified all things of the Word by influx from the Divine [being or principle] through heaven, appears from the signification of speaking from heaven when by Jehovah to those who are of the church, who are represented by the sons of Israel, n. 8930, as denoting Divine Truth, or the Word from the Divine [being or principle] through heaven, for what Jehovah speaks is Divine Truth, thus the Word which is in the church; and what He speaks this passes through heaven. It is to be noted that heaven is not in any certain and determinate place, thus not on high according to the vulgar opinion, but heaven is where the Divine [being or principle] is, thus with every one and in every one who is in charity and faith, for charity and faith are heaven, because they are from the Divine [being or principle], the angels also dwell there. That heaven is where the Divine [being or principle] is, that is, where the Lord is, is evident from this consideration, that Mount Sinai, from which the Lord spake, is here called heaven, which also is the reason why by Mount Sinai is signified heaven, whence Divine Truth is, n. 8805. The reason why all things of the Word are signified is, because Jehovah, or the Lord, now began to reveal the Word, which was to serve the human race for doctrine and life; first by Moses, and afterwards by the prophets; that therefore they might know that the Word was from the Divine [being or principle] through heaven, the Lord Himself willed to descend, and with a living voice to promulgate the ten precepts, and thereby to show that the following things of the Law, that is, of the Word, were in like manner by influx from the Divine [being or principle] through heaven.

8932. "Ye shall not make with Me gods of silver and gods of gold"—that hereby is signified that they should abstain altogether from such things which in the external form appear as truths and goods, but in the internal are falses and evils, appears from the signification of making gods, as denoting to worship, for he who makes gods to himself does it for the sake of worship; and from the signification of silver, as denoting truth, and hence in the opposite sense the false; and from the signification of gold, as denoting good, and hence in the opposite sense evil, see n. 113, 1551, 1552, 2954, 5658, 6914, 6917,

7999; the reason why they denote those things, which appear true and good in the external form, but in the internal are false and evil, is, because it is said, Ye shall not make them with Me, that is, with Jehovah God, for Divine Truth and Good Itself is in internals, and is also in externals, but in these latter Divine Truth and Good is in representative types, for external things by a type have reference to and represent internal things; external things are falses and evils, when separated from internal things they are accounted holy or are worshipped, and yet they still appear as truths and goods, because they represent them. These things are signified by making with Jehovah God, gods of silver and gods of gold. This precept follows immediately after the ten precepts, by reason that the Israelitish and Jewish people were such, that they accounted holy, and worshipped altogether as Divine, external things separate from internal, see n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819. That it may be further known what and of what quality those things are, which in the external form appear as truths and goods, but in the internal are falses and evils, let the case be exemplified by the rites of the Jewish Church, as the sacrifices, incenses, washings, and several others; these in the external form were truths and goods, not of themselves, but because in a type they had reference to or represented internal truths and goods, which are of love and faith to the Lord; when such things in the external form were accounted holy, and especially when they were worshipped, as by the Jews and Israelites, when becoming idolaters, they applied them to the worship of strange gods, they then retained nothing of the truths and goods which in the type they had reference to or represented, but the appearance, because in the internal form they were falses and evils. The case was the same with all the rest, which were types representative of celestial and Divine things with that people; for as soon as the external things which represented internal were applied to the worship of other gods, they were the idols which they worshipped, or the gods of silver and of gold which they made with Jehovah God, for in this case in the external form they appeared as truths and goods, but in the internal they were falses and evils. In general, gods of silver and of gold are all falses and thence evils of worship, which are rendered like to truth and good by sinister applications and interpretations of the Word, and at the same time by reasonings from self-intelligence; such things are signified by gods of silver and of gold in the following passages, "In that day a man shall cast forth *the idols of his silver and the idols of his gold*, which they made for themselves to bow down to, to the moles and to the bats, to enter into the clefts of the rocks and into the clefts of the hard rocks," Isaiah

ii. 20, 21, where moles and bats denote those who are in darkness, that is, in falses and evils thence derived; again, "In that day a man shall reject *the idols of his silver and the idols of his gold* which your own hands have made to you, as sin," xxxi. 7, which their hands made, denotes which were made from self-intelligence. Again, "The artificer fuseth a graven thing, *and the founder covereth it over with gold and melteth chains of silver*," xl. 19; graven things denote those which are from the *proprium*, see n. 8869, to cover over with gold, denotes to make them appear good in the external form; to melt chains of silver, denotes to make them cohere together as if connected with truths; that gold denotes good and silver truth, see the passages above cited. In like manner in Jeremiah, "The statutes of the nations they are vanity, for he cutteth wood out of the forest, the work of the hands of the workmen, *he adorneth it with gold and silver;* they secure it with nails and hammers, that it may not totter," x. 3, 4; and in Hosea, "The Ephraimites add to sin, and make to themselves *a graven thing of silver, idols in their own intelligence*, the whole work of the artificers," xiii. 2. Ephraim denotes the intellectual principle of the church, n. 5354, 6222, 6234, 6238, 6267; a graven thing of silver denotes the false appearing as truth, wherefore it is said in their own intelligence; the whole work of the artificers denotes that all was by reasonings from the *proprium*. And in Habakkuk, "Wo to him that saith to the wood, arise, to the silent stone, awake, this shall teach; *behold it is fixed with gold and silver*, but spirit is not in the midst of it," ii. 19; wood denotes evil, stone the false; fixed with gold and silver denotes the appearance of good and truth by applications. And in Daniel, "Belshazzar said, when he well tasted the wine, *that they should bring the vessels of gold and silver*, which his father Nebuchadnezzar had brought from the temple which is in Jerusalem, that the king and his grandees, his wives and his concubines, might drink out of them, and might drink wine, *and might praise the gods of gold and silver*, of brass, of iron, of wood, of stone," v. 2, 3, 4, 23; where the vessels of gold and silver, which were from the temple of Jerusalem, represented the goods and truths of the church and kingdom of the Lord; to drink wine out of them, signified to profane by evils and falses, which are gods of gold and silver. And in David, "*Their idols are silver and gold*, the work of the hands of man, they have a mouth but they do not speak, they have eyes but they do not see," Psalm cxv. 4, 5; Psalm cxxxv. 15, 16; silver and gold, which are idols, denote falses and evils; the work of the hands of man, denotes that they were from self-intelligence. And in Moses, "The graven things of the gods of the nations ye shall burn with fire; *thou shalt not covet the silver and gold upon them*, that thou should-

est take it to thyself, for it is an abomination to Jehovah thy God; therefore thou shalt not bring the abomination into thy house, that it should become a curse like it; abominating thou shalt abominate it," Deut. vii. 25, 26; silver and gold upon graven things, denote the falses and evils which are worshipped as truths and goods from an appearance induced on them.

8933. "Ye shall not make to yourselves"—that hereby is signified that they must carefully beware, appears from this consideration, that it is again said that it was not to be made; the repetition involves that they should altogether or carefully beware.

8934. Verses 21, 22, 23. *An altar of earth thou shalt make to Me, and shalt sacrifice upon it thy burnt-offerings, and thy offerings of thanksgiving, thy flocks and thy herds, in every place in which I shall put the memory of My name. I will come to thee, and will bless thee. And if thou shalt make for Me an altar of stones, thou shalt not build them hewn, because if thou move thy tool upon it, thou shalt profane it. And thou shalt not ascend in steps up to Mine altar, that thy nakedness be not revealed upon it.* An altar of earth thou shalt make to Me, signifies a representative of worship in general, grounded in good: and shalt sacrifice upon it thy burnt-offerings and thy offerings of thanksgiving, signifies specific worship according to the state of the spiritual life of every one: thy flocks and thy herds, signifies goods internal and external: in every place in which I shall put the memory of my name, signifies a state of faith in the Lord with every one: I will come to thee and bless thee, signifies the presence of the Divine [being or principle] in such case, and influx: and if thou make for Me an altar of stones, signifies the representative of worship in general grounded in truths: thou shalt not build them hewn, signifies that they shall not be from self-intelligence: because if thou move thy tool upon it, signifies if they were from the *proprium* [or self]: thou wilt profane it, signifies that in such case there would be no worship: and thou shalt not ascend in steps up to Mine altar, signifies non-elevation to interior things which are celestial: that thy nakedness be not revealed upon it, signifies the idea of thought concerning them thus full of falses, which [idea] in such case will be manifested.

8935. "An altar of earth thou shalt make to Me"—that hereby is signified a representative of worship in general, grounded in good, appears from the signification of an altar, as denoting a principal representative of the Lord, and hence of His worship, see n. 921, 2777, 2811, 4489, 4541; and from the signification of earth, as denoting good: the reason why earth denotes good is, because by earth is signified the church which is in good, n. 566; hence it is that Adam was called from earth, Gen. ii. 7; chap. iii. 19; for by him was signified the man of

the Celestial Church, or the church which is in good, n. 478, 479. There are two things from which the worship of the Lord is performed, good and truth; worship from good was represented by an altar of earth, but worship from truth was represented by an altar of stones; both altars are here treated of; the two [things or principles] from which worship is performed are called faith and charity: worship from truth has reference to faith, and worship from good to charity. With respect to worship from faith and from charity, or from truth and from good, the case is this; man, before he is regenerated, is in worship from truth, but when he is regenerated, he is in worship from good; for before man is regenerated, he is led by truth to good, that is, by faith to charity, but when he is regenerated, he is in good and thence in truth, that is, he is in charity and thence in faith, n. 8516, 8539, 8645, 8648, 8658; these two kinds of worship are what are represented by altars of earth and of stone. The reason why an altar is the principal representative of the worship of the Lord is, because upon it were offered burnt-offerings and sacrifices, and these were the things in which the Divine worship of the Hebrew nation, and hence of the Israelitish and Jewish nation, principally consisted, see n. 923, 1343, 2180, 2805, 2807, 2860, 3579, 6905.

8936. "And shalt sacrifice upon it thy burnt-offerings and thy offerings of thanksgiving"—that hereby is signified specific worship according to the state of the spiritual life of every one, appears from the signification of burnt-offerings and sacrifices, as denoting all internal worship in general, with a variety according to the various kinds of celestial and spiritual things, that is, of the good which is of love and of the truth which is of faith in the Lord, n. 922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905; thus according to every state of spiritual life specifically: hence it was that the sacrifices instituted were of so various kinds, as besides the daily [sacrifices, the sacrifices] of the sabbaths, of the festivals, of the new moons, of inaugurations, of sanctifications, also for every guilt, sin, cleansing, healing, birth; hence also it was, that according to the state various kinds of animals were applied, as oxen, cows, lambs, rams, she-goats, he-goats, by which were specifically signified the various goods which are of spiritual life.

8937. "Thy flocks and thy herds"—that hereby are signified goods internal and external, appears from the signification of flocks, as denoting internal goods, and from the signification of herds, as denoting external goods, see n. 2566, 5913: the reason why by flocks are signified internal goods is, because to flocks pertain lambs, sheep, kids, she-goats, rams, he-goats, by which are signified such things as are of innocence, of celestial and spiritual love in the internal man; and

the reason why by herds is signified external goods is, because to herds pertain oxen, cows, calves, by which are signified such things as are of good and truth in the external man: what oxen signify, see n. 2180, 2566, 2781; what cows and calves, n. 1824, 2830; what lambs, n. 3519, 3994, 7840; what sheep, n. 4169; what kids and she-goats, n. 3519, 4005, 4006, 4871; what rams, n. 2830, 4170; and what he-goats, n. 4169, 4769.

8938. "In every place in which I shall set the memory of My name"—that hereby is signified a state of faith with every one, appears from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5606, 7381, thus every place denotes the state of every one or with every one; the reason why it denotes a state of faith is, because the name of Jehovah signifies all in one complex by which the Lord is worshipped, thus all things of faith and charity, n. 2724, 3006, 6674; consequently to set the memory of the name of Jehovah God, denotes with whom or in whose heart there is charity and faith from the Lord. It is according to the sense of the letter, that they were to sacrifice burnt-offerings and offerings of thanksgiving, thus their flocks and their herds, in Jerusalem, which was the place that the Lord chose for the worship of Himself, thus in which he set the memory of His name; but according to the internal sense is not meant place, but every man with whom there is faith and charity, for by place is not signified place in the internal sense, but state, nor by name name, but faith and worship, thus man is meant, who is in a state of reception of faith from the Lord: moreover in Jerusalem, which was the place in which the Lord was worshipped by burnt-offerings and offerings of thanksgiving, were represented all things which are of the church; hence by Jerusalem in the Word, and by the New-Jerusalem in the Apocalypse, is signified the church of the Lord; and the church of the Lord is with every one who is in a state of reception of charity and faith from the Lord, for a man himself is a church, and several [men], with whom the church is, constitute the church in common; hence also it is evident, that by in every place in which I shall set the memory of My name, is signified a state of faith with every one.

8939. "I will come to see and bless thee"—that hereby is signified the presence of the Divine [being or principle] in such case, and influx, appears from the signification of coming to any one, when it is said by Jehovah, as denoting presence, as also n. 5934, 6063, 6089; and from the signification of blessing, when from Jehovah, as denoting to be gifted with faith and charity, see n. 2846, 3406, 4981, 6091, 6099, 8674; thus also to flow in, for faith and charity flow in from the Lord with man: these things are blessing in the internal sense, for

they are the things which render man blessed and happy to eternity; during man's life in the world, the things which he calls blessings are those which render him blessed and happy in time, and are riches and honors; but the things which are meant in the internal sense of the Word, are not temporal things, but are eternal things, compared with which temporal things are of no account; for there is no proportion [ratio] between what is temporal and what is eternal, not even if the time be extended to any thousands or millions of years, for these have an end, but what is eternal has *no* end; wherefore what is eternal *is*, for what is without end, that *is*, for it has an *esse* from the Divine [being or principle], which is infinite, and infinite as to time is eternal; but what is temporal, comparatively is not, because when it is ended, it is no more; hence also it is evident, that blessing in the spiritual sense denotes what has in it an esse from the Divine [being or principle], thus denotes the things which are of eternal life, consequently the things which are of charity and faith. That worldly blessing is nothing in respect to heavenly blessing which is eternal, the Lord thus teaches in Matthew, "What doth it profit a man if he shall gain the whole world, but lose his soul," xvi. 26. Nevertheless the man who is in worldly and terrestrial things, does not apprehend this word, for worldly and terrestrial things suffocate and produce this effect, that it is not even believed that there is eternal life; but I can avouch that man, as soon as he dies, is in another life, and lives a spirit amongst spirits; and that on this occasion he appears to himself and to all others in that life altogether as a man in the world, endowed with every sense internal and external, n. 1881; consequently the death of the body is only the casting off such things as had served for use and employment in the world, and moreover that death itself is the continuation of life, but in another world, which is unseen before the eyes of the terrestrial body, but is there conspicuous in a light which a thousand times exceeds the mid-day light of the world; inasmuch as I know this from living experience of so many years, which is still continued, therefore I avouch it; I discourse still and have discoursed with almost all whom I have known in the world, and who are dead; with some after two or three days from their decease; most of them were exceedingly indignant, that they did not believe any thing of a life which was to remain after death: with some of them I have discoursed not for a day, but for months and years; and it has also been given to see their states of life in succession or progress either to hell or to heaven: wherefore whosoever wishes to be happy to eternity, let him know and believe that he is to live after death, let him think this and remember it, for it is a truth: let him also know and believe, that the Word is the only doctrine which teaches

how a man ought to live in the world, that he may be happy to eternity.

8940. "And if thou makest to Me an altar of stones"—that hereby is signified a representative of worship in general from truths, appears from the signification of an altar, as denoting a representative of Divine worship in general, see n. 921, 2777, 2811, 4489; and from the signification of stones, as denoting truths, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609; there is worship of the Lord from good, and also from truth; the worship of the Lord from good was represented by an altar of ground, and worship from truth by an altar of stone; concerning each kind of worship see above, n. 8935. Inasmuch as an altar of stone signified worship from truth, therefore it was commanded that such an altar should be erected, when they first passed Jordan, and came into the land of Canaan, and on it were to be written the precepts of the law, that is, Divine Truths from heaven, for by the ten precepts are signified all Divine Truths in a summary; concerning that altar it is thus written in Moses, "When thou passest over Jordan, thou shalt set up for thyself great stones, and shalt incrust them with mortar; then thou shalt write upon them all the words of the Law: afterwards *thou shalt build there an altar* to Jehovah thy God, *an altar of stones, upon which thou shalt not strike iron;* of entire stones thou shalt build the altar of Jehovah thy God, and shalt make to ascend upon it burnt-offerings and offerings of thanksgiving; and thou shalt write upon the stones of the altar the words of the Law expressing them well," Deut. xxvii. 1 to 8; Josh. viii. 30, 31, 32; the reason why the words of the Law were to be written upon the stones of the altar was because by stones were signified truths, and by an altar of stones worship from truths; this also was the reason why the ten precepts, which signified Divine Truths in the complex, were written on tables of stone: the reason why this was to be done as soon as they passed over Jordan was, because Jordan, which on the side of the wilderness was the first and ultimate boundary of the land of Canaan, signified introduction into the church or heaven, which is effected by the knowledges of truth and good, thus by truths from the Word, n. 4255; for all the rivers, which were the boundaries of that land, signified the first and ultimate things of the Lord's kingdom, n. 4116, 4240. By the stones of the altar are also signified the truths of faith in Isaiah, "He shall remove sin, *when he shall set all the stones of the altar as chalk-stones* dispersed," xxvii. 9, speaking of the vastation of the church; the stones of the altar as chalk-stones dispersed, denote that so it shall be with the truths of faith which are of worship. As to what concerns altars in general, they were of ground, of stones, of brass, of

wood, and also of gold; of brass, wood, and gold, because these things signified good; concerning an altar of brass, see Ezek. ix. 2, concerning an altar of wood, Ezek. xli. 22; and concerning an altar of gold, which was the altar of incense, 1 Kings vi. 22; chap. vii. 48; Rev. viii. 3; that brass signifies good, see n. 425, 1551; that wood signifies the same, n. 643, 2784, 2812, 3720, 8354; also that gold, n. 113, 1551, 1552, 5658.

8941. "Thou shalt not build them hewn"—that hereby is signified that they should not be from self-intelligence, appears from the signification of hewn stones, as denoting such things as are from self-intelligence; for stones denote truths, n. 8940, and to cut or fit them denotes to hatch or devise truths or such things as are like truths from the *proprium*, or from self-intelligence, for those things which are hatched or devised from the *proprium*, or from self-intelligence, have life from man, which life is no life, for the *proprium* of man is nothing but evil, n. 210, 215, 694, 874, 875, 876, 987, 1047, 5660, 5786, 8480; whereas the things which are not from the *proprium*, but from the Divine [being or principle], have life in them, for all life is from the Divine [being or principle]; the subject here treated of is concerning the worship of the Lord from truth, for this worship is signified by an altar of stones, n. 8940; the truths, from which the Lord is to be worshipped, ought to be taken only from the Word, for in singular the things of the Word there is life from the Divine [being or principle]: when truths are taken from the proprium, they respect and have for an end dignity and eminence over all in the world, and also the possessions of the earth and opulence above all, wherefore they have in them the love of self, and of the world, thus all evils in the complex, n. 7488, 8318: but the truths which are from the Word, respect and have for an end eternal life, and have in them love to the Lord and love towards the neighbor, thus all goods in the complex: when truths are hatched from the *proprium* or from self-intelligence, they domineer over the truths which are from the Divine [being or principle], for these latter are applied to confirm the former; when yet the contrary ought to be the case, viz. that truths from the Divine [being or principle] ought to have dominion, and those which are from self-intelligence ought to serve. Those which are from the *proprium* or from self-intelligence are called truths, but they are not truths, they only appear as truths in the external form, for they are rendered like truths by applications from the literal sense of the Word, and by reasonings; but in the internal form they are falses: what and of what quality they are, see above, n. 8932. There are in the world two religious corruptions [religiosa],* which are from self-intelligence; one, in

* What is here rendered *religious corruptions* is expressed in the original

which the love of self and of the world is all; this religious corruption in the Word is called Babel, being inwardly profane by reason of the love of self and of the would, and outwardly holy by reason of the Word, which has been applied to confirm: the other religious corruption is that in which the lumen of nature is all; they who are in it acknowledge nothing for truth which they do not apprehend; some of this religious corruption acknowledge the Word, but they apply it to confirm, thus to serve; some however do not acknowledge the Word, but place the Divine [being or principle] in nature, for their lumen, inasmuch as it is of nature, falls into nature, nor can it be illustrated by the light of heaven, because they reject the Word, whence all illustration cometh; both they of the latter and of the former religious corruption are in hell, because they are void of heavenly life, which they cannot receive because they have rejected the Word; such of them as have applied the Word to confirm, have made the Word of no account in their hearts, but since its authority prevailed amongst the vulgar, they have used it for this service, to give weight to the devices derived from self-intelligence. From these considerations it may be manifest what is signified in the spiritual sense by the statute, that an altar should not be built of hewn stones. By hewn stone is also signified that which is from self-intelligence in the following passages, "That the people Ephraim may know, and the inhabitants of Samaria, because of their elation and pride of heart, saying, the bricks have fallen, *and we will build with hewn stone*," Isaiah ix. 8, 9. And in Jeremiah, "Although I cry and lift up my voice, he obstructs my prayers, *he hath hedged up my ways with hewn stone*, he hath overturned my paths," Lam. iii. 8, 9. And in Amos, "Inasmuch as ye tread him that is worn, and snatch from him the burden of corn, *ye shall build houses of hewn stone*, but shall not dwell in them," v. 11: in these passages hewn stone denotes such things in the things of faith as are from self-intelligence. Inasmuch as those things were signified by hewn stone, therefore the altar at first erected in the land of Canaan by the sons of Israel, after they had passed Jordan, was built of unhewn stones, for by the passage over Jordan was represented introduction into the kingdom of the Lord, which is effected by the truths of faith; concerning that altar it is thus written in Joshua, "Joshua built an altar to the God of Israel in Mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel; *an altar of entire stones, upon which he had not moved iron*," viii. 31; Deut. xxvii. 1 to 8. The temple of Jerusalem in like manner was built of entire stones not hewn, concerning

Latin of our author by the single term *religiosa*, but as this term is generally applied in a bad sense, and is manifestly so applied in the present passage, the translator thought he could not express the author's meaning better than as above.

which it is thus written in the first book of the Kings, "As to the house itself, when it was to be built, *it was built of stone entire, as it was brought; for hammer or ax, any instruments of iron, were not heard in the house when it was building*," vi. 7; for by the temple of the Lord was represented the Lord as to Divine Truth; that the Lord was represented by the temple, he Himself teaches, John ii. 19, 21, 22; and the reason why He was represented as to Divine Truth was, because it was there taught; wherefore also it was built of stones, for by stones was signified Divine Truth, n. 8940; hence also the Lord Himself was called the stone of Israel, n. 6426. From these considerations it is now evident what was signified by the stone of the altar, and what also by the stone of the temple, likewise what by the stones being entire, and not hewn, viz. that religion was to be formed of truths from the Lord, thus from the Word, and not from self-intelligence. Those which are from self-intelligence are thus also described in Isaiah, "The artificer fuseth a graven thing, and the founder covereth it over with gold, and melteth chains of silver; he seeketh an intelligent artificer, to prepare a graven thing," xl. 19, 20; a graven thing denotes the religious corruption which is from the proprium, which is given to be adored as Divine, n. 8869: an artificer denotes those who hatch and devise [things] from the *proprium;* that they may appear like truths is described by covering it over with gold, melting chains of silver, and seeking an intelligent artificer. Again, in the same prophet, "The formers of a graven thing are all vanity; all his companions shall be ashamed, and the workmen themselves: he fabricates iron with the tongs, and worketh with coal, and forms it with sharp hammers; thus he worketh it by the arm of his strength: he fabricates wood, he stretcheth out a thread, and describeth it by a rule, he maketh it into its corners, and closeth it with a circle, that he may make it in the form of a man [*vir*], according to the beauty of a man [*homo*], to dwell in the house," xliv. 10, 12, 13; in this passage also is described the religious corruption which is from self-intelligence. In like manner in Jeremiah, "The statutes of the nations they are vanity; for he cutteth out wood from the forest, the work of the hands of the workmen by an ax; he adorneth it with silver and gold; he secureth it with nails and hammers," x. 3, 4. And also in Hosea, "Nevertheless they now add to sin, and make to themselves a molten thing of silver; idols in their own intelligence, the whole work of artificers," xiii. 2. The religious corruption which is hatched from self-intelligence, and not from the Word, is meant in the internal sense by idols, strange gods, by molten things, and by graven things, for the things which come from the *proprium* are nothing else; for they are in themselves dead and are also adored as alive.

8942. "Because if thou shalt move thy tool upon it"—that hereby is signified if from the *proprium*, appears from the signification of a tool, as denoting truth devised, thus from the *proprium;* for a tool is iron, by which stones are cut and fitted into form; in this case therefore it denotes the *proprium* of man, for this fits the things which are of religion, that they may appear in the form of truth; instead of tool the expression iron is sometimes used, sometimes ax, as Deut. xxvii. 5; Josh. viii. 30, 31; 1 Kings vi. 7; Isaiah xliv. 11, 12; Jeremiah x. 3; and by those instruments are signified such things as are of self-intelligence and devise [truths].

8943. "Thou wilt profane it"—that hereby is signified that in such case there will be no worship, appears from the signification of profaning, as denoting to cause that there will not be any worship; for what is derived from self-intelligence, this in itself is void of life, yea is spiritually dead; for the *proprium* of man is nothing but evil; wherefore if Divine worship be performed from it, that worship is nothing else but as the worship of an idol graven or molten, in which there is no spirit, that is, no life; but what is from the Word, this alone is serviceable for Divine worship, being in itself alive; for inwardly in singular the things of the Word there is a spiritual sense, which treats of the Lord's kingdom, and within in that sense is the Divine [being or principle], for the Word in its inmost sense treats of the Lord alone; hence is the sanctity and life of the Word, and not from any other source: the Word is as a Divine Man, the literal sense is as it were his body, but the internal sense is as it were his soul; hence it is evident that the literal sense lives by the internal sense. It appears as if the literal sense vanishes or dies by the internal sense, when on the contrary, it does not vanish, and still less dies, but by the internal sense lives. From these considerations it is now manifest, that worship truly Divine exists from those things which are of the Word, and in no case from those which are of self-intelligence: hence it is that by the expression, if thou shalt move a tool upon the altar thou wilt profane it, is signified, that in case thou shalt devise such things as are of Divine worship, not from the Word, but from self-intelligence, there is no worship.

8944. It is believed in the world, that man from the lumen of nature, thus without revelation, can know several things which relate to religion, as that there is a God, that He is to be worshipped, and also that He is to be loved, likewise that man is to live after death, with several truths besides which depend on these; and yet they are such as are derived from self-intelligence; but I have been instructed from much experience, that man of himself knows nothing at all concerning Divine things, and concerning those things which relate to celestial

and spiritual life, without revelation; for man is born into the evils of the love of self and of the world, which are such as preclude influx from the heavens, and open influx from the hells, thus such as make man blind, and incline him to deny the existence of the Divine [being or principle], of heaven and hell, and of the life after death: this is very manifest from the learned ones of the world, who by sciences have raised the lumen of their nature above others, for it is a known thing, that these deny the Divine [being or principle], and acknowledge nature instead of the Divine [being or principle], more than others; and also when they speak from the heart and not from doctrine, that they deny the life after death, likewise heaven and hell, consequently all things which are of faith, which they call restraints for the vulgar; hence it is evident, what is the quality of the lumen of nature without revelation; it has also been shown, that several who have written natural theology, and from the lumen of their own nature have dexterously confirmed those things which related to the doctrine of their own church, in the other life deny those things in heart more than others do, and also deny the Word itself, which they attempt altogether to destroy, for in the other life hearts speak; it has been also shown, that the same can receive nothing of influx out of heaven, but only from the hells: hence it has appeared evident what is the quality of the lumen of nature without revelation, consequently what is the quality of that which comes from self-intelligence. But two considerations have occurred, which place the mind in doubt on this subject; first, that the ancients, who were Gentiles, were still acquainted with the existence of the Divine [being or principle], of worship due thereto, and that man as to the soul is immortal; secondly, that these things are known also to several nations at this day, with whom there is no revelation: but as to what concerns the ancients it is to be observed, that they did not know those things from the lumen of their own nature; but from revelation, which flowed down even to them from the church; for the church of the Lord from the most ancient times had been in the land of Canaan, n. 3686, 4447, 4454, 4516, 4517, 5136, 6516; hence such things pertaining to Divine worship were diffused from them to the nations round about, and likewise to the neighboring Greeks, and from these to the Italians or Romans; hence both the latter and the former had knowledge respecting the Supreme Deity, and concerning the immortality of the soul, on which subjects their learned men have written: as to what concerns the nations at this day, who are also acquainted with the existence of the Divine [being or principle], and of a life after death, they have not derived this knowledge from the lumen of their own nature, but from the religious [doctrine] handed down to them from ancient times, which was founded on such

[knowledge], as by various ways had flowed down from the church which had revelation; this was of the Divine Providence of the Lord; and that such of them as from their religious persuasions acknowledge the Divine [being or principle] over all things, and perform offices of charity to their neighbor, in the other life, when they are instructed, receive the truths of faith and are saved, see n. 2589 to 2604.

8945. "And thou shalt not ascend in steps up to Mine altar" —that hereby is signified non-elevation to interior things which are celestial, appears from the signification of ascending by steps, as denoting to elevate oneself to superior things or to things interior; whether we say interior things or superior things, it is the same, for interior things appear as superior, n. 2148, 3084, 4210, 4599; and from the signification of altar, as denoting a principal representative of the Lord, see n. 921, 2777, 2811; thus by ascending in steps up to Mine altar denotes to elevate oneself to the Lord, consequently to interior things which are celestial, for the Lord is more present in interior things; those things are called celestial which are in the inmost heaven, but spiritual which are in the middle heaven; for heaven is distinguished into two kingdoms, viz. into the celestial kingdom and the spiritual kingdom; they who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord; for they who are in that kingdom are in love to the Lord, and in innocence, consequently in wisdom above all the rest; but they who are in the spiritual kingdom are in the middle or second heaven, thus more remote from the Lord; they who are in that kingdom are in charity towards the neighbor, and by charity they pertain to the Lord: concerning those two kingdoms, and their difference, see n. 2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367, 6435, 7877. It may be expedient briefly to explain how the case is with elevation towards interior things, thus the celestial things, which are signified by ascending in steps up to the altar; it is not allowed to any one in the other life to be elevated higher into heaven, than to the degree of good in which he is; for if higher, then his defilements are manifested, that is, the evils of his loves, and the falses thence derived; for the more interior the principle is, so much the more pure and holy it is in heaven; they who are in a more impure state are kept in an inferior sphere, where impurities are not perceived, neither appear, for they are in grosser good and more obscure truth. It sometimes happens, that they who come into heaven are desirous to come into an interior heaven, believing that thus they shall enjoy a greater joy; to the intent that that desire, which inheres, may be removed, they are also elevated into an interior heaven; but when they come thither, they begin instantly to be

tormented from the evils of their loves, which on such occasion come to perception, and also become deformed from the falses derived from the evils pertaining to them: on perceiving these things, they cast themselves down from the interior heaven, and do not return into a tranquil and peaceful state, until they come into their former station: these are the things which are signified by the statute, "Thou shalt not ascend in steps up to Mine altar, that thy nakedness may not be revealed upon it." The case is the same with those who are beneath heaven; if they desire to ascend into heaven before they are prepared, when they are elevated thither, they feel torment almost infernal, and appear to themselves as carcases; the life itself also pertaining to them is oppressed, like the life of those who are in the agony of death; wherefore they cast themselves headlong thence, and afterwards are no longer desirous to ascend above the state of life in which they are. It is to be noted, that in the other life heaven is denied to no one by the Lord, and that as many as will may be admitted; (heaven consists of societies of angels, who are in the good of love towards the neighbor and of love to the Lord); they are let into the societies of such when they are let into heaven, but when the sphere of their life, that is, when the life of their love is not in agreement, in this case there ensues conflict, and hence they have torment and dejection. Thus they are instructed concerning the life of heaven, and concerning the state of their own life respectively, also concerning this circumstance, that no one has heaven merely by being received or let in, as is the common opinion in the world, and likewise that man, by a life in the world, acquires the capacity of abiding hereafter with those who are in heaven; see what has been above said and shown concerning these from experience, n. 3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797. These are the things which are signified by this statute, "Thou shalt not ascend in steps up to Mine altar, lest thy nakedness be revealed upon it;" also by a similar statute, Exod. xxviii. 42, 43. It is said to ascend in steps, by reason that elevation to interior things appears in the world of spirits, where celestial and spiritual things are presented in forms like those of the world, as an ascent by steps; this representative it has been given often to see: hence also it was, that the angels were seen by Jacob in sleep ascending to the Lord by the steps of a ladder, Gen. xxviii. 12; therefore also by steps in the Word is signified ascent to superior things, that is, interior, as in Ezekiel, cha xl. 6, 22, 26, 31, 34; and in Amos, "The Lord Jehovah Zebaoth *builds his steps in the* heavens," ix. 6.

8946. 'That thy nakedness may not be revealed upon it"—that hereby is signified the idea of thought concerning them thus full of falses, which in such case will be manifested, ap-

pears from the signification of nakedness, as denoting what is destitute of truths, see n. 5433, thus an idea of the thought full of falses; and from the signification of being revealed, as denoting to be manifested. How the case herein is, has been explained just above, n. 8945, viz. that man, spirit, or angel appears such as he is as to each life, as to the life of the thought concerning truths, and as to the life of the will concerning goods, if he be elevated interiorly into heaven; for the more interiorly it is in the heavens, so much the purer is good and truth; lest therefore the falses which are of the thought, and the evils which are of the will, should appear, and to the intent that they may be hid, they are therefore kept in inferior [things or principles], where they are in an obscurer light respectively. From these considerations also it may be manifest what was meant by the saying, that no one can see Jehovah and live, for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish; therefore also the angels themselves in heaven are covered with a cloud, n. 6849; and therefore all who are in hell are vailed in thick mists, n. 3340, 8137, 8138, 8814 8819; for mists are falses.

CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET SATURN.

8947. *THE spirits from that earth, and also the earth itself, appear in front at a considerable distance, in the plane of the lower part of the knees; and when the eye is opened thither, a multitude of spirits come into view; they are conspicuous on this side of that earth, and to the right.*

8948. *It has also been given to discourse with them, and hence to know what is their quality in respect to others: they are well-disposed and modest, and inasmuch as they esteem themselves respectively little, therefore also in the other life they appear little, for the appearance of every one in the other life is according to his mind* [*animus*] *and according to his life.*

8949. *In worship they are very humble, for in worship they account themselves as nothing: they worship our Lord, and acknowledge Him for the only God; for the Lord appears sometimes to those who are in that earth under an angelic form, and thus as a man; and on such occasions the Divine* [*principle*] *beams forth from the face, and affects the mind* [*animus*]. *The inhabitants also, when they come of age, discourse with spirits, by whom they are instructed concerning*

the Lord, and how He is to be worshipped, also how they ought to live.

8950. *The spirits of that earth, when any would seduce them, and draw them away from faith in the Lord, or from humiliation towards Him, and from probity of life, say that they are willing to die; on such occasions little knives appear in their hands, by which they seem willing to smite their breasts; when they are asked why they do this, they say that they would rather die, than be led away from the Lord. The spirits of our earth sometimes deride them on these occasions, and infest them with questions why they do so; but they reply, that they well know that they do not kill themselves, but that this is only an appearance flowing forth from the will of their mind [animus], that they are willing rather to die, than to be drawn away from the worship of the Lord.*

8951. *There are some also in that earth who call the nocturnal lumen, which is great, the Lord; but these are separated from the rest, and are not tolerated amongst them. That nocturnal lumen is shed forth from the great belt which encompasses that earth at a distance, and from the moons, which are called the satellites of Saturn.*

8952. *They have been questioned concerning that great belt, which appears from our earth to raise itself above the horizon of that planet, and to vary its situations; they said that it does not appear to them as a belt, but only as somewhat snowy in the heaven in various directions.*

8953. *The inhabitants and spirits of that earth have reference to that [principle] in man, which is the middle between spiritual sense and natural sense, but they recede from the natural, and accede to the spiritual. Hence it is that those spirits seem to themselves often to be carried away or rapt into heaven, and afterwards to be sent back, thus alternately; for whatsoever is of spiritual sense, this is in heaven, but whatsoever is of natural sense, this is beneath heaven.*

8954. *There are no cities there, nor kingdoms, but they live distinguished into families, each family apart from another, thus man and wife with their children; when these latter marry, they are separated from the house of their parents, nor have any more concern about it; wherefore the spirits from that earth appear two and two.*

8955. *All in that earth otherwise than in ours, know that they shall live after death; wherefore also they make no account of their bodies, only so far as may be necessary for the life, which they say is to remain and serve the Lord: therefore also they do not bury the bodies of the dead, but cas*

them forth, and cover them with branches of trees from the forest.

8956. *They are also little solicitous about diet and clothing; they feed on fruits and pulse of various kinds, which their earth produces; and they are slightly clad, being encompassed with a coarse skin or tunic, which repels cold.*

8957. *The subject concerning the spirits and inhabitants of the earth Saturn, will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE TWENTY-FIRST.

THE DOCTRINE OF CHARITY.

8958. THEY who are regenerating undergo temptations.

8959. Temptations are spiritual combats pertaining to man; for they are combats between evil which is in him from hell, and good which is in him from the Lord.

8960. Temptation is induced by the evil spirits who dwell with man in his evils and falses, these spirits excite his evils, and charge him with blame; but the angels from the Lord, who dwell in his goods and truths, call forth the truths of faith pertaining to him, and defend.

8961. Combat in temptations is concerning the dominion of evil, which is attendant on man from hell; and of good, which is attendant on him from the Lord. The evil which desires to domineer, is in the natural or external man, but the good is in the spiritual or internal. Hence it is, that combat in temptations is also concerning the dominion of one over the other. If evil conquers, then the natural man has dominion over the spiritual; if good conquers, then the spiritual man has dominion over the natural.

8962. Those combats are effected by the truths of faith, which are from the Word, from these man must fight against evils and falses; if he fights from other than these, he does not conquer, because the Lord is not in other [truths].

8963. Inasmuch as combat is waged by the truths of faith which are from the Word, therefore man is not admitted into combat, until he is in the knowledges of truth and good, and has thence gained some spiritual life. Wherefore those com-

bats do not take place with man, until he comes to years of maturity.

8964. He who has not in himself the truths of faith derived from the Word, by which he may engage in combat, thus who has not any spiritual life in himself derived from those truths, is not admitted into any combat, inasmuch as he yields; and if man yields, his state after temptation becomes worse than his state before it, since evil in such case has acquired to itself power over good, and the false over truth.

8965. Inasmuch as faith is rare at this day, for the church is now at its end, therefore few at this day undergo any spiritual temptations; hence it is, that it is scarce known what they are, and to what end they conduce.

8966. Temptations conduce to confirm the truths of faith, also to implant them, and to insinuate them into the will, that they may become the goods of charity. For man, as was before said, fights from the truths of faith against evils and falses, and since on this occasion his mind is in truths, therefore when he conquers, he confirms himself in them, and implants them; and also the evils and falses, which assaulted, he accounts as an enemy, and rejects from himself. By temptations also the concupiscences which are of self-love and the love of the world, are subdued, and man is humbled; thus he is rendered meet to receive the life of heaven from the Lord, which life is the new life, such as pertains to the regenerate.

8967. Inasmuch as by temptations the truths of faith are confirmed, and the goods of charity implanted, and also the concupiscences of evil subdued, it follows that by temptations the spiritual or internal man acquires dominion over the natural or external, thus the good which is of charity and faith, over the evil which is of self-love and the love of the world. When this is effected, man has illustration and perception of what is true and of what is good, also of what is evil and false; and hence he has intelligence and wisdom, which afterwards increase every day.

8968. Whilst man by the truths of faith is introducing to the good of charity, he then undergoes temptations; but when he is in the good of charity, temptations cease, for then he is in heaven.

8969. In temptations man ought to fight against evils and falses as from himself, but still to believe that it is from the Lord; if he does not believe it in the temptation itself, because at that time it is obscure to him, still he ought to believe it after the temptation. If man after temptation does not believe that the Lord alone has fought for him, and has conquered for him, in this case he has undergone only external temptation, which temptation does not penetrate deeply, nor cause any thing of faith and charity to take root.

CHAPTER XXI.

1. AND these are the judgments, which thou shalt set before them.

2. When thou shalt buy an Hebrew man-servant, six years shall he serve, and in the seventh he shall go forth at liberty gratis.

3. If he shall come in his body, he shall go forth in his body; if he be lord of a woman, his woman shall go forth with him.

4. If his lord shall give him a woman, and she bear him sons or daughters, the woman and her births shall be his lord's, and he shall go forth in his body.

5. And if the man-servant saying, shall say, I love my lord, my woman, and my children, I will not go forth free.

6. Then his lord shall bring him to GOD, and shall bring him to a door or to a post, and his lord shall bore his ear with an awl, and he shall serve him for ever.

7. And when a man [*vir*] shall sell his daughter to be a maid-servant, she shall not go forth according to the going forth of men-servants.

8. If she be evil in the eyes of her lord, that he will not betroth her, then let her be redeemed; to a strange people he shall not have the power of selling her; by his acting perfidiously to her.

9. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters.

10. If he shall take another to himself, he shall not diminish her diet, her clothing, and her conjugial debt.

11. And if he shall not do these three things to her, she shall go forth gratis with no silver.

12. He that smiteth a man [*vir*] and he die, dying shall die.

13. And he who hath not lain in wait, and GOD cause to occur to his hand, I will appoint to thee a place whither he shall flee.

14. And when a man [*vir*] shall act purposely against his companion to slay him by deceit, thou shalt take him from [being] with Mine altar to die,

15. And he that smiteth his father and his mother, dying shall die.

16. And he that stealeth a man [*vir*], and selleth him, and he shall be found in his hand, dying shall die.

17. And he that curseth his father and his mother, dying shall die.

18. And when men [*viri*] shall dispute, and a man [*vir*] shall smite his companion with a stone, or with a fist, and he doth not die, and lieth down in a bed,

19. If he arise and walk abroad upon his crutch, he that smiteth shall be guiltless, only he shall give his [cessation], and curing shall cure.

20. And when a man shall smite his man-servant, or his maid-servant with a staff, and he die under his hand, avenging he shall be avenged.

21. Nevertheless if he shall stand a day or two days, he shall not be avenged, because he is his silver.

22. And when men [*viri*] shall quarrel, and shall by a blow affect a woman with child, and her birth shall come forth, and no damage be done, fining he shall be fined, as the lord of the woman shall impose upon him, and he shall give to the judges.

23. And if damage shall be done, thou shalt give soul for soul.

24. Eye for eye, tooth for tooth, hand for hand, foot for foot.

25. Burning for burning, wound for wound, stripe for stripe.

26. And when a man [*vir*] shall smite the eye of his man-servant, or the eye of his maid-servant, and shall damage it, he shall send him away free for his eye.

27. And if he shall strike out the tooth of his man-servant, or the tooth of his maid servant, he shall send him away free for his tooth.

28. And when an ox shall strike with the horn a man [*vir*] or a woman, and he die, the ox by stoning shall be stoned, and his flesh shall not be eaten, and the lord of the ox shall be guiltless.

29. And if the ox were wont to push with his horn from yesterday [and] the day before yesterday, and it hath been testified to his lord, and he hath not guarded him, and he hath slain a man [*vir*] or a woman, the ox shall be stoned, and his lord also shall die.

30. If expiation be set upon him, he shall give the redemption of his soul, according to all that is set upon him.

31. Whether he hath struck with the horn a son, or hath struck with the horn a daughter, according to this judgment it shall be done unto him.

32. If the ox shall strike with the horn a man-servant, or a maid-servant, his lord shall give silver of thirty shekels, and the ox shall be stoned.

33. And when a man [*vir*] hath opened a pit, or when a man hath digged a pit, and hath not covered it, and an ox or an ass hath fallen therein;

34. The lord of the pit shall repay, he shall render silver to his lord, and the dead [beast] shall be for himself.

35. And when the ox of a man [*vir*] shall strike the ox of his companion, and he dies, they shall sell the living ox, and

shall divide the silver thereof, and also shall divide the dead [ox].

36. Or if it be known that the ox hath pushed with his horn from yesterday [and] the day before yesterday, and his lord hath not guarded him, repaying he shall repay ox for ox, and the dead [one] shall be for himself.

37. When a man [*vir*] shall steal an ox or cattle, and shall kill it, or sell it, he shall repay four oxen for an ox, and four cattle for a cattle.*

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8970. THE subject treated of in this chapter, in the internal sense, is concerning those who hurt or destroy the truth of faith or the good of charity pertaining to themselves, or pertaining to others; what is the punishment, and what the restitution. Such things are involved in the judgments or laws in this chapter concerning servants, concerning death or hurt occasioned to companions or servants; also concerning oxen pushing with the horn, and concerning a pit.

THE INTERNAL SENSE.

8971. THAT the Word is holy, yea most holy, is known to every one within the church; this is not only acknowledged, but also perceived by those who are in the truths of faith, and in a life according to them, for these are kept continually in the idea of what is holy when they read the Word. But they who are not in the truths of faith, and a life according to them, do not acknowledge, still less perceive, any thing of what is holy in the Word: when these read the Word, they do not see any thing more sublime in it, than in any other writing; and they who in their heart deny the sanctity of the Word, say also with themselves, when they read it, that the writings of men are more elegant, because composed in a more elegant style as to the literal sense. This has been testified to me by living experience from those in the other life, who in their heart have denied that the Word was inspired from the Divine [being or principle]; but when it was said to them, that the Word was holy and divine as to every iota in it, and as to every smallest

* See note ch. xii. ver. 21, on the expression *a cattle*.

tittle, they then stood astonished, wondering whence this could be; and when it was further said to them, and also shown to the life, that all things which are in the Word contain in them a spiritual sense which does not appear in the letter, and that that sense of the Word is for the angels in heaven, when the Word is read by man, they then acknowledged it, because it was shown, but said, that they did not know this in the world; and because they did not know it, that therefore they are without blame. But when the same were explored, it was observed that they had lived at their pleasure, without any restraint from conscience, and that on this account they had denied in their heart the Divine [being or principle], heaven and hell, a life after death, and all other things of faith, and that this was the cause why they had not acknowledged the sanctity of the Word; and it was further testified, that all they who have been in the truths of faith, and in a life according to them, have accounted the Word holy, and have also perceived it so with themselves whilst they have been reading; hence they have been convicted, that the cause was not in the Word, but in themselves: for with those who are in the life of good, the interiors are open into heaven, whence the holy [principle] of the Word flows in from the angels; but with those who are in the life of evil, the interiors are closed towards heaven, but open into hell, whence flows in a contrary [principle]. To exemplify these observations by the judgments or laws contained in this chapter concerning men-servants, concerning maid-servants, and concerning oxen: they who deny the sanctity of the Word, because they are in the life of evil, will be induced to say, that in those judgments or laws they do not see any thing Divine; as when it is said that a man-servant, who is not willing to go away free, should be brought to a door or a post, and his lord should bore his ear with an awl, and thus he should serve for ever; also when it is said, if a man-servant who is smitten shall live a day or two days, his lord who smote him shall not be punished, because he is his silver; again where it is said that a man-servant should be free for an eye and for a tooth; and that an ox pushing with his horn should be stoned; besides the other particulars there mentioned; they who deny in their heart the sanctity of the Word, see these things as unworthy of the Word, and still more unworthy to be dictated by Jehovah Himself on Mount Sinai; in like manner they regard all other parts of the Word, both historical and prophetical; but the reason why they so regard them is, because heaven is closed to them on account of the life of evil, and hence they have a contrary perception. The case is altogether otherwise with those who are in the life of good. Whence the sanctity of the Word is, which [sanctity] flows in from heaven, is manifest from all those things which have been heretofore said and

shown concerning the internal sense of the Word, viz. that the Word alone has an internal sense, and that that sense treats of such things as are of heaven, which are the things of eternal life, and that inmostly it treats of the Lord alone, thus of things holy, yea of things Divine themselves which are most holy; and that that sense is for the angels who are attendant on man whilst the Word is read, consequently that hence is an influx of what is holy, and a perception thereof, with those who are in the life of faith and charity. As to what concerns the judgments or laws concerning man-servants, maid-servants, oxen, in this chapter, they contain in the internal sense such things as are of the Divine order respecting those who are in the truth of faith, also respecting those who hurt or destroy the things which are of faith and charity, and the things which are of love to the Lord, and in the inmost sense who [hurt or destroy] the Lord Himself. Hence it may be manifest to every one, how holy they are in themselves, although they do not appear so in the letter.

8972. Verse 1. *And these are the judgments which thou shalt set before them*, signifies exterior truths, such as ought to be in the civil state where the church representative is, which flow from the internal truths which are of order in the heavens; that these things are signified by the judgments which were to be set before the sons of Israel, is manifest from the signification of judgments, as denoting truths, see n. 2235, 6397, 7206, 8685, 8695. The reason why judgments are truths is, because all judgment is effected by truths, hence by doing judgment in the Word, is signified to do truth, that is, to judge according to truths. But by judgments in the plural, are signified civil laws, thus exterior truths such as are in a civil state. It is said where the church representative is, by reason that interiorly they contain and involve in them those truths which are of order in the heavens, as may be manifest from their internal sense. The laws which were enacted and commanded by the Lord to the sons of Israel, were distinguished into *precepts*, *judgments*, and *statutes;* they were called precepts which were of the life, judgments which were of the civil state, and statutes which were of worship. As to what specifically concerns judgments, they are such as are contained in this chapter, and also in some that follow; they served for laws in the church, where the internal things, which are of heaven and the church, were represented by external things; but they do not serve for laws in the church where internal things are no longer represented by external, as in the Christian Church; the reason is, because to the man of this church internal things are revealed, and therefore by internal things communication with heaven is effected, but not by external things, as heretofore. This is the reason why the man of the Christian Church is not bound

to observe those things which are called judgments and statutes in the external form, but in the internal. Still there is a sanctity abiding with them, because in themselves they contain holy things, as is the case also with all and singular things in the Word which were commanded concerning sacrifices: although these things are repealed, still they are the holy things of the Word, by reason of the Divine things which are in them, and which they represented; for when they are read by a Christian man, the Divine things which are in them, and which they represented, are perceived in the heavens, and fill the angels with what is holy, and at the same time fill man who reads by influx from the angels, especially if the man himself thinks on the occasion of the Divine things which are in them. Hence it is evident, that the Word even of the Old Testament is most holy. That the laws enacted by the Lord, and commanded to the sons of Israel, were distinguished into precepts which are of life, into judgments which are of the civil state, and into statutes which are of worship, is evident from Moses, "Jehovah said to Moses, go, say to them, return ye into your tents, but do thou stand here with Me, *that I may speak to thee all the precepts and the statutes, and the judgments*, which thou shalt teach them, that they may do them," Deut. v. 28; again, "But these are the *precepts*, the *statutes*, and the *judgments*, which your God hath commanded to teach you," Deut. vi. 1; again, "Therefore thou shalt keep the *precepts*, and the *statutes*, and the *judgments*, which I command thee this day to do them," Deut. vii. 11; and in David, "If his sons forsake My law, and do not walk *in My judgments*, if they profane *My statutes*, and do not keep *My precepts*, I will visit with the rod their prevarication," Psalm lxxxix. 30, 31, 32. Moreover all laws, so far as they were of a representative church, were in general called judgments and statutes, as in Moses, "Now therefore hear O Israel *the statutes and the judgments* which I will teach you, that ye may do them. What great nation [is there], which hath just *statutes and judgments*, as all this law which I shall give before you to day," Deut. iv. 1, 8; chap. v. 1; and in Ezekiel, "Jerusalem hath changed *My judgments* into impiety more than the nations, and *My statutes* more than the lands which are round about her; for they have rejected *My judgments*, and have not walked in *My statutes*," v. 6, 7; again, "Let them walk in *My statutes*, and keep *My judgments*, to do the truth," xviii. 9; besides in several other places, as Levit. xviii. 5; chap. xix. 37; chap. xx. 22; chap. xxv. 18; chap. xxvi. 15; Deut. xxvi. 17; Ezek. xi. 12, 20; chap. xx. 11, 13, 25; chap. xxxvii. 24.

8973. Verses 2, 3, 4, 5. 6. *When thou shalt buy an Hebrew servant, six years shall he serve, and in the seventh he shall go forth at liberty gratis. If he shall come in his body, he shall*

go forth in his body ; if he be lord of a woman, his woman shall go forth with him. If his lord shall give him a woman, and she bear him sons or daughters, the woman and her births shall be his lord's, and he shall go forth in his body. And if the servant saying shall say, I love my lord, my woman, and my children, I will not go forth free. Then his lord shall bring him to God, and shall bring him to a door or to a post, and his lord shall bore his ear with an awl, and he shall serve him for ever. When thou shalt buy an Hebrew servant, signifies those within the church who are in the truths of doctrine, and not in good according to those [truths]: six years shall he serve, signifies a state of labor and of some combat, and hence confirmations of truth: and in the seventh he shall go forth at liberty gratis, signifies a state of confirmed truth without his operation. If he shall come in his body, signifies truth without delight: he shall go forth in his body, signifies a state of truth without delight also after combat: if he be lord of a woman, signifies truth with adjoined delight: his woman shall go forth with him, signifies a state of truth with delight conjoined also after combat: if his lord shall give him a woman, signifies good adjoined to truth by the spiritual principle when in combat: and she bear him sons or daughters, signifies truths and goods hence derived: the woman and her births shall be his lord's, signifies that good adjoined to truth by the spiritual principle with the goods and truths thence derived shall not be appropriated to truth: and he shall go forth in his body, signifies the state after combat, which is of truth only confirmed and implanted: and if the servant saying shall say, signifies thought on the occasion from truth implanted: I love my lord, my woman, and my children, signifies the delight of the remembrance of spiritual goods: I will not go forth free, signifies the delight of obedience: and his lord shall bring him to God, signifies a state into which on this occasion he enters according to Divine order: and he shall bring him to a door or to a post, signifies a state of communication of truth confirmed and implanted with spiritual good: and his lord shall bore his ear with an awl, signifies a representative of obedience: and he shall serve him for ever, signifies to eternity.

8974. "When thou shalt buy an Hebrew servant"—that hereby are signified those within the church who are in the truths of doctrine and not in good according to those [truths], appears from the signification of buying, as denoting to procure and appropriate to oneself, see n. 4397, 5374, 5397, 5406, 5410, 5426, 7999; and from the signification of a Hebrew servant, as denoting those within the church who are in the truths of doctrine and not in good of life according to those truths; for servant is predicated of those who are in truth and not in correspondent good, and in general is predicated of truth in respect

to good, n. 3409; an Hebrew is predicated of those things which are of the church, and of those things which are of any service; that it is predicated of those things which are of the church, see n. 5136, 5236, 6675, 6684, and that it is predicated of those things which are of any service, see n. 1703, 1741, 5013. Inasmuch as the subject treated of in what now follows is concerning men-servants and maid-servants of the sons of Israel, it may be expedient to say what the [statutes] involve in the internal sense; every one may see, that they contain in them the arcana of heaven, because they were said and commanded by Jehovah on Mount Sinai orally to Moses, and because they follow immediately after the words of the decalogue; without such arcana they would be mere civil and forensic laws, like those of other nations on the earth, in which there is no arcanum of heaven. But the arcana which they contain are not manifested except to the angels in the heavens, consequently not to men except by the internal sense, for this sense teaches how the angels perceive the Word, consequently it teaches the arcana which are in the Word. What and of what quality the arcana are, will appear evident in what follows from the explication of singular [the things mentioned]. To the intent that a common [or general] idea may be had, it may be expedient briefly to say what is specifically meant by Hebrew servants in the internal sense. In the Spiritual Church, which the sons of Israel represented, there are two kinds of men, some who are in the truth of faith and not in correspondent good of life, and some who are in the good of charity and in correspondent truth of faith; they who are in the good of charity and in correspondent truth of faith, are they who constitute the very church itself, and are men of the internal church; in the internal sense of the Word these are they who are called the sons of Israel; these are of themselves free, because they are in good, for they who are led of the Lord by good, are free, see n. 892, 905, 2870 to 2893; but they who are in the truth of faith, and not in correspondent good of life, are men of the external Spiritual Church; these are they who, in the internal sense of the Word, are meant by Hebrew servants; the reason why these are represented by servants is, because those things which are of the external church are nothing else but things of service respectively; the case is the same also with the truth of faith in respect to the good of charity, for the truth of faith is serviceable to introduce the man of the church into the good of charity. It is moreover to be noted, that he who places the all of the church, thus the all of salvation, in the truth of faith and not in the good of charity, and who also does good from obedience only, and not from the affection of love, cannot be regenerated like those who are in the good of charity, that is, who do good from the affection

of love; they may indeed be reformed, but not regenerated. Their reformation is treated of in the internal sense, in the laws concerning men-servants and concerning maid-servants in this chapter. The arcana of that reformation are not at this day known to any one, by reason that almost a total ignorance prevails within the church of what the truth of faith contributes to salvation, and what the good of charity; yea it is unknown what charity is, also that charity and faith must make a marriage with each other, before any thing of the church exists in man, for the marriage of good and truth is the church itself, because it is heaven in man, see n. 2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4834, 5194, 5502, 6179.

8975. "Six years he shall serve"—that hereby is signified a state of labor and of some combat, and hence of confirmation of truth, appears from the signification of six years, as denoting states of labor and combat; that six signify labor and combat, see n. 733, 900, 8888; and that years signify states, n. 487, 488, 493, 893, 7839. The reason why the confirmation of truth is also signified is, because spiritual truth, which is called the truth of faith, is confirmed by labor and combat. It is said somewhat of combat, because they who are in the truth of faith, and not in correspondent good of life, are not admitted into any grievous combat, that is, temptation, inasmuch as they would yield; for the Lord cannot flow in with them by [or through] good, and thus defend them against the evils and falses which assault in temptations; they are only external men, and whatsoever flows in from the Lord, this must flow in by [or through] the internal man into the external; when they are not in the good of charity, the internal man is not open, for good is what opens that man, and what dwells there.

8976. "And in the seventh he shall go forth at liberty gratis"—that hereby is signified a state of confirmed truth without his operation, appears from the signification of the seventh year, as denoting a state of conjunction of good and truth; for by the seventh year, is signified the like as by the seventh day or sabbath; that by this latter is signified conjunction of good and truth, or the heavenly marriage, thus a state of peace, which succeeds after a state of servitude, see n. 8494, 8495, 8510, 8888, 8890, 8893; but in this passage, inasmuch as the subject treated of is concerning those who are in truth and not in correspondent good of life, by the seventh year is signified a state of confirmed truth; the reason is, because with such there is not conjunction of truth and good, as with those who are in the good of charity, and are meant in the representative sense by the sons of Israel, but instead thereof there is the confirmation of truth; and from the signification of gratis, as denoting without their operation; for the truth of faith with them, when they are in labor and any com-

bat, is confirmed by the Lord without any operation of theirs; the like is signified by gratis in the Revelations, "I will give to him that thirsteth of the fountain of the water of life *gratis*," xxi. 6; again, "He that heareth, let him say come, and he that thirsteth, let him come, and whosoever will, let him take the water of life *gratis*," Rev. xxii. 17; and in Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; go ye, I say, buy *without silver and without price* wine and milk," li. 1; where waters denote truths from the Word, wine denotes the truth of good thence derived, and milk the good of truth.

8977. "If he shall come in his body"—that hereby is signified truth without delight, appears from the signification of body, as denoting truth alone, thus truth without its delight; for by body is meant a man-servant alone without a woman, thus without delight; for the woman of a man-servant is delight conjoined to truth, as will be evident from what follows. With respect to this arcanum, the case is thus; the men of the external church, who were represented by Hebrew men-servants, are they who learn truth from no delight, only because it is the truth of the church, by which they believe that they can be saved; this necessity is what enjoins them to learn and to know truth; these are they who in the internal sense are meant by men-servants who come in their body, and go forth in their body; with these truth alone is confirmed; such in the other life are in the entrance to heaven, and not in heaven itself; they are called cuticular, because in the Grand Man they correspond to the skin, see n. 5553 to 5559. But they who are in truth, to which good is adjoined, are they who in the internal sense are here meant by men-servants who come with a woman, for woman signifies good when man [*vir*] signifies truth, but in this case delight, for this is instead of good in the man of the external church; the good in which he is principled is not from a spiritual origin, but from a natural origin, for it has its relish from the delight of living and teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self; this is the reason why it is called delight but not good; it appears indeed as good in the external form, but whereas it is natural good, that is, whereas it derives its origin from the world and not from heaven, it is called delight. But good from a spiritual origin is meant in the internal sense by the woman, whom the lord gives to his man-servant, but this cannot be conjoined, wherefore it was ordained, that when the man-servant went forth, the woman should be the lord's, and also her sons and daughters; for spiritual good is good not for the sake of gain, or for the sake of honor, but for the sake of the church and for the sake of the salvation of our neighbor; such good cannot be conjoined to those who are in the externals of

the church, for it is the good itself of charity, and flows from the affection which is of love; for they who are in the externals of the church, cannot be affected with the truths of faith in any other way than principally for the sake of themselves, and secondarily for the sake of the church, and they who are of such a character, can indeed do according to truths, thus [can do] good, not from affection, but from obedience; these are they, who in the internal sense are meant by those who are willing to serve for ever. These are the arcana, which in the internal sense are contained in these statutes concerning servants; which cannot at all be apprehended except by those who are in the good of charity, but not by those who are in the truths of faith without that good; the reason is, because they who are in the good of charity are in the light of heaven, and from that light see the things which are in the light of the world; but they who are in the truth of faith, and not in the good of charity, are in the light of the world, by which light the things which are in the light of heaven cannot be seen, for the light of heaven is above, that is, within, but the light of the world is beneath, or without, and from what is superior or interior may be seen inferior or exterior things, but not *vice versa;* for heaven can flow-in into the world, but not the world into heaven, see n. 3721, 5119, 5259, 5779, 6322.

8978. "He shall go forth in his body"—that hereby is signified a state of truth without delight also after combat, appears from the signification of body, as denoting truth without delight, see just above, n. 8977; and from the signification of going forth, as denoting after that he had served six years, thus a state after combat; for by the service of six years is signified a state of labor and of combat, n. 8975. How the case herein is, is evident from what was just now said above, n. 8977.

8979. "If he be lord of a woman"—that hereby is signified truth with delight conjoined, appears from the signification of lord, as denoting truth, of which we shall speak presently; and from the signification of woman, as denoting good, but in this case delight, of which also we shall speak presently. The reason why lord denotes truth is, because by lord is here meant a man-servant, as the man [*vir*] of a woman, and in the internal sense by a man-servant, and also by the man [*vir*] of a woman, is signified truth; that truth is signified by a man-servant, see above, n. 8974, and that it is signified by a man [*vir*], see n. 3134, 3309, 3459, 7716. The reason why woman denotes delight is, because by the woman of a man [*vir*] in the internal sense is signified good, n. 915, 2517, 4823, 6014, 7337; but whereas by a man-servant of the people of Israel is represented a man of the internal church, who has indeed the truth of doctrine, but not corresponding good, n. 8974, because he does not truth for the sake of truth, nor good for the sake of good,

but that he may be recompensed, therefore in the truth and good which he does there is an idea of self, which idea is not of good but is of delight, for nothing else in the spiritual sense is called good but what is of love to the Lord, and of love towards the neighbor; this good appears indeed also as delight in the natural man, but the spiritual principle which is in it makes it to be good. That it may be further known how the case herein is, it is to be observed, that the man of the internal church acts from charity, thus from the affection which is of love towards his neighbor; but the man of the external church does not act from the good of charity, but from the truth of faith, thus not from the affection which is of love towards his neighbor, but from obedience, because it is so commanded; hence it follows that the man of the internal church is free, but the man of the external church is respectively a servant, for he who acts from the affection which is of love, acts from freedom, n. 2870 to 2893; but he who acts from obedience, does not act from freedom, for to obey is not freedom; this is the reason why he who acts from the good of charity is a true man of the Spiritual Church, and therefore in the Word is represented by Israel; but he who does not act from the good of charity, but from the truth of faith, is not a true man of the Spiritual Church, but a servant thereof respectively; he therefore was represented by the man-servant, who was called an Hebrew servant, because bought from the sons of Israel.

8980. "And his woman shall go forth with him"—that hereby is signified the state of truth with delight conjoined also after combat, appears from the signification of going forth, viz. from service, as denoting a state after combat, see n. 8975; and from the signification of woman, as denoting delight conjoined, see just above, n. 8979. From these considerations it is evident who were here represented by men-servants, viz. they who are in the faith of the doctrinals of their own church, and not in correspondent good, but in the delight which has a semblance of correspondent good; the service of those with their lord, signifies their state before they can be let-in into heaven, but the going forth from service, signifies their state when they are received into heaven; but whereas they are only in the faith of the doctrinals of their own church, and not in correspondent good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be let in further into heaven, than to the entrance there; for they who are in the entrance to heaven, communicate by the truth which is of faith with those who are in heaven, and by the delight conjoined to truth with those who are out of heaven, no otherwise than the skins or coats do which encompass the body; these by the sense of touch communicate with the world, and by the fibrous connection they communicate with the life of the soul in the

body; hence it is, that they who are in the entrance to heaven, and are represented by Hebrew servants, are called cuticulars in the Grand Man, see n. 5552 to 5559. But such are of several genera and species, as are the cuticles or coats in the body, there being some which encompass the whole body, some which encompass the interiors in general, as the peritoneum, the pleura, the pericardium, and some which encompass each of the viscera there in particular. All are respectively services.

8981. "If his lord shall give him a woman"—that hereby is signified good from the spiritual principle adjoined to truth when in combat, appears from the signification of lord, as here denoting the spiritual principle, for by lord is here meant some one of the sons of Israel, and by the sons of Israel are signified those who are true men of the Spiritual Church, that is, who do good from the affection which is of love, or what is the same thing from charity; that the sons of Israel denote men of the Spiritual Church, see n. 6462, 6826, 6868, 7035, 7062, 7201, 7215, 7223, 7956, 8234, 8805; consequently by the same in the abstract sense are signified spiritual truths and goods, see n. 5415, 5801, 5803, 5812, 5817, 5819, 5833, 5879; hence it is, that by lord is here signified the spiritual principle; and from the signification of giving a woman to him, as denoting to adjoin good to truth, for to give, when it is said of a woman, is to adjoin, and the man-servant is he who is in the truth of doctrine, and not in correspondent good, n. 8974, and the woman is delight, n. 8980, but in this case good, because it is given, that is, adjoined by the spiritual principle, for all that is called good which comes from a spiritual principle, inasmuch as the spiritual principle itself is the good of charity; that woman denotes good, see n. 915, 2527, 4823, 6014, 7337; the reason why it denotes in combat is, because it is said, if his lord shall give him a woman, that after service the woman should be the lord's, hence it is evident, that the woman was the man-servant's when in service, and not afterwards, thus when in combat, and not after combat, for by the service of six years, is signified labor and combat, n. 8975. Who cannot see that in this statute there is an arcanum, which cannot be known but to whom it has been revealed; for it appears in the external form as contrary to Divine Justice, that a woman given to a man-servant should remain the lord's, when he went forth from service, when yet the woman ought to be [the property] of her own man [*vir*] for ever. Of this description are several other things, which were commanded by Jehovah to the sons of Israel, as that they should ask of the Egyptians vessels of gold and silver, and raiment, and should thus spoil them, besides other things of a similar nature, of which we shall speak in their proper places. But those things, although in the exter-

nal form, as was said, they appear contrary to Divine Justice, are still not so, for they flow from the laws of Divine order in the heavens, which laws are the veriest laws of justice; but those laws are not manifested, unless they be unfolded from the sense of the letter by the internal sense. The law, from which this statute flows, is, that spiritual good cannot be conjoined to those who are in the externals of the church from infancy, but only adjoined so long as they are in combat, and that after combat it recedes. To show more plainly how the case herein is, for it is an arcanum, it may be expedient briefly to explain it. They who from infancy have thought little about life eternal, thus about the salvation of their soul, regarding principally worldly life and its prosperity, and have still lived a good moral life, and have also believed the truths of the doctrine of their own church, when they come to more adult age, cannot be reformed otherwise than by the adjunction of spiritual good, when they are in combat, nevertheless they do not retain that good, but only confirm it by the truths of their own doctrine. The reason why they are of this character is, because in their past life they have indulged worldly loves, and when those loves are rooted in, they do not suffer spiritual good to be conjoined to truth, for they are altogether repugnant to this good; nevertheless spiritual good may occupy the thought, when those loves cease, as is the case when they are in anxiety, in misfortunes, in bodily distempers, and the like, on which occasions the affection of doing good from a principle of charity flows in, but this affection serves only for confirming and rooting in deeper the truths of doctrine, but it cannot be conjoined to truth; the reason is, because that affection of charity flowing in fills only the intellectual principle of the mind, but does not enter into its will principle, and what does not enter into the will principle, this is not appropriated, thus is not conjoined, for the conjunction of good and truth with man is effected when truth enters the will, consequently when man wills it, and from willing does it, in this case truth first becomes good, or what is the same thing, faith becomes charity. This effect cannot have place with those who from infancy have indulged the loves of the world, and yet are in the truth of the doctrine of their own church, for their will principle is possessed by those loves, which loves are altogether in the opposite, and reject spiritual good; they admit it only into the intellectual principle of the mind, that is, into the thought, when those loves are asleep, which is the case, as was said above, in a state of bodily distemper, or of misfortune, or in anxiety, consequently in labor and in some combat. This is the arcanum which lies stored up in this statute; and whereas this statute was thus representative of the law of Divine order concerning those who are in the truth of doctrine and not in correspondent good,

therefore in the representative church it was agreeable to Divine Justice, even in the external form.

8982. "And she bear him sons and daughters"—that hereby are signified truths and goods hence derived, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2803, 2813, 3373, 3704, 4257; and from the signification of daughters, as denoting goods, see n. 489, 490, 491, 2362, 3024; that they are truths and goods derived, is evident, since by the woman, who is the mother from whom they are born, is signified spiritual good, n. 8981; and by nativities are signified derivations in the internal sense, n. 1330, 3263, 3279.

8983. "The woman and her births shall be for his lord"—that hereby is signified that good adjoined to truth by the spiritual principle with the truths and goods thence derived shall not be appropriated to truth, appears from the signification of the woman, as denoting spiritual good adjoined to truth when in combat, see above, n. 8981; and from the signification of births, as denoting derived truths and goods, see just above, n. 8983; and from the signification of being for his lord, as denoting that they shall belong to the spiritual principle in which they originate, and not to truth, for lord is the spiritual principle, n. 8981; and man-servant is truth without correspondent good, n. 8974; consequently it denotes that they shall not be appropriated to this truth; for by man [*vir*] and woman in the internal sense, is signified the conjunction of truth and good, for marriage in the earths represents the heavenly marriage, which is of good and truth, and also conjugial love corresponds to that marriage, n. 2727 to 2759, 2803; but between a man-servant and a woman given by his lord there is not marriage, but copulation as of a concubine with a man [*vir*], which copulation does not correspond to heavenly marriage, wherefore also it is dissolved when the man-servant goes forth, for in this case the woman with the births become the lord's. The reason why such copulation has place is, because the truth which is represented by a man-servant is in the external man, and the good which is represented by the woman is in the internal; and the good of the internal man cannot be conjoined with the truth of the external, unless conjunction has been before effected in the internal; this cannot be done, because a man-servant represents a mere external man who has not correspondent good, and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external, unless conjunction has been first effected in the internal, may be manifest from what has been said concerning the regeneration of man, n. 3321, 3469, 3493, 3573, 3616, 3882, 4353, for regeneration is the conjunction of good and truth.

8984. "And he shall go forth in his body"—that hereby is signified the state after combat, which is of truth only confirmed and implanted, appears from the signification of going forth, viz. from service, as denoting a state after combat, see above, n. 8980; and from the signification of in his body, as denoting with truth without good, see also above, n. 8977, 8978; the reason why it denotes a state of truth confirmed and implanted is, because by going forth in the seventh year, this is signified, n. 8976; in the present case because spiritual good, which is represented by the woman, had served to confirm it, and also to implant what was new, n. 8981.

8985. "And if the servant saying shall say"—that hereby is signified thought on the occasion from truth implanted, appears from the signification of saying, as denoting thought, see n. 7094, 7107, 7244; and from the signification of man-servant, as denoting truth without correspondent good, see n. 8974; in this case such truth confirmed and implanted, because it is said of that servant when he was about to go forth, n. 8984. It is said that man-servant denotes truth, but thereby is meant a man who is in truth without correspondent good: the reason why truth is called a man-servant, and it is not said a man who is in such truth, is, because abstract speech, that is, separate from man, is angelic speech: for in heaven the thought is employed about thing without person: for when person is also there thought of, in such case is excited the society which is in such a thing, and thus the thought is determined thither, and is fixed; for in heaven where there is thought there is presence, and presence would bend to itself the thoughts of those who are in the society, and would thereby disturb the influx from the Divine [being or principle] there: it is otherwise when they think abstractedly concerning a thing, in this case the thought diffuses itself in every direction according to the heavenly form proceeding from the Divine [being or principle], and this without disturbance of any society; for it insinuates itself into the common spheres of the societies, and in this case does not touch or move any one in the society, thus does not divert any one from the freedom of thinking according to influx from the Divine [being or principle]; in a word, abstracted thought can pervade the universal heaven without stopping any where, but thought determined to person or to place is fixed and stopped.

8986. "I love my lord, my woman, and my children"—that hereby is signified the delight of the remembrance of spiritual goods, appears from the signification of loving, as here denoting the delight of remembrance, of which we shall speak presently; and from the signification of lord, as denoting spiritual good, which was the source, see above, n. 8981; and from the signification of woman, as denoting good adjoined by the spiritual principle, see also above, n. 8981; and from the

signification of children, as denoting the goods and truths thence derived, see n. 8982; hence by lord, wife, and children, in the sum are signified spiritual goods. The reason why the delight of the remembrance of those goods, is signified by loving is, because they who were represented by Hebrew men-servants, are they who within the church are in truths of doctrine, and not in good according to those truths, see n. 8974, 8976; such cannot be affected with truth for the sake of good, but for the sake of delight; wherefore by loving in this case, inasmuch as it is said of such, is signified the delight of remembrance.

8987. "I will not go forth free"—that hereby is signified the delight of obedience, appears from the signification of going forth free, as denoting a state after combat, which is of truth only confirmed and implanted, see above, n. 8976, 8980, 8984; for the service, which was of six years, and is called a week (*septimana*) Gen. xxix. 27, 28, signifies labor or some combat, such as pertains to those who are in truths and not in correspondent good, who are meant by Hebrew men-servants in the spiritual sense; these are such that they cannot be regenerated, but only be reformed; for *to be regenerated* is said of those, who by the truths, which are said to be of faith, suffer themselves to be led of the Lord to the good of spiritual life; but *to be reformed* is said of those who, by the truths which are of faith, cannot be brought to the good of spiritual life, but only to the delight of natural life; they who suffer themselves *to be regenerated*, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only *to be reformed*, do not act from affection, but from obedience: the difference is this, they who act from affection act from the heart, and thus from a free principle: and also they act truth for the sake of truth, and good for the sake of good, and thereby exercise charity towards the neighbor; but they who act from obedience do not act so much from the heart, consequently not from a free principle; if they seem to themselves to act from the heart and from a free principle, it is for the sake of somewhat of self-glory, which makes it to be so perceived; nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from that glory; thus neither do they exercise charity towards the neighbor for the sake of the neighbor, but that they may be seen, and that they may be recompensed: from these considerations it is manifest, who and of what quality they are who are represented by the sons of Israel, and who and of what quality they are who are represented by Hebrew man-servants. But within the church at this day the knowledge of this distinction has perished; the reason is, because the church at this day is predicated and said [to be] from faith, and not from cha-

rity; and few know what faith is, the generality believing that faith consists in knowing those things which the doctrine of the church teaches, and in persuading that they are true, but not that it consists in living according to those truths; a life according to those truths they call moral life, which they separate from the doctrine of the church and name moral theology: but the learned believe that faith is confidence or trust that they are saved by the Lord suffering for them, and redeeming them from hell, and they say that those are saved, who have this confidence, thus by faith alone: but such persons do not consider, that the confidence of faith cannot be given except with those who live the life of charity. These are the causes why knowledge has perished concerning the difference between those who are in the truths of faith and not in correspondent good of life, and those who are in the good of life corresponding with the truths of faith; and inasmuch as that knowledge has perished, it must needs be, that the things which are said concerning those who are in truths and not in good, who are signified by Hebrew men-servants, will appear strange.

"8988. "And the lord shall bring him to God"—that hereby is signified a state into which he then enters according to Divine order, appears from the signification of bringing to God, when the subject treated of is concerning those who are in truths and cannot be in good, as denoting to make them to enter into a state according to Divine order; for by bringing is signified to enter into, and by God is signified Divine order, of which we shall speak presently; that these things are signified is evident from what follows in this verse, for therein is described the state of those who are in truths, and not in correspondent good, viz. that it is a state of perpetual obedience; for they who are in this state are in servitude in respect to those who are in good correspondent with truths; for these latter, inasmuch as they act from good, act from affection, and they who act from affection act from the will, thus from themselves, for whatsoever is of the will with man, that is his *proprium*, since the esse of the life of man is his will; but they who act only from obedience, do not act from their own will, but from the will of their lord, thus not from themselves but from another, on which account they are respectively in servitude; to act from truths and not from good, is to act solely from the intellectual principle, for truths have relation to the intellectual principle and goods to the will principle, and to act from the intellectual principle and not from the will principle is to act from that which stands without and serves, for the intellect was given to man to receive truths, and introduce into the will that they may become goods for truths are called goods when they become of the will: but to serve the Lord, by doing according to his precepts and thus by obeying, is not to be a servant but is

to be free, for the veriest freedom of man consists in being led of the Lord, n. 892, 905, 2870, 2872; for the Lord inspires into the will itself of man the good from which to act, and although it is from the Lord, still it is perceived as of self, thus from freedom; this freedom pertains to all who are in the Lord, and is conjoined with inexpressible felicity. The reason why God in this passage denotes Divine order is, because in the Word the term God is used where the subject treated of is concerning truth, and the term Jehovah where the subject treated of is concerning good, see n. 2769, 2807, 2822, 3921, 4402, 7010, 7268, 8867; wherefore the Divine Truth proceeding from the Divine Good of the Lord is in the supreme sense God, and his Divine Good from which the Divine Truth proceeds is Jehovah; the reason is, because good is the esse itself, and the Divine Truth is the existere, thence proceeding, for what proceeds, this exists thence: the case is similar with good and truth in heaven, or with the angels, and in like manner in the church with men; the good there is the esse itself, and the truth is the existere thence derived, or what is the same thing, love to the Lord, and love towards the neighbor, is the esse itself of heaven and of the church, but faith is the existere thence derived: from these considerations it is clear, whence it is that God also is Divine order, for it is Divine Truth proceeding from the Lord which makes order in heaven, insomuch that that [Divine Truth] is order itself; that Divine Truth is order, see n. 1728, 1919, 7995, 8700: wherefore when man or angel receives Divine Truth from the Lord in good, there pertains to him the order which is in the heavens, consequently he is a heaven or kingdom of the Lord in particular; and to such a degree as he is from truths in good, and afterwards as he is from good in truths; and [what is an arcanum] the angels themselves appear in a human form in the heavens altogether according to the truths which pertain to them in good, with a beauty and splendor according to the quality of good from truths; the men of the church in like manner appear as to the soul in heaven: this is an effect of the Divine Truth Itself proceeding from the Lord, as may be manifest from what has been shown concerning heaven as the Grand Man, and concerning its correspondence with singular the things in man, at the close of several chapters: this arcanum is what is meant by these words in the Revelations, "He measured the wall of the Holy Jerusalem a hundred forty-four cubits, which is the measure of a man, that is, of an angel," xxi. 17; who could ever understand these words, unless he knows what is signified by the Holy Jerusalem, what by its wall, what by a measure, what by the number 144, and thus what by a man, that is, an angel; by the New and Holy Jerusalem is signified the New Church of the Lord, which is about to succeed to the Christian [Church] existing at this

day, n. 2187; by wall are signified the truths of faith which are to defend that church, n. 6419; by measuring and a measure is signified state as to truth, n. 3104; by the number 144 is signified the like as by 12, for 144 is a number compounded of 12 multiplied into 12; that by those numbers are signified all truths in the complex, see n. 7973; hence it is clear what is signified by the measure of a man, that is, of an angel, viz. the truth itself proceeding from the Lord in its form, which is a man-angel in heaven, as was said above; hence the arcanum is evident, which the above words involve, viz. that they are descriptive of the truths of that church which is to succeed the Christian [Church] existing at this day; that they are truths grounded in good, is described in the verse which next follows, in these words, "The structure of the wall was jasper, but the city was pure gold like to pure glass," verse 18; by jasper is signified truth such as is about to be the truth of that church, for by stones in general are signified truths, n. 1298, 3720, 6426, and by precious stones the truths which are from the Lord, n. 643; by gold is signified the good of love and wisdom, n. 113, 1551, 1552, 5658; who could ever conjecture that such things are involved in the above words; and who cannot see from these considerations, that innumerable arcana lie concealed in the Word, which do not at all appear to any one except by [or through] the internal sense; and that by that sense, as by a key, are opened Divine Truths such as are in heaven, consequently heaven and the Lord Himself, who is all in all of the Word in its inmost sense.

8989. "And he shall bring him either to a door or to a post"—that hereby is signified a state of truth confirmed and implanted with spiritual good, appears from the signification of a door, as denoting the introduction of truth to good, see n. 2356, 2385, in this case, of truth confirmed and implanted, which is signified by a Hebrew man-servant after a service of six years, n. 8976, 8984; and since a door denotes introduction, it also denotes communication, for by [or through] a door one chamber communicates with another; and from the signification of a post, as denoting the conjunction of that truth with good, for a post is betwixt two chambers and conjoins them: who cannot see that this ritual concerning men-servants, who were to remain, contains in it an arcanum, and indeed a Divine arcanum, for it was dictated and commanded by Jehovah from Mount Sinai: they who do not believe that there is any thing more holy or Divine in the Word, than what appears in the letter, must needs wonder, that these and several things besides, which are contained in this chapter and in the following, were dictated *viva voce* by Jehovah; for they appear in the letter to be such things as are contained in the laws of nations; as this concerning men-servants, that such of

them as were not willing to go forth from service, should be brought to a door or to a post and should have an ear bored through with an awl by their lord; this in the sense of the letter does not savor of any thing Divine, but still it is most Divine; nevertheless this does not appear except by the internal sense; the internal sense is, that they who are in truths alone, and not in correspondent good, but still in the delight of the remembrance of spiritual goods, n. 8986, 8987, have some communication and conjunction with spiritual good; this was represented by the ear of the man-servant being bored through at a door or at a post by his lord, for a door denotes communication, a post denotes conjunction, the ear denotes obedience, and to bore it through with an awl is representative of the state in which he was to remain; thus the angels, who are attendant on man whilst he reads this Word, perceive these things; for the angels do not think of a door, nor of a post, nor of an ear nor its boring, nor even of a man-servant, but instead thereof they think of the aforesaid communication and conjunction; for the angels are in the intelligence of such things, because they are in light; and the things presented to them are spiritual and celestial, but not natural and worldly, such as are the things contained in the sense of the letter of the Word, for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and celestial; the former is for men, the latter for angels: hence by the Word there is communication and conjunction of heaven with man; that the arcana which are contained in this process of the men-servants remaining with their lord, may be further manifested, it may be expedient to say from what ground it is that door and post signify communication and conjunction; angels and spirits have habitations, which appear altogether as those which are in the world, n. 1116, 1626, 1627, 1628, 1631, 4622; and what is an arcanum, all and singular things which appear in their habitations, are significative of spiritual things; they flow forth also from the spiritual things which are in heaven, and which are thence in their minds; the communications of truth with good are presented there by doors, and conjunctions by posts, and other things by the chambers themselves, by the courts, by the windows, and by the various decorations: that this is the case, is incredible to man at this day, especially if he be a mere natural man, because such things are not manifested before the senses of the body, nevertheless that such things were seen by the prophets, when their interiors were open into heaven, is evident from the Word; they have also been perceived and seen by myself a thousand times; I have also frequently heard them say, that the doors of their chambers were open when their thoughts were communicated with me, and that they were shut when they were not communica-

ted; hence it is that mention is made of doors in the Word, where the subject treated of is concerning communication, as in Isaiah, "Go away my people, enter into thy chambers, *and shut thy door after thee*, hide thyself as for a little moment, until anger passeth away," xxvi. 20, where to shut the door after them, until anger passeth away, denotes non-communications with evils, which are anger, n. 3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483. And in Malachi, "Will he receive from you faces, saith Jehovah Zebaoth; who also among you *will rather shut the doors*, nor will ye kindle a light upon mine altar in vain," i. 9, 10, where to shut the doors denotes not to communicate with holy or Divine things. And in Zechariah, "*Open thy doors, O Lebanon*, that the fire may devour thy cedars," xi. 1; to open the doors denotes to give passage or communication. And in David, "He commanded the ethers from above, he opened *the doors of the heavens*," Psalm lxxviii. 23, where to open the doors of the heavens denotes to give communication with the truths and goods which are from the Lord in the heavens. Again, "*I have chosen to stand at the door in the house of my God*, [rather] than to dwell in the tents of impiety," Psalm lxxxiv. 10, where to stand at the door denotes to communicate abroad with good, which is the house of God, n. 3720. Again, "Lift up your heads, O ye gates, be ye lifted up *ye doors of the world*, that the King of Glory may enter," Psalm xxiv. 7, 9; the doors of the world being lifted up denotes the opening and elevation of hearts to the Lord, who is the king of glory, and thereby the giving communication, that is, that he may flow in with the good of charity and the truth of faith; the Lord is called the king of glory from truth which is derived from good. And in Isaiah, "Jehovah said to His anointed to Cyrus, whose right hand I have taken hold of, to subject nations before him, that I may loose the loins of kings, *to open before him doors, and that the gates may not be shut:* I will go before thee, and will make the crooked things straight, and will give to thee the treasures of darkness, and the hidden wealths of lurking places, that thou mayest know that I am Jehovah, who have called thee by thy name, the God of Israel," xlv. 1, 2, 3, speaking of the Lord as to the human principle, who in the representative sense is Cyrus; to open before Him doors is to give passage to the Divine [being or principle] Himself, hence it is that even as to the human [principle] He is called God, in this case the God of Israel. And in the Revelations, "*Behold I have given before thee an open door*, which no one can shut, because thou hast little power, and hast kept My word," iii. 8, where to give an open door denotes communication with heaven. Again, "After these things I saw, *and behold a door open in heaven;* I heard, come up hither that I may show thee what must come to pass here-

after," Rev. iv. 1, where door manifestly denotes communication, because the subject treated of is concerning the revelation which he was about to receive from heaven; hence also it is evident, that communication is there represented by a door, as was said above. Again, "*Behold I stand at the door and knock*, if any one shall hear My voice and *open the door*, I will enter in to him, and sup with him, and he with Me," Rev. iii. 20, where also door manifestly denotes passage and communication with heaven, where the Lord is, and thus with the Lord: in like manner in Matthew, "The bridegroom came, and the virgins entered in to the marriage, and *the door was shut:* at length came the rest of the virgins saying, Lord, Lord, *open to us;* but he answering said, verily I say unto you I know you not," xxv. 10, 11, 12; what these words signify in the internal sense, see n. 4635 to 4638, viz. that the virgins denote those who are within the church; to have oil in their lamps denotes the good of charity in the truths of faith; and not to have oil in their lamps denotes to have the truths of faith and not the good of charity in them; to these latter the door is said to be shut, because they do not communicate with heaven, that is, by [or through] heaven with the Lord; communication with heaven, and by [or through] heaven, is effected by the good of charity and love, but not by truths, which are called [the truths] of faith, without good in them; wherefore these latter are called foolish virgins, but the former prudent virgins. So in Luke, "Many will seek to enter in, but will not be able, when once the father of the family hath risen *and shut the door*, then shall ye begin to stand without, *and to knock at the door*, saying, Lord, Lord, *open to us*, but He answering will say to you, I know you not whence ye are: then shall ye begin to say, we have eaten before thee and drank, and thou hast taught in our streets; but He will say to you, I know you not whence ye are, depart from Me all ye workers of iniquity," xiii. 25, 26, 27; in these words also a door manifestly denotes passage and communication, as above; that they, to whom the door is shut, and who knock at it, and are not let in, denote those who are in the truths of faith from the Word, and not in the good of charity, is signified by eating before the Lord and drinking, and hearing the Lord teaching in the streets, and yet not living the life of faith, for they who do not live the life of faith are workers of iniquity. And in John, "Verily, verily, I say unto you, *he that entereth not in by the door into the sheep-fold*, but climbeth up some other way, the same is a thief and a robber; *but he who entereth in by the door* is the shepherd of the sheep: *I am the door*, by Me if any one enter in, he shall be saved," x. 1, 2, 9; to enter in by the door denotes by the truth which is of faith to the good of charity and love, thus to the Lord, for the Lord is good itself; He is also

the truth which introduces, thus likewise the door, for faith is from Him. That by door is signified communication appears like a metaphorical way of speaking or comparison, but in the Word no metaphorical speech or comparison is used, but real correspondences, even the comparisons are there made by such things as correspond, as may be manifest from what has been said concerning a door, viz. that doors actually appear in heaven to angels and spirits, and there opening and shutting are according to communications; so also in other cases.

8990. "And his lord shall bore through his ear with an awl"—that hereby is signified a representative of obedience, appears from the signification of the ear, as denoting obedience see n. 2542, 3869, 4551, 4652 to 4660; and from the signification of boring through with an awl, viz. to a door or to a post, as denoting to affix, in the present case, because obedience is treated of, denoting to addict; wherefore it follows, that he shall serve him for ever, that is, obey: hence it is evident, that the boring through the ear with an awl to a door or to a post by his lord is a representative of obedience. How the case herein is, may be manifest from what goes before, viz. that they who are in truths alone and not in correspondent good, that is, who are in faith and not in charity, are not free, but servants; for they who act from good or charity are free, inasmuch as they act from themselves, because to act from good or charity is to act from the heart, that is, from the will, thus from what is a man's own, for what is of the will is man's own, and what is from the will, this is said to come forth from the heart; but they who are only in the truths of faith, and not in the good of charity, are respectively servants, for they do not act from themselves, because they have not good in themselves from which they may act, but out of themselves, and they act as often as they remember it: they who are of this character even to the end of life, remain after death in that state, nor can they be brought to a state to act from the affection of charity, thus from good, but from obedience. These in the grand man, which is heaven, constitute those things which serve the interiors, such as coats and skins, see n. 8977, 8980. From these considerations it may be manifest how the case is with faith alone, thus with those who from doctrine set faith in the first place, and the good of charity in the second, yea in the last; they who actually, that is, in the life itself, so account of faith, are Hebrew servants in the representative sense; from the same considerations also it may be concluded how the case is with those who place the all of salvation in the truths of faith, and not at all in the good of charity, viz. actually or in the life itself, that they cannot enter into heaven, for good reigns in heaven, and not truth without good; neither is truth truth, or faith faith, except with those who are in good.

That the boring of the ear with an awl by his lord is a representative of obedience is evident also from this consideration, that to fix the ear to a door is to cause attention to be had to those things which his lord, who is in the chamber, commands, thus it denotes to hear continually, consequently to obey, in this case in the spiritual sense the things which good wills and commands, for by the lord of the servant is represented spiritual good, see n. 8981, 8986. Inasmuch as the ear signifies hearing which is of obedience, hence from an origin out of the spiritual world there has been an influx into human speech [of the expression] to *pluck the ear*, denoting to cause a person to be attentive and to remember; in like manner of the expression of *hearing and hearkening to* any one, denoting to obey; for the interior sense of a great number of expressions has flowed from correspondences out of the spiritual world; in like manner as when mention is made of *spiritual light and the sight thence derived*, to denote the things which are of faith; also of *spiritual fire and the life thence derived*, as denoting the things which are of love. The reason why the boring of the ear was to be performed by an awl was because by an awl the like is signified as by a peg or a nail, viz. affixion or adjunction, and in the spiritual sense addication to any thing; but the awl was an instrument of ministry, therefore serving to represent addication to perpetual obedience with the servant. That pegs or nails signify affixion or adjunction, is manifest from the passages where they are named, as in Isaiah, chap. xxii. 23; chap. xxxiii. 20; chap. xli. 7; chap. liv. 2; Jer. x. 4; Exod. xxvii. 19; chap. xxxv. 18; Num. iii. 37; chap. iv. 32.

8991. "And he shall serve him for ever"—that hereby is signified to eternity, appears from the signification of serving, as denoting to obey, for servants are they who obey, and lords who command; that they who were represented by men-servants are they who have done good from obedience, but not from the affection of charity, is manifest from what goes before; and from the signification of for ever, as denoting to eternity; for ever in the sense of the letter signifies here service with his lord even to the end of his life, but in the internal or spiritual sense it signifies what is eternal, because the state after death. It is said to eternity, because they who do good from the obedience of faith and not from the affection of charity, who are represented by men-servants, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death; such as man is when he dies, such he continues according to the vulgar saying, As the tree falls so it lies: not that he is such as he is about the hours of death, but such as he is when he dies in consequence of the whole course of his life; wherefore they who, during their life in the world, have been imbued with a

principle of doing good only from obedience, and not from charity, remain such to eternity; they are perfected indeed as to obedience, but they do not reach to any thing of charity.

8992. Verses 7, 8, 9, 10, 11. *And when a man* [vir] *shall sell his daughter for a maid-servant, she shall not go forth according to the going forth of men-servants. If she be evil in the eyes of her lord, that he will not betroth her, then let her be redeemed; to a strange people he shall not have the power of selling her; by his acting perfidiously to her. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. If he shall take another to himself, he shall not diminish her diet, her clothing, and her conjugial debt. And if he shall not do these three things to her she shall go forth gratis with no silver.* And when a man [*vir*] shall sell his daughter for a maid-servant, signifies the affection of truth from natural delight: she shall not go forth according to the going forth of men-servants, signifies a state not like to truth without affection: if she be evil in the eyes of her lord, signifies if the affection of truth from natural delight does not agree with spiritual truth: that he will not betroth her, signifies that it cannot be conjoined: then let her be redeemed, signifies alienation from those truths: to a strange people he shall not have the power of selling her, signifies not to those who are not grounded in the faith of the church: by his acting perfidiously to her, signifies that it is contrary to the laws of Divine order: and if he shall betroth her to his son, signifies if it agree with any derived truth, that it can be conjoined thereto: he shall do to her according to the judgment of daughters, signifies that it shall be as the genuine affection of truth: if he shall take another to himself, signifies conjunction with the affection of truth from another stock: he shall not diminish her diet, her clothing, and conjugial debt, signifies non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction, which is conjugial debt: if he shall not do these three things to her, signifies the deprivation thereof: she shall go forth gratis with no silver, signifies alienation thence without truth adjoined to it.

8993. "And when a man shall sell his daughter for a maid-servant"—that hereby is signified the affection of truth from natural delight, appears from the signification of a daughter of a man [*vir*], as denoting the affection of truth, for by daughter is signified affection, see n. 2362, 3963, but by a man [*vir*] truth, n. 3134, as also by an Israelite, who is here meant by a man, n. 5114, 5879, 5951, 7656, 8234; and from the signification of a maid-servant, as denoting external or natural affection, see n. 2567, 3835, 3849; hence by the daughter of a man sold for a maid-servant, is signified the affection of truth from the

delight of natural affection. By natural delight is meant delight flowing from the love of self and the love of the world; they who are in the affection of truth derived from those sources, are they who learn the doctrinals of the church, which are called the truths of faith, either for the sake of gain or for the sake of honors, and not for the sake of life: such affections of truth, which do not flow forth from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man [*vir*] sold to be a maid-servant, for every thing which derives its origin from the love of self or the love of the world, is not free but servile; what is meant by free and what by servile, see n. 892, 905, 1947, 2870 to 2893, 6205. How the case is with the affections of truth arising from the above loves, is described in the internal sense in what now follows. It is to be observed, that the genuine affection of truth consists in willing and desiring to know the veriest truths of faith for the sake of good use as an end, and for the sake of life, but the affection of truth not genuine consists in willing and desiring truths for the sake of self, thus to catch at honors and to hunt after gain: they who are in the affection of truth from this origin, have no concern whether the truths they know be genuine, provided they be such as they can pass off for truths, wherefore they abide merely in the confirmation of the doctrinals of their own church in which they were born, whether they be true or not true; they are also in darkness as to truths themselves, for worldly ends which are gains, and corporeal ends which are honors, cause total blindness; but they who are in the genuine affection of truth, that is, who desire to know truths for the sake of good use and for the sake of life, abide also in the doctrinals of the church until they arrive at an age when they begin to think from themselves, in which case they search the Scriptures, and supplicate the Lord for illustration, and when they are illustrated they rejoice from the heart; for they know that if they had been born where another doctrine of the church, yea where the greatest heresy prevails, without searching the Scripture from the genuine affection of truth, they would have abided in it; as for example, if they had been born Jews, or if they had been born Socinians. Hence it is evident, who and of what quality they are who are in the genuine affection of truth, and who and of what quality they are who are in the affection of truth not genuine; they who are in the genuine affection of truth, in the representative sense, are the daughters of Israelitish men [*viri*], but they who are in the affection of truth not genuine, in the representative sense are maid-servants of the daughters of Israel.

8994. "She shall not go forth according to the going forth of men-servants"—that hereby is signified a state not like to truth without affection, appears from the signification of going

forth, viz. from the service, as denoting a state after combat or labor, see above, n. 8980, 8984; and from the signification of men-servants, as denoting those who are in truths and not in correspondent good, see n. 8974, thus who are in truth without affection; hence it is evident, that by not going forth according to the going forth of men-servants is signified a state not like to truth without affection. How the case herein is, it may be expedient briefly to explain; there are some who are in truth and not in its affection, and there are some who are in affection; the former were represented by men-servants of the sons of Israel, but the latter by maid-servants of the sons of Israel also; by maid-servants however were not represented those who are in the genuine affection of truth, but who are in an affection not genuine, as may be seen from what has been shown just above, n. 8992: the difference between those who are in truth without affection, who are represented by men-servants, and those who are in the affection of truth, who are represented by maid-servants, is such as exists betwixt knowing truth and willing truth; to know truth belongs solely to the intellectual part, but to will truth to the will part, wherefore the difference is such as is between science and affection; they who are in the science of truth and good, and in the representative sense are men-servants or men [*viri*], are not affected with truth and good, but are only affected with the science thereof, consequently are delighted with truths for the sake of science; but they who are in the affection of truth and good, and in the representative sense are maid-servants or women, are not affected with science, but with the truths and goods themselves when they hear and perceive them with others: such affection is common with good women, but the affection of the sciences of truth is common with men: hence it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in sciences; for it is according to Divine order that men should be in sciences, but women solely in affections, and thus that they should not love themselves from sciences but should love the men, whence the conjugial principle is derived: hence also it is that it was said by the ancients, that women should keep silence in the church: this being the case, sciences and knowledges are on that account represented by men [*viri*], but affections by women, and in the present case the affections of truth, which originate in the delights of natural loves, by maid-servants; and as these are altogether of another nature than they who are affected with sciences, therefore the case with maid-servants differs altogether from the case with men-servants: this then is what is signified by a maid-servant not going forth according to the going forth of men-servants. But it is to be noted, that this is the case with those who are of the Lord's spiritual king-

dom, but it is otherwise with those who are of the celestial kingdom; in this latter kingdom the husbands are in affection, but the wives in knowledges of good and truth, and hence comes the conjugial principle prevailing between them.

8995. "If she be evil in the eyes of her lord"—that hereby is signified if the affection of truth grounded in natural delight does not agree with spiritual truth, appears from the signification of a maid-servant, of whom it is said that she is evil, as denoting affection grounded in natural delight, see n. 8993, 8994; and from the signification of evil, when it is said of that affection in respect to spiritual truth, as denoting not to agree together, of which we shall speak presently; and from the signification of in the eyes, as denoting in the perception, see n. 2829, 3129, 4082, 4339; and from the signification of lord, as denoting spiritual truth, see n. 8981. It may be expedient to say how the case herein is; that a maid-servant denotes the affection of truth grounded in the delights of self-love or the love of the world, was said above, n. 8993, 8994; and that this affection can be conjoined with spiritual truth, may be manifest from this consideration, that the affection of spiritual truth is an internal affection, or in the interior man, but the affection of truth grounded in natural delight is in the external man; the internal affection, which is of the spiritual man, is conjoined continually with the external affection which is of the natural man, but still so, that the internal affection of truth be the ruling affection, and the external affection be serving; for it is according to Divine order that the spiritual man should rule over the natural, n. 8961, 8967; and when the spiritual man rules, then man looks upwards, which is represented by having the head in heaven, but when the natural man rules, then man looks downwards, which is represented by having the head in hell; in order to throw more light on this subject, it may be expedient to make some further observations: the generality of men, by the truths which they learn, and the goods which they perform, think also of gain thence derived in the country where they live, or of honor; but if these things are regarded as an end, in this case the natural man rules, and the spiritual serves; but if they are not regarded as an end, but only as means [or mediums] conducive to an end, in this case the spiritual man rules, and the natural serves, in all respects according to what was said, n. 7819, 7820; for when gain or honor is regarded as a mean [or medium] conducive to an end, and not as an end, in such case gain or honor is not regarded, but the end, which is use; as he who desires and procures to himself riches for the sake of a use which he loves above all things, in this case is not delighted with riches for the sake of riches, but for the sake of uses: uses themselves also constitute spiritual life with man, and riches only serve for means [or mediums],

see n. 6933 to 6938. Hence it may be seen what must be the quality of the natural man, in order that he may be conjoined with the spiritual, viz. that he must regard gain and honor, thus riches and dignities, as means [or mediums], and not as an end; for what is regarded by man as an end, this constitutes his veriest life, for he loves it above all things, since what is loved is regarded as an end. He who does not know that the end regarded, or, what is the same thing, the love constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if the love be heavenly, in hell if the love be infernal, cannot comprehend how the case herein is; he may conjecture, that the delight of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good; for he does not know that man, in the course of regeneration, is altogether to be inverted, and that when he is inverted, he is with the head in heaven, but until he is inverted, he is with the head in hell; he is with the head in hell, when he regards the delights of self-love or the love of the world as an end, but he is with the head in heaven, when those delights are as means [or mediums] conducive to an end; for the end, which is love, is the only thing pertaining to man which is living, the means conducive to the end are of themselves not living, but receive life from the end; hence means [or mediums] from the ultimate end are called middle [or mediate] ends, which, so far as they regard the ultimate end, which is the principal, so far they are living: hence it is that when man is regenerated, consequently when he regards as an end to love his neighbor and to love the Lord, in this case he regards as means [or mediums] to love himself and the world; when man is of this character, whilst he looks at the Lord, he accounts himself as nothing, and also the world, and if he regards himself as any thing, it is that he may serve the Lord; but the contrary was heretofore the case, for when he looked to himself, he accounted the Lord as nothing, and if he accounted him as any thing, it was that thence he might derive gain and honor. From these considerations it may be manifest what is the quality of the arcanum which lies concealed in these statutes concerning maid-servants of the daughters of Israel, viz. that although they were servants, still, if good, they were betrothed to the lord by whom they were bought, or to his son; but if evil, they were not betrothed, but were either redeemed or sold, according to the things contained in these verses: to betroth maid-servants, or to have them for concubines, was also permitted in the representative church, especially the Jewish and Israelitish, for this reason, because the wife represented the affection of spiritual truth, but the maid-servant the affection of natural truth; thus the former represented the internal of the church with man, but the latter the external; this was

represented by Hagar who was betrothed to Abraham, also by the two maid-servants which were betrothed to Jacob. From these considerations it is now evident, what is meant in the internal representative sense by a maid-servant not being betrothed, if she be evil, viz. that if the affection grounded in natural delight, which is the maid-servant, does not agree with the spiritual [affection], which disagreement is produced principally by this, that it is willing to have rule, and that it is of that mind and heart, that it cannot be bended to love the Lord. Moreover also the agreement or disagreement of affection grounded in natural delight with spiritual [affection], is according to the quality of each; but to describe them numerically would be too tedious. That a maid-servant is also an affirmative mean [or medium] serviceable for the conjunction of the external and internal man, see n. 3913, 3917, 3931.

8996. "That he will not betroth her"—that hereby is signified that it cannot be conjoined, appears from the signification of being betrothed, as denoting to be conjoined, for they who are betrothed are conjoined. By being betrothed in the internal sense, is properly signified the agreement of minds [*animi*] or minds [*mentes*], which precedes the conjunction of marriage; and whereas agreement in the spiritual world conjoins, and disagreement disjoins, therefore by being betrothed is here signified to be conjoined.

8997. "Let her be redeemed"—that hereby is signified alienation from those truths, appears from the signification of being redeemed by him who sold, or by another, thus of being sold by the lord, as denoting alienation from that spiritual truth; that to be sold denotes alienation, see n. 4098, 4752, 4758, 5886, and that the Lord is spiritual truth, n. 8981, 8995.

8998. "To a strange people he shall not have the power of selling her"—that hereby is signified not to those who are not grounded in the faith of the church, appears from the signification of strange people, as denoting those who are out of the church, thus who are not grounded in the faith of the church, see n. 2049, 2115, 7996; and from the signification of selling, as denoting to alienate, see just above, n. 8997. The case herein is this; they who are born within the church, and from infancy have imbibed the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and have thereby imbibed such things as are not of the church; the reason is, because there is no conjunction between them in the spiritual world, for every one in that world is consociated according to good and the truth thence derived; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction in the earth; for marriages regarded in themselves are conjunctions of minds

[*animi*] and of minds [*mentes*], the spiritual life of which [minds] is derived from the truths and goods of faith and charity; on this account marriages on earth, between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church with those who are out of the church; this also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles, Deut. vii. 3, 4; and why it was altogether heinous to commit whoredom with them, Num. xxv. 1 to 9. This appears still more evident from the origin of conjugial love, as being from the marriage of good and truth, see n. 2727, 2759; when conjugial love descends thence, it is heaven itself in man; this [heaven] is destroyed when two conjugial partners are of dissimilar hearts grounded in dissimilar faith. Hence now it is, that a maid-servant of the daughters of Israel, that is, of those who are of the church, was not to be sold to a strange people, that is, to those who are out of the church, for these would in such case betroth her, that is, would be conjoined to her, and would thus profane the things which are of the church, wherefore it is said, that this is to act perfidiously.

8999. "By his acting perfidiously to her"—that hereby is signified what is contrary to the laws of Divine order, appears from the signification of acting perfidiously, as denoting contrary to Divine Truth, or what is the same thing, contrary to the laws of Divine order; that this is signified by acting perfidiously, is evident from what was adduced just above, n. 8998. The laws of Divine order are truths in heaven, for Divine order is from the Divine Truth which proceeds from the Lord, n. 8700, 8988. To act perfidiously is a customary form of speaking in the Word, signifying in the internal sense to act contrary to truth and good in heaven, or what is the same thing, contrary to Divine order, as Isaiah xxi. 2; chap. xxxiii. 1; chap. xlviii. 8; Jer. iii. 20; chap. v. 2; chap. xii. 1, 6; Hosea v. 7; chap. vi. 7; Mal. ii. 10, 11, 14, 15; Psalm lxxviii. 57; Psalm cxix. 158.

9000. "And if he shall betroth her to his son"—that hereby is signified if it agree with derived truth so that it can be conjoined thereto, appears from the signification of a son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, in this case derived truth, because by the lord, who is the father, is signified the principal truth from which the rest are derived, n. 8981; and from the signification of betrothing, as denoting to be conjoined, see above, n. 8996.

9001. "According to the judgment of daughters shall he do to her"—that hereby is signified that it shall be as the genuine affection of truth, appears from the signification of according to the judgment, as denoting by similar right; for by judgment

is signified external truth or right, such as prevails in a civil state where the representative church is, n. 8972; and from the signification of daughter, as denoting the affection of truth, see n. 2362, 3024, 3963, in this case the genuine affection of truth, for by maid-servant is signified the affection of truth grounded in natural delight, n. 8993, thus not genuine, until she be betrothed either to her lord or to his son; but when she is betrothed, that is, conjoined to spiritual truth, which is signified by lord and by son, in this case it becomes as genuine, for in this case the natural principle is subordinate to spiritual truth, and when it is subordinate, it is no longer at its own disposal, but at the disposal of spiritual truth, under which it is subordinate; hence what is natural becomes as spiritual, because it acts in unity with it; the spiritual life of truth also is transferred in this case into the natural principle, and vivifies it: but betrothing or conjunction with a maid-servant differs from conjunction with a daughter in this, that this latter conjunction is effected in the interior man, but the former in the external.

9002. "If he shall take another to himself"—that hereby is signified conjunction with the affection of truth from another stock, appears from the signification of taking or betrothing another, as denoting to be conjoined, as n. 8996; for the wedlock, which is here meant by betrothing, in the spiritual sense, is the conjunction of the life of one with the life of another; according to Divine order there is a conjunction of the life derived from the truths of faith with the life derived from the good of charity, hence comes all spiritual conjunction, from which, as from its origin, natural conjunction exists. By taking another is signified conjunction with the affection of truth from another stock, for the maid-servant before treated of denotes the affection of truth grounded in natural delight, n. 8993, hence another denotes the affection of truth from another stock. What the affection of truth from another stock is, may be known from this consideration, that every affection which is of love is of most wide extent, and so wide as to exceed all human intellect; the human intellect does not even go so far as to know the genera of its varieties, still less the species of those genera, and still less the particulars, and the singulars of particulars; for whatsoever is in man, especially what is of the affection or love, is of infinite variety, which may be very manifest from this consideration, that the affection of good and truth, which is of love to the Lord, and love towards the neighbor, constitutes the universal heaven, and that still all who are in the heavens, where there are myriads, differ from each other as to good, and would differ if they were even multiplied into innumerable myriads of myriads; for there cannot be given in the universe one thing which is altogether alike with another, and which distinctly subsists; it must be various, that is, dif-

fering from another, that it may be any thing by itself, see n. 684, 690, 3241, 3744, 3745, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003. From these considerations it may in some measure be known what is meant by an affection from another stock, viz. an affection which differs from the other, but which may still be conjoined to the same spiritual truth. Such affections, which are represented by maid-servants betrothed to one man, are of one genus, but there is a difference between them in the species, which is called a specific difference. These things might be illustrated by various examples, but the common notion derived from what has been already said is sufficient. That the conjunctions and subordinations of such affections under one spiritual truth might be represented, it was permitted to the Israelitish and Jewish nation to have several concubines, as to Abraham, Gen. xxv. 6, also to David, to Solomon, and to others; for whatsoever was permitted to that nation was for the sake of representation, viz. that by things external they might represent the internal things of the church, n. 3246; but when the internal things of the church were opened by the Lord, then the representations of internal things by external ceased, because then internal things were those which the man of the church was to imbibe, and by which he was to worship the Lord, which things are the things of faith and love; wherefore then it was no longer permitted to have more wives than one, nor to take concubines for wives, see n. 865, 2727 to 2759, 3246, 4837.

9003. "He shall not diminish her diet, her clothing, and conjugial debt"—that hereby is signified non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction which is conjugial debt, appears from the signification of diet, as denoting the support of interior life, for diet, or meat and drink, in the spiritual sense denotes the knowledges of good and truth, meat the knowledges of good, n. 5147, and drink the knowledges of truth, n. 3168, 3772, wherefore diet denotes the things which nourish the spiritual life of man, n. 5293, 5576, 5579, 5915, 8562; and from the signification of clothing or raiment, as denoting the support of exterior life, for clothing or a garment in the spiritual sense denotes inferior scientifics, these being the things which spiritually support the external life of man, n. 5248, 6918; and from the signification of conjugial debt, as denoting conjunction; and from the signification of not diminishing, as denoting not to deprive. The case herein is this; natural affection conjoined to spiritual truth, which [affection] is signified by a maid-servant betrothed to a son, requires continually support of life from the spiritual truth with which it is conjoined; for affection without support from that source perishes; it is with the affection of man as with the man him-

self, that unless it be supported by food, it dies; man also, as to his interiors, is nothing but affection, a good man is the affection of good and thence of truth, but an evil man is the affection of evil and thence of the false; this is especially manifest from man when he becomes a spirit, the sphere of life, which in such case flows forth from him, being either of the affection of good or of the affection of evil; his nourishment or support in such case is not from natural meat or drink, but from spiritual, which is the false grounded in evil to an evil spirit, and truth grounded in good to a good spirit; the nourishments of human minds, whilst they live in the body in the world, are of no other sort, and hence it is that all things which relate to food, as bread, flesh, wine, water, and several other things, in the spiritual sense in the Word, signify such things as relate to spiritual nourishment. From these considerations it is also evident what is meant by the Lord's words in Matthew, "*Man doth not live by bread alone, but by every word which comes forth from the mouth of God*," iv. 4; also what by His words in Luke, "*Ye shall eat and drink on My table in My kingdom*," xxii. 30; and in Matthew, "*I say unto you that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My father*," xxvi. 29; which words He spoke after the institution of the Holy Supper, in which the bread and wine denote those things which are of love and faith, in like manner also the flesh and blood. Hence it may be known evidently what is meant by the flesh and the blood of the Lord in John, chap. vi. 49 to 58, and by these words in that chapter, "*My flesh is truly meat, and My blood is truly drink*," verse 55. That flesh in the Word denotes the good of love, see n. 3813, 7850; and that blood denotes the good of faith, see n. 4735, 4978, 7317, 7326, 7850, 7877. In like manner bread and wine, n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377.

9004. "If he shall not do these three things to her"—that hereby is signified the deprivation of those things, appears without explication.

9005. "She shall go forth gratis with no silver"—that hereby is signified alienation thence without truth conjoined thereto, appears from the signification of going forth, in this case from service and from copulation, as denoting the dereliction of her lord-man [*dominus vir*], thus alienation; and from the signification of gratis with no silver, as denoting without truth conjoined thereto; that silver denotes truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 6932. How the case herein is, is manifest from what was shown just above, n. 9003, viz. that natural affection conjoined to spiritual truth, which affection is signified by a maid-servant betrothed to a son, cannot subsist

at all without support from what is spiritual; wherefore if it is not supported, the conjunction is dissolved, consequently it is alienated; the reason why this is done without truth thence conjoined to it is, because in such case it is associated to another, which effect cannot have place with the life derived from truth from another source. Such is the thing signified by the above words, because such is the case with consociations in the other world.

9006. Verses 12, 13, 14, 15. *He that smiteth a man* [vir] *and he die, dying shall die. And he who hath not lain in wait, and God shall cause to occur to his hand, I will appoint to thee a place whither he shall flee. And when a man* [vir] *shall act purposely against his companion to slay him by deceit, thou shalt take him from* [*being*] *with Mine altar to die. And he that smiteth his father and his mother, dying shall die.* He that smiteth a man [*vir*] and he die, signifies the hurting of the truth of faith, and hence the loss of spiritual life: dying shall die, signifies damnation: and he who hath not lain in wait, signifies when it was not of foresight from the will: and God shall cause to occur to his hand, signifies appearing as chance: I will appoint to thee a place whither he shall flee, signifies a state of unblameableness and thereby of exemption from punishment: and when a man [*vir*] shall act purposely against his companion, signifies previous thought from a depraved will: to kill him by deceit, signifies hence malice and cunning to deprive a neighbor of eternal life: thou shalt take him from [being] with Mine altar to die, signifies damnation although he flies to the worship of the Lord, and supplicates for remission, and promises repentance: and he that smiteth his father and his mother, signifies the blaspheming of the Lord and His kingdom: dying shall die, signifies damnation.

9007. "He that smiteth a man [*vir*] and he die"—that hereby is signified the hurting of the truth of faith and hence the loss of spiritual life, appears from the signification of smiting, as denoting to hurt by what is false, see n. 7136, 7146; and from the signification of man [*vir*], as denoting the truth of faith, of which we shall speak presently; and from the signification of dying, as denoting the loss of spiritual life, see n. 5407, 6119, 7494; for in the internal sense no other life is meant, but in the external sense is meant natural life. The reason why spiritual life perishes by the hurting of the truth of faith is, because good united to truth constitutes that life, wherefore when truth is snatched away, good falls, and thereby spiritual life. The reason why man [*vir*] denotes the truth of faith is, because in heaven no attention is paid to person, nor to any thing of person, but to things abstracted from person, n. 4380, 8343, 8985; hence they have no perception of a man [*vir*], where the name is mentioned in the Word, for a man is a per-

eon; but instead thereof they have a perception of his faculty by virtue of which he is a man, viz. the intellectual faculty; and when they have a perception of this faculty, they perceive the truth of faith, for the truth of faith pertains to that faculty, and not only illustrates but also forms it; as by a man [*vir*] is perceived in heaven the intellectual principle of man, so by a man [*homo*] is perceived his will principle, because a man [*homo*] is a man from the will, but a man [*vir*] from the understanding; and whereas the will is the man [*homo*] himself, therefore the good of love is a man [*homo*], for this pertains to the will, and perfects and forms it; that man [*vir*] denotes the intellectual principle and thence the truth of faith, see n. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4832, 7716; and that man [*homo*] denotes the good of love, n. 768, 4287, 7523, 8547, 8988.

9008. "Dying he shall die"—that hereby is signified damnation, appears from the signification of dying as denoting damnation, see n. 5407, 6119, 7494. The reason why death denotes damnation is, because with those who are damned the truths of faith and the goods of love are extinct, for those principles are what constitute the veriest life of man, inasmuch as they are from the Lord, who is the only source of life; when those principles are extinct, falses and evils succeed in their place, which, inasmuch as they are opposite to truths and goods which are of life, are therefore of death, but of spiritual death, which is damnation, hell, eternal unhappiness; the reason why they who are in evils and falses, or who are in hell, still live, is, because they were born men, and thence in the faculty of receiving life from the Lord, and also they receive so much of life from the Lord, that they can think, reason, and speak, and thereby exhibit the evil pertaining to themselves so that it may appear as good, and the false as truth, and thus play the part of phantoms [or resemblances] of life.

9009. "And he who hath not lain in wait"—that hereby is signified when it was not of foresight from the will, appears from the signification of lying in wait, as denoting to act from consideration, thus from foresight, for the evil which the lyer in wait is about to do, he foresees in his mind; and whereas he does such evil from foresight, therefore also he does it from the will, for it comes forth thence. There are evils which come forth from the will of man, but not from foresight, and there are evils which come forth from the will and from foresight: those which come forth from the will and foresight are much worse than those which are not from foresight, for man sees that they are evils, and therefore may desist from them, but he is not willing, and thereby confirms them in himself, and evils confirmed infect the nature, that afterwards they can scarce be extirpated; for in such case he engages spirits from hell, who

afterwards recede with difficulty. The evils which proceed from one part of the mind, and not at the same time from the other, as those which come from the intellectual part, and not at the same time from the will part, are not rooted in and appropriated to the man; that alone is rooted in and appropriated to him, which passes from the intellectual part into the will part, or what is the same thing, which passes from the thought which is of the understanding into the affection which is of the will, and thence into act; those things which enter into the will are what are said to enter into the heart. But the evils which proceed only from the will, thus not from previous thought, are such as man inclines to from an hereditary principle, or from some actuality thence derived heretofore; these are not imputed to man, unless he has confirmed them in his intellectual part, n. 966, 2308, 8806; but when they are confirmed in this part, they are then inscribed in the man, and become his own, and are imputed to him; but those evils cannot be confirmed with man in his intellectual part, except in his adult age, viz. when he begins to think and be sapient from himself, for before this he had faith not in himself, but in masters and parents. From these considerations it is evident what is signified by not lying in wait, viz. it was not of foresight from the will.

9010. "God shall cause to occur to his hand"—that hereby is signified appearing as chance, is manifest from the idea concerning chance prevalent amongst the ancients, which was that it happened from God, wherefore on this account they expressed chance by this expression, that God caused to occur to the hand; for they who were of the ancient churches knew that the providence of the Lord was in all and singular things, and that contingencies, that is, things which appeared as of chance, were of providence; wherefore the simple, who could not distinguish betwixt those things which were done from permission, and those which were done from good pleasure, attributed to the Lord both good and evil, good because they knew that all good was from him, but evil by reason of the appearance; for when man does evils, and thereby averts himself from the Lord, it appears as if the Lord averts himself, for in such case the Lord appears to him to turn the back and not the face. Hence now it is, that if any one smote another by chance, thus without will from foresight, it was expressed by God causing to occur to the hand. That the providence of the Lord is in all and singular things, see n. 1919, 4329, 5122, 5155, 5195, 5904, 6058, 6481, 6482, 6483, 6484, 6485, 6486, 6487, 6489, 6491, 7004, 7007, 8478, 8717. That contingencies or chances are of providence, see n. 5508, 6493, 6494. That evil is attributed to the Lord, when yet it is from man, see n. 2447, 5798,

6073, 6832, 6992, 6997, 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632.

9011. "And I will appoint for thee a place whither he may flee"—that hereby is signified a state of unblameableness and exemption from punishment, appears from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5606, 7381; and from the signification of an asylum, or of a place where he should flee who improvidently or from chance should kill any one, as denoting a state of unblameableness and thereby exemption from punishment; for they who had smitten any one by chance, that is, without purpose, thus not from previous thought nor evil affection which is of the will, were not in any blame of themselves; wherefore when such came to a place of asylum, they were exempted from punishment. By such were represented those who hurt any one as to the truths and goods of faith, and thence extinguish spiritual life, not from purpose, for they are in a blameless state and exempt from punishment; this is the case with those, who have all manner of faith in their religious [corruption], which also is in the false, and from this they reason against the truth and good of faith, and thereby persuade, as is the case sometimes with heretics who are conscientious and thence zealous. That such were represented as those who were to fly to asylums, is manifest from Moses, "Ye shall select convenient cities, which may be cities of refuge for you, that the man-slayer may flee thither, who hath smitten a soul by mistake; that if improvidently without enmity he hath thrust him, or hath cast upon him *any instrument whatsoever* without purpose, or *by any stone whereby he might die*, whilst he doth not see, *so that he cause it to fall upon him, and he die;* when yet he was not an enemy to him, nor sought his evil," Num. xxxv. 12, 22, 23; and again, "This is the word of the man-slayer who shall flee thither that he may live, when he hath smitten his companion ignorantly, when he did not hate him yesterday and the day before yesterday; *when he hath come with his companion into a forest to cut wood*, but whilst his hand was striking *with the hatchet to cut wood, the iron was shaken off from the wood*, and found his companion that he died: he shall fly to one of these cities, that he may live," Deut. xix. 4, 5. In these passages is described the state of unblameableness and exemption from punishment of him, who has hurt any one by the falses of faith which he had believed to be true, or by scientifics grounded in the fallacies of the senses, and has thereby caused hurt to his internal or spiritual life. To the intent that this might be signified, the error or chance is described by any kind of instrument whatsoever, and by a stone which he caused to fall upon his companion that he died, and likewise by an axe or iron falling from its

wood, whilst they were both cutting wood in a forest. The reason why it is described by such things is, because an instrument signifies the scientific principle, a stone the truth of faith, and in the opposite sense the false, in like manner the iron of an axe, and to cut wood, signifies disputation concerning good from a religious principle. Every one may see that homicide committed by error would not have been described, without a mysterious reason, by the iron of an axe falling from its wood in a forest, inasmuch as such error rarely, and scarce once in the course of several years, is wont to happen; but the reason why that error is so described is on account of the internal sense, in which is described the hurt of the soul by any one through the falses of faith, which from his religious principle he had believed to be true; for he who causes hurt by falses, which he believes to be true, does not cause it from purpose or from better conscience, because he does it from the faith of his religious principle, and thence from zeal. To the intent that these things might be signified in the internal sense, they are described by those who slay companions by error, as was said, by a stone, by cutting wood in a forest and by the iron of an axe in such case falling from the wood upon a companion; for a stone denotes the truth of faith in the natural man, and in the opposite sense the false, see n. 643. 1298, 3720, 6426, 8609, 8941; in like manner iron, n. 425, 426; the iron of an axe falling from its wood denotes truth separate from good, for wood denotes good, n. 643, 2812, 3720, 8354; to cut wood denotes to place merit in works, n. 1110, 4943, 8740; but to cut wood in a forest denotes to discuss those and like subjects, and also to bring them into debate, for a forest denotes the religious principle. Such things are signified by cutting wood in a forest with axes in Jeremiah, "The mercenaries of Egypt shall go with strength, *and with axes shall they come, as cutters of wood, they shall cut down her forest*, saith Jehovah," xlvi. 22, 23; where to cut wood in a forest, denotes to act from a false religious principle, and to destroy such things as are of the church; for the church is called a forest, a garden, and a paradise, a forest from science, a garden from intelligence, and a paradise from wisdom, n. 3220, for trees denote the perceptions of good and truth, also the knowledges thereof, n. 103, 2163, 2722, 2972, 4552, 7690, 7692; and since a forest denotes the church as to science, thus as to externals, it denotes also a religious principle. The church as to science, or as to externals, is signified by a forest in David, "The field shall exult, and all that is in it, *then shall all the trees of the forest sing*," Psalm xcvi. 12; again, "Behold we have heard of Him in Ephrata, we have found Him *in the fields of the forest*," Psalm cxxxii. 6, speaking of the Lord; and in Isaiah, "The light of Israel shall be for a fire and the Holy One thereof for a flame, it

shall kindle *the glory of His forest, and His Carmel;* it shall consume from the soul even to the flesh; whence *the rest of the trees of the forest* shall be a number that a child may describe them, he shall cut down *the thickets of the forest with iron*, and *Lebanon* shall fall by a magnificent one," x. 17, 18, 19, 34, where a forest denotes the church as to the knowledges of truth, Carmel denotes the church as to the knowledges of good, in like manner Lebanon and Hermon; the trees of the forest denote knowledges, as above, to be a number that a child may describe, denotes few; the thickets of the forest, denote scientifics, n. 2831; again in the same prophet, "Thou hast said, by the multitude of my chariots I will ascend the height of the mountains, *the sides of Lebanon*, where I will cut down the tallness of the *cedars* thereof, and the choice *fir trees* thereof, after that I will come to the height of his border, *the forest of his Carmel*," xxxvii. 24; and in Jeremiah, "I will visit upon you according to the fruit of your works, *and I will kindle a fire in his forest*, xxi. 14; and in Ezekiel, "Prophecy *against the forest of the field* to the south, and say to the *forest of the south*, behold I will kindle in thee a fire, and it shall devour every *tree*," xx. 46, 47; and in Micah, "Feed Thy people with Thy rod, the flock of Thine inheritance, dwelling alone, *a forest in the midst of Carmel*," vii. 14. Who does not see that in the above passages by forest is not meant forest, nor by Lebanon and Carmel, which are forests, Lebanon and Carmel, but that something of the church is meant, yet what of the church, has been heretofore concealed, because the internal sense has been concealed; and it is wonderful that in so learned a part of the globe as Europe is, above all other parts, where the Word is, in singular the things whereof there is an internal sense, yet there is no knowledge at all of that sense; nevertheless this knowledge existed amongst the ancients in Chaldea, in Assyria, in Egypt, and in Arabia, and thence in Greece, in whose books, emblems, and hieroglyphics, such things are still to be met with; the reason why such knowledge has perished is, because there is no faith that a spiritual principle is any thing.

9012. "But when a man [*vir*] shall act purposely against his companion"—that hereby is signified previous thought from a depraved will, appears from the signification of acting purposely, as denoting from previous thought, for he who purposes to himself evil, does it by previous thought, and inasmuch as it is evil, and he does it, it is from the will, for to do evil is originally from that source; but the false, by which evil is affirmed, is defended, and is thereby promoted, is of the thought, thus comes from a depraved or inverted intellectual principle That man is guilty when he does evil from both,

viz. from the intellectual and from the will principle, see above n. 9009.

9013. "To slay him by deceit"—that hereby is signified hence malice to deprive a neighbor of eternal life, appears from the signification of slaying, as denoting to take away faith and charity from a neighbor, and thereby to deprive him of spiritual life, which is eternal life, see n. 6767, 8902; and from the signification of deceit, as denoting malice grounded in the will with previous thought or premeditation, thus from purpose. Evils are done either from enmity, or from hatred, or from revenge, and either by deceit or without deceit; but evils by deceit are the worst, because deceit is as poison which infects and destroys with infernal venom, for it goes through the whole mind, even to its interiors; the reason is, because he who is in deceit, meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys every thing therein which is of man, that is, which is of life derived from the good of faith and charity. They who in the world have ensnared a neighbor by deceit as to worldly and terrestrial things, in the other life ensnare him by deceit as to spiritual and celestial things; and inasmuch as they do this in secret, they are committed to hells behind the back, at a depth according to the malignity and mischievousness of the deceit, thus they are separated from those who are in front: these latter are called spirits but the former genii, see n. 5035, 5977, 8593, 8622, 8625. Genii are not admitted to men as spirits are, because the former flow-in into the affections which are of the will, by acting against the good which is of love and charity so clandestinely, that they cannot be at all perceived, and by that way they destroy the truth which is of faith; in their own hells they render themselves invisible before their companions, for they who have acted secretly in the world, can render themselves invisible in the other life; but when they appear, they appear amongst each other as men, yet when looked at by the angels, they appear as serpents, for they have the nature of serpents, and what comes forth from them is as poison, and also is spiritual poison; wherefore poison in the Word signifies deceit, and poisonous serpents, as asps, cockatrices, and vipers, signify the deceitful; as in David, "In heart ye work perversities, *their poison is as the poison of a serpent, as of the deaf asp*," Psalm lviii. 2, 4; again, "They think evils in the heart, they sharpen their tongue as a *serpent; the poison of an asp is under their lips*," Psalm cxl. 2, 3; and in Isaiah, "*They lay the eggs of an asp, and weave the webs of a spider*, he who eateth of their eggs dieth," lix. 5; and in Job, "*He shall suck the poison of asps, the tongue of a viper shall slay him*," xx. 16; and in Moses, "*The poison of dragons* is their wine, and the cruel gall of *asps*," Deut. xxxii. 33;

and in Matthew, "Wo unto you scribes and pharisees, *hypocrites;* O ye *serpents: offspring of vipers*, how shall ye escape the judgment of Gehennah," xxiii. 29, 33; deceit is called hypocrisy, when [men] carry piety in the mouth, and impiety in the heart, or when they carry charity in the mouth, but hatred in the heart, or when [they carry] innocence in the face and gesture, but cruelty in the soul and breast, consequently when they deceive by innocence, charity, and piety; such are serpents and vipers in the internal sense, because, as was said above, such in the light of heaven, when viewed by the angels, appear as serpents and as vipers, who conceal evils under truths, that is, who bend truths deceitfully to do evils, for they hide poison as it were under the teeth, and thereby kill. But they who from the Lord are in the faith of truth and the life of good, cannot be hurt by their poisons, for they are in light from the Lord, in which [light] the deceitful appear as serpents, and their deceits as poisons; that they are in safety from the Lord, is meant by the Lord's words to the disciples, "Behold, I give you power *to tread upon serpents and scorpions*," Luke x. 19; and in Mark, "These signs shall follow them that believe, *they shall take up serpents, and if they drink any deadly thing, it shall not hurt them*," xvi. 18; and in Isaiah, "*The sucking* [*child*] *shall play on the hole of the viper*," xi. 8. They who are interiorly affected with spiritual deceit, that is, hypocrisy, are they who are meant by those who speak against the Holy Ghost, to whom there is no remission, in Matthew, "I say unto you, every sin and blasphemy shall be remitted to men, *but the blasphemy of the spirit shall not be remitted to men.* Yea, if any one shall say a word against the Son of Man, it shall be remitted to him, *but he who shall say a* [*word*] *against the Holy Ghost, it shall not be remitted* to him, neither in this age, nor in the future. Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt. *O offspring of vipers*, how can ye speak good, when ye are evil," xii. 31, 32, 33; by saying a word against the Holy Ghost, is meant to speak well and to think ill, and to do well and will ill, respecting those things which are of the Lord, of His kingdom and church, also which are of the Word, for thus the false lies concealed inwardly in the truths which they speak, and evil [lies concealed inwardly] in the goods which they do, which is hidden poison, whence they are called an offspring of vipers. In the other life it is allowed to an evil [person] to speak what is evil, but not what is good and true, since all are compelled there to speak from the heart, and not to divide the mind; they who do otherwise, are separated from the rest, and are concealed deep in hells, from which they cannot in any wise come forth; that persons of this description are they who are meant by speaking a word against the Holy Ghost, is evident from the

Lord's words above, "Either make the tree good and the fruit good, or make the tree corrupt and the fruit corrupt: how can ye speak good, when ye are evil:" the Holy Ghost is the Divine Truth proceeding from the Lord, thus the holy Divine [principle] Itself, which is thereby interiorly blasphemed and profaned. The reason why it will not be remitted to them is, because hypocrisy or deceit respecting holy Divine things infects the interiors of man, and destroys the all of spiritual life pertaining to him, as was said above, insomuch that at length there is no soundness in any part of him; for the remission of sins is the separation of evil from good, and the rejection of evil to the sides, n. 8393, which effect cannot have place with him in whom all good is destroyed; therefore it is said, "It shall not be remitted to him, neither in this age nor in the future." Such also are they who are meant by him that had not on a wedding-garment, who was bound hand and foot, and cast into outer darkness, Matt. xxii. 11, 12, 13; see n. 2132. That deceit in the Word is hypocrisy, is manifest from the following passages, "Beware ye a man of his companion, and do not confide on any brother; for every brother supplants, they make a mock a man with his companion, and *do not speak the truth:* they have taught their tongue *to speak a lie*, thine habitation is *in the midst of deceit, by reason of deceit* they have refused to know Me, saith Jehovah," lx. 4, 5, 6; and in David, "Thou shalt destroy them that speak a lie, *Jehovah abominates a man of bloods and of deceit*," Psalm v. 6; again, "Blessed is the man to whom Jehovah doth not impute iniquity, and *in whose spirit there is no deceit*," Psalm xxxii. 2; and again, "Deliver my soul from the lip of a lie, *from a tongue of deceit*," Psalm cxx. 2; in like manner, Psalm lii. 4; Psalm cix. 2.

9014. "From [being] with Mine altar thou shalt take him to die"—that hereby is signified damnation although he flies to the worship of the Lord, and supplicates remission, and promises repentance, appears from the signification of the altar of Jehovah, as being a principal representative of the worship of the Lord, see n. 921, 2777, 2891, 4541, 8935, 8940; and because it was a representative of worship, therefore flying to an altar denotes [flying] to the Lord, and supplicating remission, and also promising repentance, for one follows the other; and from the signification of dying, as denoting damnation, see n. 5407, 6119, 9008. How the case herein is, may be manifest from what was shown in the paragraph above, n. 9013, viz. that deceit in spiritual things, that is, hypocrisy, cannot be remitted; the reason is, because deceit is as poison, which penetrates even to the interiors, and kills every thing of faith and charity, and destroys remains, which are the truths and goods of faith and charity stored up by the Lord in the interiors of man, which being destroyed nothing of spiritual life any longer survives.

Concerning remains, see n. 468, 530, 560, 561, 562, 563, 660, 661, 798, 1050, 1738, 1906, 2284, 5735, 5897, 5898, 6156, 7560, 7564; wherefore when such persons supplicate the Lord for remission, and promise repentance, which things are signified by flying to an altar, they supplicate and promise nothing at all from the heart, but only from the mouth, therefore they are not heard, for the Lord looks at the heart, and not at the expressions of the voice abstracted and alienated from the heart; hence they have no remission, because no repentance can find place with them. It is believed by the generality within the church, that the remission of sins is the wiping and washing them away as of filth by water, and that after remission they are clean and pure in the way in which they go; such an opinion prevails especially with those, who ascribe the all of salvation to faith alone; but it is to be noted, that the case is altogether otherwise with the remission of sins; the Lord remits sins to every one, inasmuch as He is mercy itself, nevertheless they are not on that account remitted, unless man performs serious repentance, and desists from evils, and afterwards lives the life of faith and charity, and this even to the end of his life; when this is effected, then man receives from the Lord spiritual life, which is called new life: and when from this [new] life he looks at the evils of his former life, and holds them in aversion and horror, then evils are first remitted, for then man is kept in truths and goods by the Lord, and is withheld from evils; hence it is evident what is meant by the remission of sins, and that it cannot be given in an hour, nor in a year: that the case is so, the church knows, for it is said to those who come to the holy supper, that sins are remitted if they begin a new life, by abstaining from evils, and dreading them. From these considerations it is now evident how the case is with hypocrites, who are ensnared with evils by deceit as to the interiors, that they cannot do the work of repentance; for the very remains of good and truth with them are consumed and destroyed, and with those remains the all of spiritual life; and inasmuch as they cannot do the work of repentance, sin cannot be remitted to them. This is signified by the law, that they should be taken from the altar to die, who slay a neighbor by deceit. Their damnation is described by the prophetic words of David concerning Joab, when he had slain Abner by deceit, thus, "There shall not be cut off from the house of Joab he that suffereth a flux, and he that is leprous, and that supporteth himself with a staff, and that falleth by the sword, and that wanteth bread," 2 Sam. iii. 27, 29; he that suffereth a flux signifies the profanation of the good of love, he that is leprous the profanation of the truth of faith, n. 6963; he that supporteth himself with a staff, or that is lame, signifies those with whom all good is destroyed, n. 4303, 4314; he that falleth by

the sword those who continually die by falses, n. 4499, 6352, 7102, 8294; he that wanteth bread those who are deprived of all spiritual life, for bread is the support of spiritual life by good, n. 6118, 8410: inasmuch as such were signified by Joab, therefore Joab by the command of Solomon was slain at the altar whither he fled, 1 Kings ii. 28 to 32.

9015. "And he that smiteth his father and his mother"—that hereby is signified the blaspheming of the Lord and His kingdom, appears from the signification of smiting, as denoting to hurt by falses, see n. 7136, 7146, 9007, but when it is predicated of the Lord and His kingdom, it denotes to blaspheme; and from the signification of father, as denoting the Lord, and of mother, as denoting his kingdom, see n. 8897, where the fourth precept of the decalogue was explained, and it was shown what is meant in the internal sense by honoring father and mother, viz. that it is to love the Lord and His kingdom, and hence in the respective sense to love good and truth; so also to smite father and mother in the respective sense is to blaspheme the good and truth of the church.

9016. "Dying shall die"—that hereby is signified damnation, appears from the signification of dying, as denoting damnation, see above, n. 9008.

9017. Verses 16, 17. *And he that stealeth a man* [vir] *and selleth him, and he be found in his hand, dying shall die. And he that curseth his father and his mother, dying shall die.* And he that stealeth a man and selleth him, signifies application of the truth of faith to evil, and alienation: and he be found in his hand, signifies acknowledgment thereof still: dying shall die, signifies damnation: and he that curseth his father and his mother, signifies all manner of denial of the Lord and of His kingdom by those who are of the church, and thereby the profanation of the good and truth of the church: dying shall die, signifies damnation.

9018. "And he that stealeth a man and selleth him"—that hereby is signified application of the truth of faith to evil, and alienation, appears from the signification of stealing a man, as denoting the application of the truth of faith to evil; that a man [*vir*], in this case a man of the sons of Israel, denotes the truth of faith, see n. 5414, 5879, 5951, 7956, 9007, and that to steal denotes its application to evil, see n. 5135; and from the signification of selling, as denoting alienation, see n. 4098, 4752, 4758, 5886.

9019. "And he be found in his hand"—that hereby is signified acknowledgment thereof still, viz. of the truth of faith, appears from the signification of being found in the hand, when it is said of the truth of faith, as denoting acknowledgment, for when it is acknowledged by any faith, it is found pertaining to him; in his hand denotes pertaining to him.

9020. "Dying he shall die"—that hereby is signified damnation, see above, n. 9058. The reason why they are damned, who apply the truths of faith to evils, and thereby alienate them from themselves, is, because they had before acknowledged them: for the truth of faith, which has been once acknowledged, when it is afterwards applied to evil, is commixed with the false derived from evil, hence comes profanation; that this is profanation see from the passages quoted below, n. 9021: that this point may be better understood, let it be illustrated by an example; they who are disposed arbitrarily to dispense those things which are the Lord's, especially which pertain to the heavenly life of man, to the intent that they may have dominion over all, and may gain the world, when they take confirming [proofs] from the words of the Lord, are thieves in the spiritual sense, for they steal truths from the Word, and apply them to evils; the reason why the things are evil to which they apply them is, because they have for an end dominion and gain, and not the salvation of souls; if these same persons, when they had before no regard to the end of dominion and gain, acknowledged truths from the Word, which they apply to evils, they then profane them, for thereby they commix falses derived from evils with truths: such cannot in anywise escape damnation, for by so doing they deprive themselves of all spiritual life; that they deprive themselves of spiritual life, is evident from this consideration, that when being left to themselves they think from themselves, and discourse amongst themselves, they have no faith in truths, nor do they believe in the Lord, nor a heaven, nor a hell; nevertheless they have these things upon their lips more than other people, inasmuch as the ardent desire of obtaining dominion and gain excites them to these things as to means conducive to their end: this is especially the case in Christian gentilism, where the idols of sanctified men are exposed to adoration, before which they themselves bend the knees and prostrate themselves, that they may deceive and persuade by deceit.

9021. "And he that curseth his father and his mother"—that hereby is signified all manner of denial of the Lord and of his kingdom by those who are of the church, and thereby the profanation of the good and truth of the church, appears from the signification of cursing, as denoting aversion and disjunction, see n. 245, 379, 1423, 3530, 3584, 5071, hence also all manner of denial, for he who averts and disjoins himself from the Lord, denies Him in heart: and from the signification of father and mother, as denoting the Lord and His kingdom, and in the respective sense good and truth which are from the Lord, see n. 8897, 9015. The reason why it denotes by those who are within the church is, because the precepts, the judgments, and the statutes, which were promulgated by the Lord

from Mount Sinai, were specifically for the sons of Israel, amongst whom the representative of a church was at that time instituted, and by whom therefore was signified the church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8805; therefore also by cursing father and mother is signified profanation, for they who within the church in any manner deny the Lord, and those things which are of His kingdom and church, profane them; that they who are within the church can profane holy things, but not they who are out of the church, see n. 1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6960, 6963, 6971, 8882: hence it is that the denial of the Lord is not profanation with those who are out of the church, as with the Gentiles, Mahometans, and Jews.

9022. "Dying shall die," signifies damnation, as above, n. 9008, 9016, 9019. How singular the things cohere in the internal sense, is evident from what has been said and shown; for the internal sense treats in a series of the denial, blaspheming and profanation of truth and good which are from the Lord, but in the external sense no such series appears, for the subject treated of in this latter sense is various, as concerning those who smite a man that he dies, concerning those who slay a companion by deceit, concerning those who smite father and mother, concerning those who steal a man and sell him, also concerning those who curse father and mother: such is the Word in singulars, viz. that in the internal sense things follow in order and as in a chain, although in the external sense, that is, in the sense of the letter, they are scattered and in many cases divided.

9023. Verses 18, 19, 20, 21. *And when men* [viri] *shall dispute, and a man* [vir] *shall smite his companion with a stone or with a fist, and he doth not die, and lieth down in a bed; if he arise and walk abroad upon his crutch, he that smiteth shall be guiltless; only he shall give his cessation, and curing shall cure. And when a man* [vir] *shall smite his man-servant or his maid-servant with a staff, and he* [*or she*] *die under his hand, avenging he* [*or she*] *shall be avenged. Nevertheless if he* [*or she*] *shall stand a day or two days, he shall not be avenged, because he is his silver.* And when men shall dispute, signifies contention amongst themselves concerning truths: and a man [*vir*] shall smite his companion with a stone or fist, signifies the invalidating of one from some scientific or common truth: and he doth not die, signifies and is not extinguished: and lieth down in a bed, signifies what is separate in the natural principle: if he arise and walk abroad upon his crutch, signifies the strength of life in him: he that smiteth shall be guiltless, signifies that he is not guilty of evil: only he shall give his cessation, signifies indemnification: and curing shall

cure, signifies restitution: and when a man shall smite his man-servant or his maid-servant with a staff, signifies if any one within the church evilly treat scientific truth or the affection thereof from his own proper ability: and he die under his hand, signifies so that it be extinguished under his view: avenging he shall be avenged, signifies the punishment of death: nevertheless if he shall stand a day or two days, signifies a state of life remaining even to the full: he shall not be avenged, signifies non-punishment of death: because he is his silver, signifies what is acquired from the *proprium*.

9024. "And when men shall dispute"—that hereby is signified contention amongst themselves concerning truths, appears from the signification of disputing, as denoting to contend, of which we shall speak presently; and from the signification of men [*viri*], as denoting the intelligent and those who are in truths, and in the abstract sense things intellectual and truths, see n. 3134, 9007; hence the dispute of men signifies contention about truths amongst those who are of the church, and in the abstract sense about them [truths] in themselves; for to dispute in the spiritual sense is to contend about such things as are of the church, consequently as are of faith; nothing else is meant by disputing in the Word, for the Word is spiritual, and treats of spiritual things, that is, of those things which are of the Lord, of His kingdom in heaven and kingdom in earth, that is, the church: that to dispute signifies in the Word contention about truths, and in general for truths against falses, as also defence, and liberation from falses, is evident from the following passages, "A tumult is come even to the end of the earth, *inasmuch as Jehovah hath a dispute against the nations*, He shall enter into judgment with all flesh, He shall deliver the wicked to the sword, behold evil exists from nation to nation, and a great storm shall be stirred up from the sides of the earth," Jer. xxv. 31, 32, in which words is prophetically described the perverted state of the church; a tumult denotes contention for falses against truths and for evils against goods; the earth is the church; the dispute of Jehovah against the nations denotes the contention of the Lord for truths against falses, and for goods against evils, thus also defence; nations are falses and evils; the sword is the false combating and conquering; a great storm is the false having dominion; the sides of the earth denote where falses burst forth from evil. Again, in the same prophet, "*Jehovah shall dispute their dispute*, that He may give rest to the earth," l. 34, where to dispute a dispute denotes to defend truths against falses, and to liberate; the earth denotes the church, which has rest when it is in good and thence in truths. Again, "*Thou, O Lord, hast disputed the disputes of my soul*, thou hast liberated my life," Lam. iii. 58, where to dispute the disputes of the soul denotes to defend

and liberate from falses. And in David, "*Dispute my dispute*, and redeem me, according to Thy Word vivify me," Psalm cxix. 154, where to dispute a dispute denotes also to liberate from falses. And in Micah, "*Dispute with the mountains*, and let the hills hear thy voice," vi. 1; to dispute with the mountains denotes to contend and defend against those that are elated, and also against the evils of self-love; the hills which are to hear his voice are the humble and they who are in charity. And in Isaiah, "*I will not dispute to eternity*, and I will not be wrathful for ever," lvii. 16, denoting to contend against falses. And in Hosea, "*Jehovah hath a dispute with Judah*," xii. 2, where the sense is the same; not to mention other passages.

9025. "And a man smite his companion with a stone or a fist"—that hereby is signified the invalidating of one from some scientific or common truth, appears from the signification of smiting, as denoting to hurt, see n. 7136, 7146, 9007, in this case to invalidate, because it is concerning truths grounded in scientifics; and from the signification of a stone as denoting truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, that it denotes truth in the ultimate of order, that is in the natural principle, thus scientific [truth], see n. 8609; and from the signification of a fist, as denoting common [or general] truth, for by the hand is signified the power which is of truth, n. 3091, 4931, 7188, 7189, hence by a fist is signified full power from common [or general] truth; truth is called common [or general], which is received and every where prevails; hence to smite with a fist denotes with full force and power, in the spiritual sense by truths which are from good, and in the opposite sense by falses which are from evil; in which latter sense it is applied in Isaiah, "Behold, ye fast for dispute and contention, *to smite with a fist of wickedness*," lviii. 4, where to smite with a fist of wickedness denotes full force by falses grounded in evil. What is meant by invalidating any truth of the church by scientific or common truth, shall be explained; by scientific truths are meant truths which are from the literal sense of the Word; common truths from that source are such as are received amongst the vulgar and hence are in common discourse; such truths are very numerous, and they prevail with much force; but the literal sense of the Word is for the simple, for those who are initiated into the exterior truths of faith, and for those who do not comprehend interior things, for it is according to the appearance before the sensual man, thus according to the apprehension; hence it is that in that sense things frequently appear dissimilar and as it were contradictory to each other, as for example, sometimes it is said that the Lord leads into temptation, and at other times that He does not lead [into temptation], sometimes that the Lord re-

pents, and at other times that He does not repent, sometimes that the Lord acts from anger and wrath, and at other times that He acts from pure clemency and mercy, sometimes that souls are presented to judgment immediately on the decease of the body, and at other times that they are reserved to the last judgment, and so forth: such things, inasmuch as they are derived from the literal sense of the Word, are called scientific truths, and differ from the truths of faith which are of the doctrine of the church, for these latter arise from the former by explication; for when they are explained, the man of the church is instructed, that such a manner of expression is used in the Word for the sake of apprehension and according to appearance; hence also it is, that the doctrines of the church in very many cases recede from the literal sense of the Word; it is to be noted, that the true doctrine of the church is what is here called the internal sense, for in the internal sense are truths such as the angels have in heaven. Amongst priests, and amongst the men of the church, there are who teach and learn the truths of the church from the literal sense of the Word, and there are who teach and learn from doctrine derived from the Word, which is called the doctrine of faith of the church: the latter differ exceedingly from the former in perception, but they cannot be distinguished by the vulgar, inasmuch as both the latter and the former speak from the Word nearly alike; but the former, who teach and learn only the literal sense of the Word without the doctrine of the church to regulate, comprehend only those things which are of the natural or external man, whereas they who teach and learn from true doctrine which is derived from the Word, understand also the things which are of the spiritual or internal man; the reason is, because the Word in the external or literal sense is natural, but in the internal sense is spiritual; the former sense in the Word is called cloud, but the latter glory in the cloud, n. 5922, 6343, 6752, 8106, 8781. From these considerations it may now be manifest what is meant by contention among themselves concerning truths, and by the invalidating of one from any scientific or common truth; scientific and common truth, as was said, is truth derived from the literal sense of the Word, which, inasmuch as it is dissimilar and as it were contradictory to itself in respect to appearance, must needs sometimes invalidate spiritual truths which are of the doctrine of the church, which are invalidated when the thought is brought into doubt by passages in the Word which oppose each other: the subject here treated of in the internal sense is concerning this state respecting the truths of faith pertaining to man.

9026. "And he doth not die"—that hereby is signified and is not extinguished, appears from the signification of dying, as denoting to cease to be such, see n. 494, 6587, 6593, conse-

quently to be extinguished, inasmuch as the subject here treated of in the internal sense is concerning the agreement of the truths of faith with those things which are of the literal sense of the Word, and inasmuch as those things which are of the literal sense of the Word cannot be extinguished, since they are truths in the ultimate of order, therefore the subject here treated of is not concerning the smiting of a man by which he dies, but only concerning the smiting of a man by which he does not die, for the things which are of the literal sense of the Word may indeed be invalidated, but not extinguished; and also after that they have been invalidated, they may be separated and next restored by explication; which things are signified by what was ordained concerning a man smitten by a companion, and rising and walking upon his crutch. He who examines the interiors of the Word may see, that for a mysterious reason, which does not fall under [the view of] the understanding unless it be enlightened by the light of heaven, it was ordained by the Lord, that the smiter should be guiltless, in case the person smitten rose from his bed and walked abroad on his crutch; and especially that it was ordained by the Lord, that he who smiteth his man-servant, and he doth not die within a day or two days, should not be avenged, because he is his silver, when yet it is taking away the life of a man [*homo*], for he is a man [*homo*], although a servant; but the mysterious reason why it was so ordained by the Lord, does not appear except by the internal sense, in which the truths of the church derived from the Word are treated of, with which [truths] the case is similar, when by a man [*vir*] disputing and smiting a companion, and also by a man [*vir*] smiting his man-servant and his maid-servant, are meant such things as in the spiritual sense correspond, which are now explained: with the Israelitish nation was instituted a representative church, that is, a church in which internal things, which are of heaven and the church, might be represented by external things; therefore such things also were ordained and commanded, as are of no force in the way of laws since the internal things of the church have been opened and revealed by the Lord, for since that time man was to live the internal life, which is the life of faith and charity, and that external [life], in which internal things make life.

9027. "And lieth down in a bed"—that hereby is signified what is separate in the natural principle, appears from the signification of lying down, as denoting to be separated; and from the signification of a bed, as denoting the natural principle, see n. 6188, 6226, 6463; how the case herein is, will be evident from what follows.

9028. "If he arise and walk abroad upon his crutch"—that hereby is signified strength of life in him, appears from the

signification of arising, as involving something of elevation, in this case [the elevation] of spiritual truth to agreement with scientific truth: and from the signification of walking, as denoting to live, see n. 519, 1794, 8417, 8420; and from the signification of a crutch, as denoting strength, for a staff signifies the power which is of truth, thus strength, see n. 4876, 4936, 6947, 7011, 7026, in like manner a crutch, but with application to such as are not in good health, in which sense it is also said in David, "They prevented me in the day of my ruin, *but Jehovah was to me for a crutch*, and brought me forth into breadth," Psalm xviii. 18, 19; the day of ruin denotes a weak state as to the faith of truth; Jehovah being for a crutch denotes ability in such case; to bring forth into breadth denotes into the truths which are of faith; that this is meant by bringing forth into breadth, see n. 4482. So also in Isaiah, "The Lord Jehovah Zebaoth removeth from Jerusalem and Judah *the staff and the crutch*, every staff of bread and every staff of water," iii. 1; to remove the staff and the crutch denotes the power and strength of life from truth and good, the staff of bread denotes power from good, the staff of water denotes power from truth. Crutch in the original tongue is an expression implying to lean upon and be supported, which in the spiritual world is effected by truth and good.

9029. "He that smiteth shall be guiltless"—that hereby is signified that he is not guilty of evil, appears from the signification of being guiltless, as denoting not to be guilty of evil, for the subject treated of is concerning those, who from any spiritual truth, which is the truth of the doctrine of faith of the church derived from the Word, look at any scientific truth, which is truth derived from the sense of the letter of the Word, and because there appears to be no agreement, therefore spiritual truth is invalidated and for some time separated, but is not denied or exterminated; concerning such it is said, that they are not guilty of evil; and from the signification of smiting, as denoting to invalidate, as above, n. 9025.

9030. "Only he shall give his cessation"—that hereby is signified indemnification, appears from the signification of cessation, as denoting indemnification, in this case [the indemnification] of spiritual truth, which was invalidated by scientific truth. That is called spiritual truth, which together with good makes the life of the internal man, but that is scientific truth which makes the life of the external man; this latter truth is derived from the literal sense of the Word, but the former from the internal sense of the Word, so also from the genuine doctrine of the faith of the church, for this doctrine is the doctrine of the internal sense.

9031. "And curing shall cure"—hereby is signified restitution, *viz.* by interpretation; for the things which are in the

literal sense of the Word, if they are interiorly viewed, all agree together: this case may be illustrated by what is said in the Word concerning the sun, that it rises and sets, when yet it does not rise nor set, but such an appearance is presented to the inhabitants of the earth, because the earth turns every day around its axis; this natural truth lies concealed in the former, which is according to the appearance of the external sight; if it had been expressed in the Word contrary to that appearance, the vulgar would not have apprehended it, and what the vulgar do not apprehend, neither do they believe: the case is similar with respect to the sun of heaven, which is the Lord, concerning which it is also said that it rises, but in hearts during man's regeneration, and also when he is in the good of love and faith; and that it sets, when man is in evil and thence in the false; nevertheless the Lord is continually in rising, whence also He is called the East, and never in setting, nor does He turn Himself from man, but man from Him; hence the appearance that the Lord turns away His face and also induces evil; wherefore also it is so said in the Word; this likewise is truth, but apparent truth, thus not repugnant to the former. From these considerations it may now be manifest what is meant by curing in the internal sense, viz. the restitution of spiritual truth, which is effected by a just interpretation of scientific truth or of the literal sense of the Word. The case is similar with respect to every truth which is of the literal sense, for such truth, in the natural light which pertains to the sensual man, appears as it is said in the Word, for the literal sense is natural, and for the sensual man; but when the same is presented in the light of heaven, it then appears according to the internal sense, for this sense is spiritual, and for the heavenly man; inasmuch as those things which are of natural light vanish in the light of heaven; for natural light is as a shade or cloud, and heavenly light is as glory and brightness when the cloud is removed; wherefore also the literal sense of the Word is called a cloud, and the internal sense glory, see preface to chap. xviii. Gen. and n. 4391, 5922, 6343, 8106, 8443, 8781. The reason why by curing is signified to restore in the spiritual sense is, because disease and sickness signify want of health of the internal man, which want of health takes place when he is sick as to his life, which is spiritual life, thus when he turns aside from truth to the false, and from good to evil; when this is the case, spiritual life sickens, and when he altogether averts himself from truth and good, then it dies, but its death is called spiritual death, which is damnation: inasmuch as this is the case with the life of the internal man, therefore such things as relate to diseases and death, are applied in the Word to the diseases of spiritual life and to its death; so also the cures of diseases or healings; as in Isaiah, "Jehovah smiteth

Egypt, *by smiting and curing*, whereby it converteth itself to Jehovah, and he shall be entreated for them, *and shall cure them*," xix. 22. Again, in the same prophet, "But He was thrust through for our prevarications, He was bruised for our iniquities; the chastisement of our peace was upon Him, *and in His wound a cure was given to us*," liii. 5, speaking of the Lord. And in Jeremiah, "Return ye perverse sons, *I will cure your aversions*," iii. 22. Again, in the same prophet, "*Behold I will cause to come up upon him a cure and healing, and I will cure them*, and I will reveal to them an abundance of peace and truth," xxxiii. 6. Again, "Go up to Gilead, and take *balsam*, O virgin daughter of Egypt, *in vain hast thou multiplied medicines*, there is no cure for thee," xlvi. 11. And in Ezekiel, "Near the river came up upon its bank on this side and on that a tree of food, whose leaf falleth not neither is the fruit consumed, it is reborn in its months, because the waters thereof come forth from the sanctuary, hence its fruit is for food, and *its leaf for medicines*," xlvii. 12; the fruit which is for food denotes the good of love and charity which is for the nourishment of spiritual life; the leaf which is for medicines denotes the truths of faith which are for the recreation and restitution of that life; that fruit is the good of love and charity, see n. 3146, 7690, and that leaf is the truth of faith, see n. 885. Inasmuch as diseases and sicknesses, also cures and medicines, in the Word are applied not to natural life, but to another life which is distinct from natural life, it is hence evident to him who is at all considerate, that man has another life, which is that of his internal man: they who entertain gross thoughts concerning the life of man, believe that he has no other life than that of the body, which is the life of the external or natural man; they wonder what the life of the internal man is, yea what the internal man himself is; if they are told that that life is the life of faith and charity, and that the internal man is his spirit which lives after death, and which is essentially the man himself, they wonder still more: and such of them as live only to the body and not to the soul, thus who are only natural men, have no apprehension at all of any thing relating to the life of faith and charity, and to the internal man, for their thought is derived merely from natural light, and not at all from spiritual light; wherefore also after death they remain gross as to thought, and live in the shade of death, that is, in falses derived from evil and are altogether darkened and blinded by the light of heaven.

9032. The subject treated of in these two verses is concerning spiritual truth, which is the truth of the doctrine of faith derived from the Word, invalidated by scientific truth, which is the truth of the literal sense of the Word; but whereas it is commonly believed that the truth of the doctrine of faith of the

church is one and the same thing with the truth of the literal sense of the Word, it is allowed to illustrate the subject by an example; the genuine truth of the doctrine of the church is, that charity towards the neighbor and love to the Lord constitute the church with man, and that those loves are insinuated from the Lord by faith, that is, by the truths of faith which are from the Word, consequently that faith alone does not [constitute the church with man]; he who is in that truth, and consults the Word, finds it every where confirmed; but where he meets with expressions concerning faith, and no mention made at the same time of love, he hesitates, and begins to cherish doubt concerning the truth of the doctrine of his faith; hence that truth is so long invalidated, and is separated from the other truths, which are of doubtless faith. Let the words of the Lord in Mark concerning faith serve for illustration, "*He who shall believe and be baptized, shall be saved; but he who shall not believe shall be condemned*," xvi. 16; inasmuch as the subject here treated of is concerning faith and not at the same time concerning love, the mind may remain in doubt concerning the truth of its doctrine, that heavenly love insinuated by the truths of faith makes the church; but when this scientific truth, that is, the truth of the literal sense of the Word, is viewed interiorly, it is evident that it still agrees with the truth of doctrine; for by being baptized in the internal sense is signified to be regenerated, n. 4255, 5120; and to be regenerated is to be led into the good of love and charity by the truths of faith, n. 8548 to 8553, n. 8635 to 8640, n. 8742 to 8747, hence it is manifest that the truth, which is of the literal sense of the Word, agrees with the truth of doctrine, if it be only understood what is signified by being baptized: and the reason why it is said that he who shall not believe shall be condemned, is, because he cannot be baptized, that is, regenerated, thus he cannot be introduced into the church, still less become a church; for baptism is a symbol of regeneration, and thereby of introduction into the church, that is, into good by truths from the Word. From these considerations it is now evident how the things are to be understood, which in the internal sense are signified by a man smiting a companion with a stone or fist, and he doeth not die, but lieth down in a bed, if he arise and walk on his crutch, that he shall be guiltless, but that he shall give cessation, and shall cure; the internal sense is, if the truth of the doctrine of the faith of the church be invalidated by scientific truth which is from the literal sense of the Word, and yet is not extinguished, that it shall be indemnified and restored, which is effected by just interpretation.

9033. The subject treated of in these two verses above was concerning the invalidation of spiritual truth, that is, of the truth of the doctrine of the faith of the church; but in the two

verses which now follow, the subject treated of is concerning the invalidation of scientific truth which is that of the literal sense of the Word, by spiritual truth which is of the doctrine of the faith of the church; this indeed appears like to the former, but still it is not like, wherefore also let an example here be taken for elucidation; it is a spiritual truth or genuine truth of the doctrine of the faith of the church, that the Lord punishes no one, because He is mercy itself, wherefore whatsoever He acts, He acts from mercy, and in no case from anger and revenge, and yet the Lord says in Matthew, "Fear ye not those who can kill the body; but rather fear Him, *who can destroy both body and soul in Gehenna*," x. 28; in this passage it is said of God, that He is to be feared, because He can destroy body and soul in Gehennah, when yet He destroys no one; nevertheless it is a truth, wherefore it is not to be extinguished, that is, denied, for if it be denied, faith in the Word perishes, and if faith in the Word perishes, man cannot spiritually live, for man has spiritual life by faith grounded in the Word: the case herein is this; it is a law of Divine order, that good should have in itself recompense, thus heaven, hence it is that evil has in itself punishment, thus hell; the former law is from the Lord, because the Lord wills good to all; but the latter law not so, because the Lord wills evil to no one; nevertheless such is the effect, not from the Lord, but from the man who is in evil, consequently from evil: this however is attributed to the Lord in the sense of the letter of the Word, because it so appears, therefore because it is apparent truth, it ought not to be denied, that is, extinguished, for thereby faith in favor of the Word would be extinguished, which faith the simple have; see n. 2447, 6073, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9009.

9034. "And when a man [*vir*] shall smite his man-servant or his maid-servant with a staff"—that hereby is signified if any one within the church evilly treat scientific truth or the affection thereof from his own proper power, appears from the signification of smiting, as denoting to evilly treat, for smiting is predicated of any hurt whatsoever; and from the signification of man [*vir*], in this case a man of the sons of Israel, as denoting one who is of the church, and hence in spiritual truth, which is truth of the doctrine of the faith of the church, derived from the Word, see n. 6426, 6437, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8805; and from the signification of a man servant, as denoting scientific truth, which is the truth of the Word but of its literal sense, of which we shall speak presently; and from the signification of a maid-servant, as denoting natural affection, thus the affection of scientifics, because these are in the natural principle, see n. 1895, 2567, 3835, 3849, 8993, 8994; and from the signification of a

staff, as denoting natural power, see n. 4876, 4936, 6947, 7011, 7026; in this case own proper power, because the man-servant, of whom it is said, was bought: hence it is evident, that by the words when a man shall smite his man-servant or his maid-servant with a staff, is signified, if any one within the church evilly treat the scientific truth of the Word, or the affection thereof. The reason why a man-servant denotes the truth of the literal sense of the Word is, because by a servant in general are signified inferior or exterior things, inasmuch as these serve superior or interior things, see n. 2541, 5161, 5164, 5936, 7143; hence by a servant is signified the natural principle, inasmuch as this serves the spiritual, see n. 3019, 3020, 5305, 7998; consequently scientific truth, which is of the literal sense of the Word, for this serves spiritual truth, which is of the internal sense; the truth of the internal sense of the Word is the same thing with the genuine truth of the doctrine of the faith of the church. It may be expedient briefly to say how the truth of the literal sense serves spiritual truth; the man of the church first learns truth from the literal sense of the Word, which is common truth accommodated to the apprehension of the external man, who is in natural light; this truth is received by an external way which is by hearing, and is stored up in the memory of the external man where are also various scientifics derived from the Word, n. 2469 to 2494; afterwards the things stored up in this memory are subjected to the sight or intuition of the internal man, who sees from the light of heaven; this man calls forth thence by election the truths which agree with the good, which flows in from the Lord by the way of the soul, and which the man had received; there the Lord conjoins truths with good; the truths which are thus conjoined in the internal man are called spiritual truths, and the good with which the truths are conjoined is called spiritual good; this good formed by truths is what makes the spiritual life of man; the truths themselves in that state are called the truths of faith, and the good is called the good of charity; the good in which truths are thus implanted is the church with man. From these considerations it is evident in what manner the truths of the literal sense of the Word serve for the formation of spiritual truths, in general for the formation of faith and charity, which constitutes spiritual life, which life consists in being affected with truths for the sake of good, and in being affected with good derived from truths, and lastly in being affected with truths derived from good.

9035. "And he die under his hand"—that hereby is signified so that it be extinguished under his view, appears from the signification of dying, as denoting to be extinguished, see above, n. 9026; and from the signification of under his hand, as denoting under the view, for by hand is signified the power which

is of spiritual truth, n. 5321, 5328, 7011; thus which is of the view, for view [intuition] is effected from that truth, and is perception: for the truths of the literal sense of the Word, stored up in the natural memory of man, form there as it were a plain [or extensive range of country] for the view of the internal man, into whom light from heaven flows in, from which plain the internal man chooses such things as agree with the good pertaining to himself, as was said above, comparatively as the eye selects from a range of gardens such things as conduce to the uses of its life.

9036. "Avenging shall be avenged"—that hereby is signified the punishment of death, appears from the signification of being avenged or of taking vengeance, as denoting the punishment of death, in this case the punishment of spiritual death, which is damnation; for the truth of the literal sense of the Word is extinguished, and with it faith in the Word. How the case herein is, may be seen above, n. 9033; and also below, n. 9039.

9037. "Nevertheless if he shall stand a day or two days"—that hereby is signified a state of life remaining even to the full, appears from the signification of a day, as denoting a state of life, see n. 893, 2788, 3785, 4850; and from the signification of two days, as denoting a succeeding state, n. 1335, thus a full state, viz. of view [or intuition]; for when in the Word mention is made of one day, or one week, or one month, or one year, a whole period of time or state is signified, n. 2906; and when two days is added, it signifies even to the full.

9038. "He shall not be avenged"—that hereby is signified non-punishment of death, appears from the signification of being avenged, as denoting the punishment of death, as above, n. 9036.

9039. "Because he is his silver"—that hereby is signified what is acquired from the *proprium*, appears from the signification of silver, as denoting truth, see n. 1551, 2924, 5658, 6112, 6914, 6917, in the present case, inasmuch as the subject treated is concerning a slave bought, it denotes truth acquired by the *proprium:* that is called truth acquired by the *proprium*, which by induction from conceived principles is believed by the *proprium* to be truth, and yet is not truth; such is the truth pertaining to those who, not being illustrated by the light of heaven, explain the Word, that is, who read it not from the affection of truth for the sake of the good of life, for these are not illustrated; if this [truth] be extinguished after a full view [or intuition], there is no punishment of death, that is, damnation, because it is not Truth Spiritual-Divine, but if it be extinguished before a full view [or intuition], there is damnation, for it is a rejection of the truth of faith itself; for what has been made [an object] of any one's faith, although

it was not true, ought not to be rejected, unless by a full view [or intuition]; if it be rejected sooner, the first principle [element or ground] of his spiritual life is extirpated; wherefore also the Lord in no case breaks such truth pertaining to man, but as far as possible bends it. Let an example serve for illustration; he who believes that the glory of heaven and the joy thence derived consist in dominion over many, and from this conceived principle explains the Lord's words concerning the servants who gained ten pounds and five, that they should have power over ten cities and over five cities, Luke xix. 11; and also the Lord's words to the disciples, that they should sit on thrones, and judge the twelve tribes of Israel, Luke xxii. 30; if he extinguishes his faith, which is the faith of truth grounded in the literal sense of the Word, before a full view [or intuition], he occasions the loss of his spiritual life; but if after a full view [or intuition], he interprets those words of the Lord from his other words, that he who wills to be greatest, must be the least; and he who would be the first, must be the servant of all, Matt. xx. 26, 27, 28; Mark x. 42; Luke xxii. 24 to 27, in this case, if he extinguishes his faith concerning heavenly glory and joy, as arising from dominion over many, he does not occasion the loss of his spiritual life; for by the cities, over which they were to have power who gained the pounds, are signified the truths of faith, n. 2268, 2450, 2712, 2943, 3216, and hence intelligence and wisdom; in like manner by the thrones upon which the disciples were to sit, see n. 2129, 6397; they who in heaven are in superior intelligence and wisdom derived from the truths of faith are in such humiliation that they attribute the all of power to the Lord, and nothing to themselves, wherefore neither do they place any thing of glory and of joy in having dominion but in serving; and when they are in this state, they are in dominion, and also in glory and joy above others, but not grounded in [the love of] dominion as was said, but in the affection of love and charity, which is that of serving others; for the Lord flows in with power with those who are humble, but not with those who are elated, because the former receive influx, but the latter reject it, see n. 7489, 7490, 7491, 7492.

9040. Verses 22 to 27. *And when men* [viri] *shall quarrel, and shall by a blow affect a woman with child, and her births shall come forth, and no damage be done; fining he shall be fined, as the lord of the woman shall impose upon him, and he shall give to the judges. And if damages shall be done, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And when a man* [vir] *shall smite the eye of his man-servant, or the eye of his maid-servant, and shall damage it, he shall send him away free for his eye. And if*

he shall strike out the tooth of his man-servant, or the tooth of his maid-servant, he shall send him away free for his tooth. And when men shall quarrel, signifies grievous contention among truths: and shall by a blow affect a woman with child, signifies the hurting of the good which is from truth: and her births shall come forth, signifies if still it be confirmed in the natural principle: and no damage be done, signifies that thus there is no hurting in that principle: fining he shall be fined, signifies amendment: as the lord of the woman shall impose upon him, signifies until it agree with the truth of good: and he shall give to the judges, signifies according to what is equitable: and if damage be done, signifies hurting: thou shalt give soul for soul, signifies the law of order, that thou shalt do so to a neighbor as thou art willing he shall do to thee, consequently that what thou doest to another shall be done to thyself; soul is spiritual life: eye for eye, signifies if any thing in the interior intellectual principle: tooth for tooth, signifies if any thing in the exterior intellectual principle: hand for hand, signifies if any thing of the power of spiritual truth: foot for foot, signifies if any thing of the power of natural truth: burning for burning, signifies if any thing of the affection which is of love interiorly in the will principle: wound for wound signifies if any thing of affection which is of the love exteriorly in the will principle: stripe for stripe, signifies if any thing of affection in the intellectual principle, viz. which are extinguished or hurt: and when a man shall smite the eye of his man-servant, signifies if the internal man shall hurt the truth of faith in the external or natural [man]: or the eye of his maid-servant, signifies or if [he shall hurt] the affection of truth therein: and shall damage it, signifies if he shall destroy: he shall send him away free for his eye, signifies that he can no longer serve the internal [man]: and if he shall strike out the tooth of his man-servant or the tooth of his maid-servant, signifies if he shall destroy truth or the affection thereof in the sensual principle: he shall send him away free for his tooth, signifies that he can no longer serve the internal [man].

9041. "And when men shall quarrel"—that hereby is signified grievous contention among truths, appears from the signification of quarrelling, as denoting grievous contention; and from the signification of men [*viri*] in this case [men] of the sons of Israel, as denoting those who are of the church, and in its truths, in the abstract sense the truths of the church, see above n. 9034.

9042. "And by a blow shall affect a woman with child"—that hereby is signified the hurting of good which is from truth, appears from the signification of affecting by a blow, as denoting hurting; and from the signification of a woman with child, as denoting the formation of good from truth; the reason why

this is signified by a woman with child is, because the regeneration of man, which is the generation of spiritual life pertaining to him, in the internal sense of the Word, is meant by the generation of his natural life which is from his parents; for when man is born anew, then he is first conceived, next he is carried as it were in the womb, and lastly he is born; and whereas the regeneration, or the generation of spiritual life, is the conjunction of truth and good, that is, of faith and charity, therefore by carrying in the womb, is signified the initiation of truth into good; hence it is evident what is signified by a woman with child, viz. the state of the formation of good from truths; that the womb denotes where truth and good lies concealed, see n. 4918, 6433; that to be in the womb, and to come forth from the womb, denotes to be regenerated, see n. 4904, 8043; and that generations and nativities are of faith and charity, n. 613, 1145, 1255, 2020, 2584, 6239. The state of the formation of good from truths is also signified by a woman with child in Jeremiah, "Behold I bring them from the land of the north, and will gather them together from the sides of the earth, amongst them the blind and the lame, *the woman with child, and she that bringeth forth together*," xxxi. 8; the subject treated of in this passage in the internal sense is concerning a new church from the Lord, in which sense by bringing them from the land of the north is signified from an obscure principle of faith, see n. 3708; by the sides of the earth from which they shall be gathered together, is signified where the good and truth of the church commence, for earth denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732, the sides thereof denote where the first and last principles of the church are; by the blind are signified those who are in ignorance of truth, and yet receive truth when instructed, n. 2383, 6990; by the lame those who are in good but not genuine by reason of the ignorance of truth, n. 4302; by her who is with child, those with whom good is forming by truths; and by her who bringeth forth, those who are in the life of faith in act, n. 3905, 3915, 3919. That such things are signified in the above passage, may be manifest also from this consideration, that otherwise it would have been superfluous and needless to make mention of the blind and lame, or her that is with child, and her that bringeth forth together.

9043. "And her births go forth"—that hereby is signified if still it be confirmed in the natural principle, appears from the signification of going forth, when speaking of the formation of good from truths, as denoting from the internal or spiritual man into the external or natural, of which we shall speak presently; and from the signification of births, as denoting goods from truths scientifically and perceptibly acknowledged, and

thereby confirmed; for by bringing forth in the spiritual sense is meant to acknowledge in faith and act see n. 3905, 3915, 3919, 6585. The case herein is this; the man, who is conceived anew, is carried as it were in the womb, and is born, that is, he who is regenerating first draws from the doctrine of the church, or from the Word, those things which are of faith and charity, which on this occasion he stores up amongst scientifics in the memory of the external or natural man; hence they are called forth into the internal man, and are stored up in its memory; that man has two memories, see n. 2464 to 2494; this is the beginning of spiritual life with man, but he is not yet regenerated; that he may be regenerated, the external or natural man must be in compliance, and hence in agreement with his internal man; that man is not regenerated, until his external or natural man is also regenerated, see n. 8742 to 8747; and that the external man is regenerated by [or through] the internal from the Lord, n. 3286, 3321, 3493, 4587, 5651, 6299, 8746; and that the whole man is regenerated, when his natural man is, n. 7442, 7443. Inasmuch now as the things which relate to regeneration are expressed in the Word by those things which relate to the generation or birth of man from his parents in the world, it may be manifest from the process of regeneration above described, what is meant or signified by conception, by carrying in the womb, by going forth from the womb, and by birth, in the spiritual sense, viz. that going forth from the womb denotes from the internal man into the external or natural, and that the birth denotes spiritual good, that is, the good of charity from the truths of faith, from the internal man in the external or natural; when good is in the natural [man or principle], then the man is new, his life is then from good, and his form from truths derived from good, and he is as an angel, for the angels have life from good, and have form from truths, which is the human form; but this is a paradox to the natural man.

9044. "And no damage is done"—that hereby is signified that thus there is no hurting in that principle, viz. in the natural principle, appears without explication.

9045. "Fining he shall be fined"—that hereby is signified amendment, appears from the signification of fining, as denoting amendment, for a fine is for the sake of amendment.

9046. "As the lord of the woman shall impose upon him"—that hereby is signified until it agree with the truth of good, appears from the signification of the expression, as he shall impose upon him, when spoken of a fine, as denoting amendment even to satisfaction, thus until there is agreement, of which we shall speak presently; and from the signification of lord, viz. of the woman, as denoting truth; and from the signification of woman as denoting good; for the lord or man [*vir*] of the wo-

man, in the spiritual sense of the Word signifies truth, and the woman good, because by the marriage of a man [*vir*] with a woman is represented the marriage of truth and good, n. 915, 2517, 4510, 4823. By amendment until there is agreement, is meant restitution of the hurt occasioned by untimely birth, in the spiritual sense, by the bringing forth or exclusion of good grounded in truths from the internal man into the external or natural, not in just order; restitution is made when they afterwards agree together, and they agree together when the external or natural man does not act from himself but from the internal, or the spiritual principle in the natural, as the soul in its body; when this is the case, then the external or natural principle lives from the life of the internal, which is the new life or life of the regenerate.

9047. "And he shall give to the judges"—that hereby is signified according to what is equitable, appears from the signification of judges, as denoting those who decide and decree from what is just and equitable, hence to give to judges, or before judges, denotes according to what is equitable, thus neither more nor less, if more, they will make it equal, also if less.

9048. "And thou shalt give soul for soul"—that hereby is signified the law of order, that thou shalt so do to a neighbor as thou art willing that another should do to thee, consequently that what thou doest to another shall be done to thyself, appears from this consideration, that to give soul for soul, eye for eye, tooth for tooth, and so forth, denotes that as thou hast done to another so will it be done to thyself. The reason why this law was given to the sons of Israel was, because such is the law in the spiritual world; he who there does good to another from the heart, receives like good, hence he who does evil to another from the heart, receives like evil: for good from the heart is conjoined with its recompense, and evil from the heart is conjoined with its punishment, hence there is a heaven for the good, and a hell for the evil. That this is the case, it has been given me to know from much experience; for the case herein is this; with him who does good from the heart, good from heaven flows in from all sides into his heart and soul, and by inspiring inspires it, and on this occasion the affection of love is increased at the same time for the neighbor to whom he does good, and with that affection delight, which is a delight celestial, ineffable; the reason of this is, because the good of love from the Lord is in heaven a universally reigning principle, and flows in continually according to the degree in which it is expressed to another. The case is similar in respect to evil; with him who from the heart does evil to another, evil from hell flows in from all sides into his heart, and by exciting excites it; on this occasion the affection of self-love is increased

at the same time, and with it the delight of hatred and revenge against those who do not submit themselves; the reason of this is, because the evil of self-love is in hell a universally reigning principle, and flows in continually according to the degree in which it is expressed to another; when this is the case, punishing spirits are immediately present, who chastise the offender, and by this the evil with its delight is restrained. The ground of these proceedings is, because the laws of order in the other life are not learnt from books, and thence stored up in the memory, as with men in the world, but are inscribed on hearts, the laws of evil on the hearts of the evil, and the laws of good on the hearts of the good, for every man carries along with him into the other life that principle, which by his life in the world he had implanted in his heart, viz. an evil principle with the evil, and a good principle with the good. The law of order, from which the above proceedings flow, is what the Lord taught in Matthew, "*All things whatsoever ye would that men should do unto you, even so do ye to them; this is the law and the prophets*," vii. 12; Luke vi. 31. Order is from the Divine Truth which proceeds from the Lord; the laws of order are truths derived from good in heaven, and truths separate from good in hell; they are called separate, not as being so separate of the Lord, but of man; good is separated by its non-reception. The law, which is called the law of retaliation, is thus described in Leviticus, "Whosoever shall smite the soul of a beast, he shall restore it, soul for soul; if a man [*vir*] cause a defect in his neighbor, *as he hath done so shall it be done to him*, breach for breach, eye for eye, tooth for tooth. *As he hath caused a defect in a man*, so shall it be caused in him; *he that smiteth a beast shall restore it, and he that smiteth a man shall be slain*," xxiv. 18 to 22. Inasmuch as evil has along with it punishment, therefore it is said by the Lord, that evil ought not to be resisted; and at the same time it is explained how the case is with the above law in the spiritual world with those who are in good in respect to those who are in evil, in these words in Matthew, "*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that evil ought not to be resisted; but whosoever shall smite thee on thy right cheek-bone, turn to him the other also; and if any one will sue thee at the law, and take thy coat, let him have thy cloak also; and whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and him that would borrow of thee, turn not away*," v. 38 to 43. Who cannot see that these words are not to be understood according to the sense of the letter; for who is bound to turn the left cheek-bone to him who smites the right cheek-bone; and who is bound to give his cloak to him, who would take away his coat; and who is bound to give his pro-

perty to all who ask; and who may not resist evil? But no one can understand these words, who does not know what is signified by the right cheek-bone and the left, what by a coat and a cloak, also what by a mile, and likewise by borrowing, and so forth. The subject there treated of is concerning spiritual life, or the life of faith, not concerning natural life, which is the life of the world. The Lord opens in this chapter and the following the interior things which are of heaven, but by such things as are in the world. The reason why he opened them by such things as are in the world was, lest worldly men should understand, and that none but heavenly men might understand; the reason why worldly men were not to understand was, lest they should profane the interior things of the Word, for thereby they would cast themselves into the most direful hell of all, which is the hell of the profaners of the Word; therefore it is said by the Lord in Luke, "To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not hear," viii. 10; and in John, "Esaias said, He hath blinded their eyes, and closed up their heart, that they should not see with their eyes, and understand with the heart, and convert themselves, and *I should heal them*," xii. 40, it is said lest I should heal them, because they who are healed, and return again to falses and evils, are guilty of profanation; these are they who are meant in Matthew, chap. xii. 43, 44, 45. But it shall now be said, what is meant in the internal sense by the words of the Lord above quoted; the subject there treated of in that sense, is concerning those who are willing by falses to destroy the truths of faith, thus to destroy the spiritual life pertaining to man when he is in temptations and persecutions, and pertaining to good spirits when they are in infestations from evil spirits; by *cheek-bone* is signified the affection of interior truth; by the *right cheek-bone* the affection of truth from good; by *smiting* is signified the act of hurting it; by *coat and cloak* is signified truth in the external form, n. 4677, 4741, 4742; by *sueing at law* is signified an attempt to destroy; by a *mile* is signified that which leads to truth, for the like is signified by a mile as by a way, and that a way denotes what leads to truth, see n. 627, 2333, 3477; by *lending* is signified to instruct; hence it is evident what is signified by *giving to all who ask*, viz. to confess all things of his faith in the Lord; the reason therefore why *evil ought not to be resisted* is, because evil does not at all hurt those who are in truth and good, for they are protected by the Lord. These are the things which are stored up under the above words of the Lord; and this being the case, the Lord only saith, *Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth*, but no more; because by an eye is signified the interior truth of faith,

and by a tooth the exterior truth of faith, as will be seen in what follows. From these considerations it is evident in what manner the Lord spake when he was in the world, viz. that He spake as in the Word of the Old Testament throughout, at once for the angels in heaven, and for men in the world, for His speech was in itself Divine and celestial, because it was from the Divine [being or principle], and by [or through] heaven; but the things which He spake were presented by such things as corresponded in the world; those things which correspond the internal sense teaches. That to smite the cheek-bone denotes to destroy truth, is evident from passages in the Word where mention is made of *smiting the cheek-bone;* and since in the genuine sense it signifies the destruction of truth, therefore in the opposite sense it signifies the destruction of the false, in which sense it occurs in David, "*Thou shalt smite all mine enemies* [on] *the cheek-bone;* thou shalt break the teeth of the wicked," Psalm iii. 7; and in Micah, "*With a rod thou shalt smite on the cheek-bone* the judge of Israel," v. 1; and in Isaiah, "*A bridle of him that seduceth on the cheek-bones of the people*," xxx. 28; for the face signifies affections, n. 4796, 4797, 4799, 5102, 5695, 6604; hence those things which are of the face signify such things as are of the affections, and correspond to their functions and uses, as the eye signifies the understanding of truth, the nostrils the perception of truth; those things which are of the mouth, as the cheek-bones, the lips, the throat, the tongue, such things as relate to the utterance of truth, n. 4796 to 4805.

9050. That soul signifies spiritual life, is manifest from the signification of soul, as being the life of man, but the life of his faith, which is spiritual life. In the Word throughout mention is made of heart and soul, and by heart is there signified the life of love, and by soul the life of faith. Man has two faculties receiving life from the Lord, one is called will, the other understanding; to the faculty which is called will, pertains love, for the goods of love constitute its life; but to the faculty which is called understanding, pertains faith, for the truths of faith constitute its life; but these two lives pertaining to man are still one [thing], and when they are one thing, then the things which are of faith are also of love, for they are loved, and on the other hand the things which are of love are also of faith, because they are believed; such is the life pertaining to all in heaven. The reason why the life of love, or what is the same thing, the will, is expressed in the Word by heart, and why the life of faith, or what is the same thing, the understanding, is expressed by soul, is, because they who are in love to the Lord, and are called celestial, in the Grand Man or heaven constitute the province of the heart, and they who are in faith in the Lord, and thence in charity towards the

neighbor, constitute the province of the lungs, see n. 3635, 3883 to 3896; hence it is that by heart in the Word is signified love, which is the life of the will, and by soul faith, which is the life of the understanding, n. 2930, 7542, 5910; for soul in the original tongue is an expression taken from respiration, which is of the lungs. The reason why faith pertains to the intellectual faculty is, because this faculty is illustrated by the Lord when man receives faith, hence he has light or perception of truth in such things as are of faith when he reads the Word; and the reason why love pertains to the voluntary faculty is, because this faculty is enkindled by the Lord when man receives love, hence he has the fire of life, and the sensitive perception of good. From these considerations it may be manifest, what is properly meant in the Word by the heart, and what by the soul, as in the following passages, "Thou shalt love Jehovah thy God *from the whole heart, and from the whole soul*, and from all thy strength," Deut. vi. 5: again, "Thou shalt love Jehovah thy God, and shalt serve Him, *from thy whole heart, and from thy whole soul*," Deut. x. 12; chap. xi. 13; again, "Thou shalt keep the statutes and the judgments, and shalt do them, *in all thy heart, and in all thy soul*," Deut. xxvi. 16; and in the Evangelists, "Jesus said, Thou shalt love the Lord thy God *from thy whole heart, and in thy whole soul*, and with thy whole strength, and thy thought," Matt. xxii. 35; Mark xii. 30, 32; Luke x. 27; heart denotes the life of love, and soul denotes the life of faith, strength denotes those things which proceed from the life of love, thus which are from the heart or will, and thought denotes those things which proceed from the life of faith, thus which are from the soul or an enlightened understanding. In like manner in Isaiah, "*A deluded heart* causeth him to err, that he doth not rescue *his soul*, and say, is there not a lie in my right hand," xliv. 20; and in Jeremiah, "I will rejoice over them, to do them good, and I will plant them in the land, in truth, with *my whole heart, and my whole soul*," xxxii. 41; speaking of Jehovah, that is, the Lord; where heart is predicated of the Divine Good, which is of love or mercy, and soul of the Divine Truth, which is of faith pertaining to man. That these things are signified by heart and soul in the Word, is known to few in this day within the church, by reason that it has not been considered that man has two faculties, distinct from each other, viz. the will and the understanding, and that those two faculties constitute one mind, that man may be truly man; neither has it been considered that all things in the universe, both in heaven and the world, have reference to good and truth, and that they ought to be joined together, that they may be any thing and be productive; from the ignorance of those principles it has flowed as a consequence, that faith has been separated from love; for he who is ignorant

of those universal laws, cannot know that faith has reference to truth, and love to good; and that unless they are conjoined, they are not any thing, for faith without love is not faith, and love without faith is not love, for love has its quality from faith, and faith its life from love, hence faith without love is dead, and faith with love is alive. That this is the case, may be manifest from singular the things in the Word, for where faith is treated of, there also love is treated of, that thus the marriage of good and truth, that is, heaven, and in the supreme sense the Lord, may be in all and singular the things of the Word; that there is such a marriage, see n. 683, 793, 801, 2516, 2712, 4318, 5138, 5502, 6343, 8339. From these considerations it is now evident, whence it is that the man of the church has not heretofore known what is meant in the Word by heart, and what by soul. That soul in the Word is the life of faith, may evidently appear from the passages where soul is mentioned, as in the following, "Thou shalt not take to pledge a mill or a millstone, *for he taketh the soul to pledge*," Deut. xxiv. 6; it is said that he taketh the soul to pledge who taketh a mill, because in the internal sense by a mill are signified those things which are of faith, n. 7780. And in Isaiah, "It shall be as when a hungry [man] dreams, as if he were eating, but when he awakes, *his soul is fasting;* or when a thirsty [man] dreams, as if he were drinking, but when he awakes, behold he is weary, *and his soul appetites*," xxix. 8, where a fasting soul and an appetiting soul denote the desire of learning the goods and truths of faith; again, in the same prophet, "If thou draw out *thy soul* to the hungry, and satisfiest the *afflicted soul*," lviii. 10, where to draw out thy soul to the hungry, denotes to be desirous to instruct in the truths of faith, and to satisfy the afflicted soul, denotes to instruct in the good of faith; and in Jeremiah, "If thou clothest thyself with what is double-dyed, if thou adornest thyself with ornament of gold, if thou rentest the eyes with coloring [*stibium*], in vain thou wilt render thyself beautiful, thy lovers will abhor thee, *they will seek thy soul*," iv. 30; in this passage soul denotes the life of faith, consequently faith itself pertaining to man, because this makes his spiritual life; that faith is what is meant by soul, is evident from singular the things in that verse; again, in the same, "They shall come and sing in the height of Zion, and shall flow together to the good of Jehovah, for wheat, and for new wine, and for oil, and for the sons of the flock and of the herd, *and their soul shall be as a watered garden;* I will water *the weary soul*, and *every soul* which grieves," xxxi. 12, 25; soul denotes the life of faith pertaining to the man of the church, who is said to become as a garden, because by a garden is signified intelligence which is derived from the truths of faith, n. 100, 108, 2702; and the soul is said to be watered, because by being watered is signified

to be instructed; again, "*With the peril of our souls* we have brought our bread, by reason of the sword of the wilderness," Lam. v. 9; where the peril of souls denotes the danger of the loss of faith and thence of spiritual life; for the sword of the wilderness is the false fighting against the truths which are of faith, n. 2799, 4499, 6353, 7102, 8294; and in Ezekiel, "Javan, Tubal, and Meshech, these were thy merchants *with the soul of man*, and they gave thy trading for vessels of brass," xxvii. 13; where the soul of man denotes the interior truth of faith derived from good; vessels of brass denote the exterior truths of faith derived from good, for vessels are exterior truths or scientific truths, n. 3068, 3079, and brass is the good of the natural principle, n. 425, 1551; unless it was known that the soul of man denotes faith, it could not be understood what is signified by trading with the soul of man and with vessels of brass; again, "*Every living soul which creepeth*, withersoever the river shall come, shall live, whence there shall be exceedingly much fish, because these waters come thither, and are healed," xlvii. 9; speaking of the New Temple, that is, of a new spiritual church from the Lord; the living soul which creepeth denotes the scientific truths which are of faith; much fish thence denotes scientifics, n. 40, 991; rivers denote those things which are of intelligence, which is from the truths of faith, n. 2702, 3051; in this passage neither would it be known, without the internal sense, what is signified by much fish in consequence of the rivers coming thither; and in David, "Make me safe, O God, because the waters are come *even to my soul*," Psalm lxix. 1; and in Jonah, "*The waters encompassed me even to my soul*," ii. 5; waters here denote falses, and also the temptations which are effected by injected falses, n. 705, 739, 756, 790, 8137, 8138, 8368; and in Jeremiah, "Jehovah said, *shall not My soul take revenge* on such a nation as this," v. 9, 29; again, "Admit chastisement O Jerusalem, *lest My soul be turned away* from thee, and I reduce thee to a waste" vi. 8; soul, when predicated of the Lord, denotes Divine Truth; and in the Revelations, "The second angel poured out his vial into the sea, and it became blood as of a dead [man], *whence every living soul died in the sea*," xvi. 3; where sea denotes scientifics in the complex, n. 28; blood denotes the truths of faith from good, and in the opposite sense the truths of faith falsified and profaned, n. 4735, 4978, 7317, 7326; hence living soul denotes the life derived from faith; and in Matthew, "*Be not solicitous for your soul*, what ye shall eat or drink," vi. 25; where soul denotes the truths of faith; to eat and to drink denotes to be instructed in the good and truth of faith, for the subject here treated of in the internal sense is concerning spiritual life and its nourishment; again, "Whosoever wills to find *his soul*, shall lose it, and whosoever shall lose *his soul* for My sake,

shall find it," x. 39; where soul denotes the life of faith such as pertains to those who believe, and in the opposite sense the life not of faith such as pertains to those who do not believe; and in Luke, "In your patience *possess ye your souls*," xxi. 19, where to possess souls denotes those things which are of faith and thence of spiritual life. In like manner in very many other passages.

9051. "Eye for eye"—that hereby is signified if any thing in the interior intellectual principle, viz. if they shall hurt any thing, appears from the signification of eye, as denoting the understanding, in this case interior understanding, the life of which is the life of faith. Man has an exterior understanding and an interior understanding; the exterior understanding is where the thought is which comes to perception; but the interior understanding is where the thought is which does not come to perception, but still to the perception of the angels; this latter understanding is what is illustrated by the Lord when man receives faith, for it is in the light of heaven, and in it is the spiritual life of man, which is not so manifest to him in the world, but in the other life, when man becomes an angel amongst the angels in heaven; in the mean while that life lies concealed interiorly in the thought of the exterior understanding, and produces a sanctity and veneration there for the Lord, for love and faith in Him, for the Word, and for all other things of the church. The reason why the eye denotes the understanding is, because the eye corresponds to the understanding, for the understanding sees from the light of heaven, but the eye from the light of the world; those things which the former eye or the understanding sees are spiritual, and the extensive range of its view is the scientific principle which is in the man's memory; but the things which the external eye sees are terrestrial, and the extensive range of its view is every thing which appears in the world. That the eye, in the spiritual sense, is the understanding, and also faith, because faith constitutes the life of the interior understanding, see n. 2701, 4403 to 4421, 4523 to 4534. He who does not know that the understanding is meant in the Word by the eye, cannot know what is signified by what the Lord spake concerning the eye in the Evangelists, as by these words, "*If the right eye scandalize thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into the Gehennah of fire*," Mark ix. 47; Matt. v. 29; every one knows that the eye is not to be plucked out, although it scandalize, and that no one with one eye enters into the kingdom of God; but by the right eye is signified the false of faith concerning the Lord; this is what is to be plucked out; again, "*The lamp of the body is the eye, if therefore thine eye be simple, thy whole body shall be lucid; but if thine eye be*

evil, thy whole body shall be darkened; if therefore the lumen which is in thee be darkness, how great is the darkness," Matt. vi. 22, 23; Luke xi. 34; in this passage neither is eye meant by eye, but the understanding of the truth of faith; hence the eye is called the lamp of the body, and it is said, if the lumen which is in thee be darkness, how great is the darkness, for darkness in the spiritual sense is the false of faith, n. 1839, 1860, 4418, 4531, 7688, 7711; and again, "*Why beholdest thou the mote which is in thy brother's eye, but understandest not the beam which is in thine own eye,*" Matt. vii. 3, 4, 5, where to behold a mote in the eye of a brother denotes any thing erroneous as to the understanding of truth; the beam in thine own eye denotes the huge evil of the false, for wood in the internal sense denotes good, and in the opposite sense evil, n. 643, 2784, 2812, 3720, 8354, good is also represented in the other life by a beam, wherefore they who feign good with themselves, seem to carry a beam, and thus go safe; without such signification of an eye and a beam, what could be meant by seeing a beam in an eye. If it be not known that eye in the Word denotes the understanding of truth, which is faith, neither can it be known what is involved in these circumstances; that the Lord, when He healed a blind [man], "*spit on the ground, and made clay of the spittle, and said to him, wash thyself in the lake Siloam,*" John ix. 6, 7; inasmuch as the Lord's miracles, like all Divine miracles, involved those things which are of the Lord's kingdom and church, n. 7337, 8364, so also did this.

9052. "Tooth for tooth"—that hereby is signified if any thing in the exterior intellectual principle, appears from the signification of tooth, as denoting the exterior intellectual principle, and hence natural truth, for this constitutes the life of that principle. The reason why teeth have this signification is, because like a mill they mince and thereby prepare the food which is for the nourishment of the body, in this case the food which is for the nourishment of the soul; the food which nourishes the soul is intelligence and wisdom; this food is first received, minced and prepared by the knowledges of truth and good in the natural principle; that intelligence and wisdom is what is called spiritual and celestial food, see n. 56 to 58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003. Hence it is evident from what ground it is that teeth signify the exterior understanding. What the exterior understanding is, may be manifest from what was shown just above, n. 9051, concerning the interior understanding. That teeth signify natural truth, which is of the exterior understanding, and in the opposite sense the false destroying that truth, is manifest from the following passages in the Word; that it signifies natural truth is manifest from Moses, "*His eyes are red*

der than wine, and his teeth whiter than milk," Gen. xlix. 12, in which passage also both eyes and teeth are mentioned together; the subject there treated of is concerning Judah, by whom is meant the Lord as to the Divine celestial principle, n. 6363; eyes signify the Divine intellectual principle of the Lord, n. 6379, and teeth His Divine natural principle, n. 6380, thus also Divine Truth in the natural principle; and in Amos, "I have given you *vacuity of teeth* in all your cities, and defect of bread in all your places," iv. 6; where vacuity of teeth denotes penury of truth, and defect of bread penury of good. From these considerations it is evident what the *gnashing of teeth* is amongst those who are in hell, Matt. viii. 12; chap. xiii. 42, 50; chap. xxii. 13; chap. xxv. 30; Luke xiii. 28, that it is the collision of falses with the truths of faith; for teeth, as was said, in the opposite sense signify the false destroying truth, as in David, "Arise Jehovah, preserve me my God, because smiting all mine enemies on the cheek-bone, *Thou wilt break in pieces the teeth of the* wicked," Psalm iii. 7, where to break the teeth of the wicked denotes the falses by which they destroy truths; again, "With my soul I lie in the midst of lions, *their teeth are a spear* and *weapons*, and their tongue a sharp sword," Psalm lvii. 4, where the teeth of lions denote falses destroying truths, lions are falses derived from evil in their power, n. 6367, 6369; again, "*O God destroy their teeth in their mouth, turn away the grinders of the young lions*," Psalm lviii. 6; and in Joel, "A nation cometh up upon My land, robust and innumerable, *their teeth are the teeth of a lion, and they have the grinders of a huge lion;* they reduce My vine to a waste, and My fig-tree into froth," i. 6, 7, where teeth and grinders denote falses destroying the truths of the church; a vine is the Spiritual Church, n. 1069, 5113, 6376, and a fig-tree its natural good, n. 217, 4231, 5113; that teeth have this signification is evident also from this circumstance, that they are attributed to a nation which should lay waste; and in the Revelations, "The figures of the locust were like horses prepared for war, they had hair as the hair of women, *and their teeth were as those of lions*," ix. 7, 8, where locusts denote those who are in external falses, n. 7643, hence it is evident that teeth also denotes falses destroying truths.

9053. "Hand for hand"—that hereby is signified if any thing of the power of spiritual truth, viz. was hurt by them or extinguished, appears from the signification of hand, as denoting the power which is from truth, see n. 3091, 3387, 4931 to 4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that it denotes power from spiritual truth, see n. 5327, 5328, 7011.

9054. "Foot for foot"—that hereby is signified if any thing of the power of natural truth, appears from the signification of

foot, as denoting the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952; that it denotes the power of natural truth, see n. 5327, 5328.

9055 "Burning for burning"—that hereby is signified if any thing of the affection which is of love interiorly in the will principle, appears from the signification of burning, as denoting the hurting or extinction of the good of love; the reason why it is said in the will principle is, because the good which is of love is of the will, and the truth which is of faith is of the understanding, n. 9050, 9051; the reason why it denotes interiorly in the will principle is, because a wound, (of which we shall speak presently,) signifies the hurting or extinction which is of the love exteriorly in the will principle. For the subject treated of in this passage, as in the preceding, is concerning the hurts which are done both in the internal man and in the external, for the hurt of the interior understanding is signified by the eye, and of the exterior by the tooth; and the hurt of the power of truth of the internal man by the hand, and of the power of the external [man] by the foot, as has been shown; thus in the present passage the hurting of the will principle of the internal man, is signified by burning, and of the external by wound. Man has an internal will principle and an external, as he has an internal and external intellectual principle, see n. 9050, 9051; the internal will principle is where the internal intellectual principle is, and the external will principle is where the external intellectual principle is, for they must be conjoined; for where truth is there is good, and where good is there is truth, for truth without good is not truth, and good without truth is not good, for good is the esse of truth, but truth is the existere of good; the case is similar with the understanding and will of man, for the understanding is dedicated to the reception of truth, and the will is dedicated to the reception of good; hence it is evident that when man is regenerating, a new understanding is given him from the Lord by the truths of faith, and a new will by the good of charity, and that there must be both, and also they must be joined together, that man may be regenerated. The reason why burning signifies the hurting of the good of love is, because by fire is signified love, see n. 934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 7852; and the hurting of the good of love is concupiscence derived from self-love; that this is called burning, see n. 1297, 5215. Concupiscence is also signified by burning in Isaiah, "Instead of aromatic there shall be intection, and instead of a girdle a rent, and instead of twined [or plaited] work, baldness, and instead of a gown a girding of sackcloth, *burning instead of beauty*," iii. 24, speaking of the daughter of Zion, by whom is signified the celstial church, that is, the church which is in love to the Lord, where burning denotes the

evil of concupiscence derived from self-love. He who does not know that there is an internal sense in the Word, believes that the proud ornaments of the daughters of Zion mentioned in that chapter from verse 16 to 24, signify such ornaments, and that on account of such ornaments pertaining to the daughters of Zion the Jewish and Israelish people were punished and fell by the sword, as it is said in verses 25, 26, of the same chapter; but the case is altogether otherwise; the spiritual and celestial things of that church are what are signified by those ornaments. That by the daughter of Zion in the Word is not meant the daughter of Zion, may be manifest to every one who reads the Word, if he only consults and considers the passages in the prophets, where mention is made of Zion and the daughter of Zion, from which he will see that the daughter of Zion is the church.

9056. "Wound for wound"—that hereby is signified if any thing of the affection which is of love exteriorly in the will principle, appears from the signification of wound, as denoting the hurting the affection which is of love, and because it is of love it is of the will principle, for love is of the will; the reason why it is of the exterior will is, because by burning is signified the hurting of the affection, which is interiorly in the will principle, see just above, n. 9055. In the Word a distinction is made between wound and stripe, wound being predicated of the hurting of good, and stripe of the hurting of truth, as in Isaiah, "From the sole of the foot even to the head there is no soundness therein; *the wound*, and *the scar*, and *the recent stripe* have not been pressed out, nor bound up, nor mollified with oil," i. 6, where wound is predicated of destroyed good, and stripe of destroyed truth.

9057. "Stripe for stripe"—that hereby is signified any thing of affection in the intellectual principle, viz. which is extinguished or hurt, appears from the signification of a stripe, as denoting the extinction or hurting of affection in the intellectual principle, that is, of the affection of truth. Stripe in the original tongue is expressed by a term which signifies blackness arising from a collection of blood or of gore, and blood in the internal sense is the truth of faith derived from the good of love, and in the opposite sense is truth falsified and profaned, see n. 4735, 4978, 7317, 7326, hence stripe denotes truth hurt or extinguished; this also is signified by the *stripes* [plagas] in the Apocalypse, chap. ix. 20; chap. xi. 6; chap xv. 1, 6, 8; chap. xvi. 21; chap. xviii. 8; also by stripes in Jeremiah, chap. xxx. 12, 14, 17; and in Ezekiel, chap. xxxix. 2; and in Zechariah, chap. xiv. 12, 13, 14, 15; and in David, Psalm xxxviii. 5; and in Luke, chap. x. 30 to 35, where the subject treated of is concerning him who fell among thieves, *who inflicted stripes on him*, and left him half dead; and a

Samaritan *bound up his stripes*, poured in oil and wine, lifted him up on his own beast of burden, and led him to an inn. He who understands the internal sense of the Word, may know why it was said by the Lord, that the Samaritan bound up the stripes, poured in oil and wine, and lifted him up on his own beast of burden; for by the Samaritan in that sense is meant he who is in the affection of truth, by binding up stripes, is signified the healing of that affection when hurt, by pouring in oil and wine is signified the good of love and the good of faith, and by lifting him up on a beast of burden, is signified to elevate him from beneath his own intellectual principle; thus by those words is described charity towards the neighbor, naturally for man in the world, and spiritually for the angels in heaven; naturally in the sense of the letter, and spiritually in the internal sense; the reason why a Samaritan denotes one who is in the affection of truth is, because Samaria in the Word signifies that affection; that oil is the good of love, see n. 886, 3728, 4582; that wine is the good of faith, see n. 1798, 6337; that a beast of burden is the intellectual principle, see n. 2761, 2762, 2781, 3217, 5321, 5741, 6125, 6401, 6514, 7024, 8146, 8148; so the Lord spake, but few comprehend this, for they believe that such things were said merely for the sake of giving the parable historical connection; but in this case they would be words not from the Divine [being or principle]; for all words from the Divine [being or principle] have in them such things as relate to the Lord, to heaven, and to the church, and this in every iota, see above, n. 9049.

9058. "And when a man shall smite the eye of his man-servant"—that hereby is signified if the internal man shall hurt the truth of faith in the external, appears from the signification of smiting, as denoting to hurt, as above; and from the signification of man [*vir*], in this case a man of the sons of Israel, as denoting one who is of the church, and hence in spiritual truth, which is the truth of faith, see above n. 9034, thus the internal man, for the truth of faith is in the internal man, and constitutes his life, which is called spiritual life; it is said the internal man on account of the relation to the external, which is signified by man-servant; and from the signification of eye, as denoting the interior intellectual principle, and hence the truth of faith, see n. 9051; and from the signification of man-servant, as denoting scientific truth which is in the external man, see n. 1895, 2567, 3835, 3849, 8993, 8994, thus also the external or natural man, n. 5305, 7998, 8974. In the sense of the letter is said a man [*vir*] and a man-servant, and hereby are meant two, but in the internal sense, in which man [*vir*] denotes the internal man, and man-servant the external, they are in one; the reason is, because in the internal sense no at

tention is paid to persons but to things, see n. 5225, 5287, 5434, 8343, 8985, 9007.

9059. "Or the eye of a maid-servant"—that hereby is signified or [if he shall hurt] the affection of truth therein, appears from the signification of eye, as denoting the intellectual principle, and hence the truth of faith, as just above, n. 9058; and from the signification of a maid-servant, as denoting the affection of natural truth, see n. 2567, 3835, 3849, 8993.

9060. "And shall damage it"—that hereby is signified so as to destroy, appears from the signification of damage, when concerning the truth of faith, which is signified by eye, as denoting to destroy.

9061. "He shall send him away free for his eye"—that hereby is signified that he can no longer serve the internal [man], appears from the signification of sending away free, as denoting to dismiss from service; and from the signification of for an eye, which he had damaged in a man-servant, as denoting on account of the truth of faith extinguished in the external or natural man; for the eye denotes the intellectual principle, and hence the truth of faith, n. 9057, 9058; to damage is to extinguish, n. 9060; and a man-servant is the external or natural man, n. 9058. How this case is, cannot be known, unless it be known how the case is with the internal man in respect to the external; the internal man cannot live spiritual life, unless the external be in agreement; wherefore man cannot be regenerated, unless the natural man be also regenerated; hence it follows, that if the truth of faith in the natural or external man shall be extinct, it cannot any longer serve the internal. The case herein is like that of external sight in respect to internal sight; if the external sight be hurt, it cannot any longer serve the internal; for if the external sight perverts objects, the internal cannot see by it except perversely; or it is like the case of the rest of the members, which are subject to the will, as of the arms, the hands, the fingers, the feet; if these be distorted, then the will cannot act by them except distortedly: the case is similar with the natural or external man in respect to the internal; if scientific truths in the external or natural man be perverted or extinguished, the internal [man] cannot see truth, thus cannot think and perceive except perversely or falsely: from these considerations it is evident why the natural man must be regenerated, that the man may be regenerated: see also what has been said before on this subject, n. 3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4587, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8744 to 8747 9043.

9062. "And if he shall strike out the tooth of his man-servant or the tooth of his maid-servant"—that hereby is signified if he shall destroy truth or the affection thereof in the ser-

sual principle, appears from the signification of tooth, as denoting the exterior intellectual principle, and hence truth in the natural principle, see above, n. 9052, in this case the truth in the ultimate of the natural principle, that is, in the sensual principle, because it is said of a man-servant and of a maid-servant; and from the signification of a maid-servant, as denoting the affection of that truth, see also above, n. 9059; and from the signification of striking out, as denoting to destroy. What the sensual principle is, and what is its quality, see n. 4009, 5077 5084, 5089, 5091, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6313, 6315, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7963.

9063. "He shall send him away free for his tooth"—that hereby is signified that he can no longer serve the internal [man], appears from the signification of sending away free, as denoting to dismiss from service, thus no longer to serve, as above, n. 9061; and from the signification of a tooth, as denoting the sensual principle, see just above, n. 9062. How the case herein is, may be known from what was shown just above, n. 9061, concerning the state of the internal man, when the external is hurt; the case is similar with the sensual principle when it is hurt; for this principle is the last in the natural man; that this principle also must be regenerated, before the man can be fully regenerated, see n. 6844, 6845, 7645. That these statutes which were enacted concerning the eye and concerning the tooth of a man-servant or a maid-servant, contain in them arcana which no one can see but by the internal sense, may be manifest to every one; for without such arcana operating as a cause, what could be meant by ordaining, that they should be sent away free on account of an eye or on account of a tooth, and not on account of other members, when they should be damaged; but the mysterious reason is evident, when it is known what is signified in the spiritual sense by an eye and by a tooth; when this is known, the cause or ground of the statute comes to light.

9064. Verses 28 to 36. *And when an ox shall strike with the horn a man* [vir] *or a woman, and he die, the ox by stoning shall be stoned, and his flesh shall not be eaten, and the lord of the ox shall be guiltless. And if the ox were wont to push with his horn from yesterday* [and] *the day before yesterday, and it hath been testified to his lord, and he hath not guarded him, and he hath slain a man* [vir] *or a woman, the ox shall be stoned, and his lord also shall die. If expiation be set upon him, he shall give the redemption of his soul according to all that is set upon him. Whether he hath struck with the horn a son, or hath struck with the horn a daughter, according to this judgment it shall be done unto him. If the ox shall strike with a horn a man-servant or a maid-servant, his lord shall*

give silver of thirty shekels, and the ox shall be stoned. And when a man [vir] *hath opened a pit, or when a man* [vir] *hath digged a pit, and hath not covered it, and an ox or an ass hath fallen therein, the lord of the pit shall repay, he shall render silver to his lord, and the dead* [*beast*] *shall be for himself And when the ox of a man* [vir] *shall strike the ox of his companion, and he dies, they shall sell the living ox, and shall divide the silver thereof, and also shall divide the dead* [*ox*]. *Or if it be known that the ox hath pushed with his horn from yesterday* [*and*] *the day before yesterday, and his lord hath not guarded him, repaying he shall repay ox for ox and the dead one shall be for himself.* And when an ox shall strike with the horn a man or a woman, signifies if the affection of evil in the natural principle, shall hurt the truth or good of faith: and he dies, signifies even so as to destroy: stoning he shall be stoned, signifies the punishment of the destroyed truth and good of faith: and his flesh shall not be eaten, signifies that that evil in no wise be appropriated but cast out: and the lord of the ox shall be guiltless, signifies that the evil is not from the internal man, because from the will principle and not from the intellectual; and if the ox were wont to push with his horn from yesterday [and] the day before yesterday, signifies if the affection of evil has been for a long time: and it hath been testified to his lord, signifies and this has passed into the intellectual principle: and he hath not guarded him, signifies non-repression: and he hath slain a man or a woman, signifies if it has destroyed in this case the good and truth of faith: the ox shall be stoned, signifies the punishment of destroyed truth: and his lord also shall die, signifies the damnation of the internal man: if expiation be set upon him, signifies that he may be made free from damnation: he shall give the redemption of his soul, signifies the grievous things of repentance: according to all that is set upon him, signifies according to the quality of the affection of evil grounded in the intellectual principle: whether he hath struck with the horn a son, or hath struck with the horn a daughter, signifies insult from the affection of evil offered to the truths and goods of faith derived from things interior: according to this judgment it shall be done to him, signifies that the punishment shall be similar: if the ox strike with the horn a man-servant or a maid-servant, signifies if the affection of evil has destroyed truth or good in the natural principle: his lord shall give silver of thirty shekels, signifies that the internal man shall restore it to the full: and the ox shall be stoned, signifies the punishment of destroyed truth and good in the natural principle: and when a man hath opened a pit, signifies if any one has received what is false from another: or when a man hath digged a pit, signifies or if he himself has devised it: and an ox or an ass hath fallen therein signifies

which perverts good or truth in the natural principle: the lord of the pit shall repay, signifies that he to whom the false pertains, shall amend: he shall render silver to his lord, signifies by truth pertaining to him whose good or truth in the natural principle is perverted: and the dead shall be for himself, signifies that the evil or the false shall remain to him: and when the ox of a man shall smite the ox of his companion, signifies two truths, whose affections are diverse, and [the affection] of one shall hurt [the affection] of the other: and he dies, signifies that the good affection perishes: they shall sell the living ox, signifies that the affection of the one which has hurt [the affection] of the other shall be alienated: and they shall divide his silver, signifies that the truth thereof shall be dissipated: and also shall divide the dead [ox], signifies that also the hurting affection [shall be dissipated]: or if it be known that the ox hath pushed with his horn from yesterday [and] the day before yesterday, signifies if it was before known that such was its affection: and his lord hath not guarded him, signifies and if he has not kept him in bonds: repaying he shall repay, signifies restitution to integrity: and the dead [ox] shall be for himself, signifies for the hurting affection.

9065. "And when an ox shall strike with the horn a man or a woman"—that hereby is signified if the affection of evil in the natural principle shall hurt the truth or good of faith, appears from the signification of striking with the horn, as denoting to hurt; for horn signifies the power of the false from evil, n. 2832, and to strike signifies to hurt; and from the signification of an ox, as denoting the affection of good in the natural principle, see n. 2180, 2566, 2781, 2830, 5913, 8937, hence in the opposite sense the affection of evil in the natural principle; and from the signification of man [*vir*], as denoting the truth of faith, see n. 9034: and from the signification of a woman, as denoting the good of faith, see n. 4823, 6014, 7337.

9066. "And he dies"—that hereby is signified even so as to destroy, appears without explication.

9067. "Stoning he shall be stoned"—that hereby is signified the punishment of the destroyed truth and good of faith, appears from the signification of being stoned, see n. 5156, 7456, 8575, 8799.

9068. "And his flesh shall not be eaten"—that hereby is signified that that evil is in no wise to be appropriated, but to be cast out, appears from the signification of eating, as denoting to be appropriated and conjoined, see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643, 8001, hence not to be eaten denotes not to be appropriated but to be cast out; the reason why it is not to be appropriated but to be cast out is, because it is such an evil as destroys the truth and good of the faith of the church; and from the signification of flesh, as denoting

the good of celestial love, and in the opposite sense the evil of self-love, see n. 3813, 7850, 8409, 8431.

9069. "And the lord of the ox shall be guiltless"—that hereby is signified that the evil is not from the internal man, because from the will principle and not from the intellectual, appears from the signification of the lord of the ox, as denoting the internal or spiritual man, for by the ox is signified the affection of evil in the natural or external man, n. 9065, hence the lord of the ox is the internal man, for this is the lord of the external or natural man, inasmuch as he can rule over the affections of evil in the natural principle, and also does rule when the natural principle is subordinate, as it is with the regenerate; and from the signification of guiltless, as denoting without fault: the reason is said to be, because the evil came forth from the will principle and not from the intellectual; for evil from the will principle and not at the same time from the intellectual does not damn, for man does not see it, thus does not consider whether it be evil, wherefore he is not conscious of it: such evil is the evil derived hereditarily, before that man is instructed that it is evil, and also after that he has been instructed, and is only in external life or the life of the body, and not at the same time in the internal life which is of the understanding; for to see and understand that a thing is evil, and still to do it, makes a man guilty, as the Lord teaches in John, "*The Pharisees said, are we also blind? Jesus said to them, if ye were blind ye would not have sin; but now ye say, we see, therefore your sin remaineth*," ix. 40, 41. That no one is punished on account of hereditary evils, but on account of his own proper evils, see n. 966, 1667, 2307, 2308, 8806. Such is the evil which is signified by an ox striking with the horn a man or a woman, before that the lord of the ox knew that he was wont to strike with the horn; the subject treated of in the verse which now follows is concerning the evil of which man is conscious, which is signified by an ox wont to strike with the horn, of which his lord knew and did not guard against; wherefore hence the punishment is, that the ox shall be stoned, and the man shall die, if expiation be not set.

9070. "And if the ox was wont to strike with the horn from yesterday [and] the day before yesterday"—that hereby is signified if the affection of evil has been for a long time, appears from the signification of an ox wont to strike with the horn, as denoting the affection of evil, see above, n. 9065; and from the signification of yesterday [and] the day before yesterday, as denoting a preceding state and time, see n. 6983, 7114, thus what has been before and for a long time.

9071. "And it was testified to his lord"—that hereby is signified and this has passed into the intellectual principle, appears from the signification of having been testified, as dene-

ting that it has been made known, consequently has passed into the intellectual principle; for the evil which is made known, passes into the intellectual principle; for the intellectual principle is man's internal sight, without which sight the will principle is blind, wherefore when the evil which is of the will principle passes into the intellectual, it passes from thick darkness into light.

9072. "And he hath not guarded him"—that hereby is signified non-repression, appears from the signification of guarding, when it relates to evil of the will principle which has passed into the light of the intellectual principle, as denoting holding-in or repression; for understanding is given to man that he may see evil, and in such case may repress.

9073. "And he hath slain a man or a woman"—that hereby is signified if it has destroyed the truth and good of faith, appears from the signification of slaying, as denoting to destroy; and from the signification of a man [*vir*], as denoting the truth of faith; and of a woman, as denoting the good of faith, as above, n. 9065.

9074. "The ox shall be stoned"—that hereby is signified the punishment of destroyed truth, see above, n. 9067.

9075. "And his lord also shall die"—that hereby is signified the damnation of the internal man, appears from the signification of the lord of the ox, as denoting the internal man, see above, n. 9069; and from the signification of dying, as denoting damnation, see also above, n. 9008. The reason why the ox was to be stoned, and his lord was to die, if it had been known to him that the ox had been wont to push with his horn, and he had not guarded him, is, because the spiritual principle of this judgment or law is, that the man who knows a thing to be evil, and does not repress it, is guilty, for he approves it, and thereby extinguishes the light of truth, and together therewith the faith of truth in its conception; and when this is extinguished, good from the Lord is not received; hence the internal man cannot be opened, consequently cannot be gifted with spiritual life, which is the life of the truth and good of faith: when such a state befals man, then he lives a natural life, which is that of the external man; but this life, without spiritual life, is dead; hence comes damnation, see n. 7494.

9076. "If expiation be set upon him"—that hereby is signified that he may be free from damnation, appears from the signification of expiation, as denoting that he may be free from damnation; for expiations were set upon those who did evil not from purpose or deceit, and they were various, and were at that time called redemptions of the soul, for by them the life was redeemed: but those external things signified internal things, viz. expiation signified liberation from damnation, hence redemption signified amendment of spiritual life by actual re-

pentance. Inasmuch as expiation signified liberation from damnation, hence it also signified the pardon of sins, and thence cleansing [from sins].

9077. "And he shall give the redemption of his soul"—that hereby are signified the grievous things of repentance, appears from the signification of redemption, as denoting to give another thing in its place, that there may be liberation; what redemption is in its various signification, see n. 2954, 2959, 2966, 6281, 7205, 7445, 8078, 8079, 8080; the reason why by the redemption of soul in this passage are signified the grievous things of repentance is, because the subject treated of is concerning liberation from damnation, and man cannot be liberated from damnation but by the removal of evil, and the removal of evil is not effected except by actual repentance, which is of the life; and these effects are produced by spiritual temptations, which are the grievous things of repentance: that liberation from damnation, or, what is the same thing, liberation from sins is the removal of evil, and that this is effected by repentance of life, see n. 8389 to 8394, 8958 to 8969; and that in such case there are temptations, n. 8958 to 8969.

9078. "According to all that is set upon him"—that hereby is signified according to the quality of the affection of evil grounded in the intellectual principle, appears from what has been now said concerning expiation and concerning redemption; for evil of the will, which was seen in the intellectual principle, and not repressed, was what was to be expiated and what was to be redeemed by something equal answering thereto, thus according to the quality of the affection of evil grounded in the intellectual principle.

9079. "Whether he has struck with the horn a son, or has struck with the horn a daughter"—that hereby is signified insult from the affection of evil offered to the truths and goods of faith derived from things interior, appears from the signification of striking with the horn, as denoting hurting, as above, n. 9065, thus insult; and from the signification of a son, as denoting the truth of faith, and of a daughter, as denoting the good of faith, see n. 489, 490, 491, 533, 1147, 2362, 3623; the reason why truths and goods derived from things interior are signified is, because interior things are as parents, from which goods and truths are born like sons and daughters; for goods and truths pertaining to a regenerate man are as generations; there are some which are in the place of a parent, some which are in the place of children, some which are in the place of sons-in-law and daughters-in-law, some which are in the place of grandsons and granddaughters, and so forth: there are hence their consanguinities and affinities, and there are families, in a multiplied series: thus arranged are the societies in heaven, and thus also the truths and goods pertaining to man who is

regenerating, whence he also becomes a heaven in the least form; and what is an arcanum, the goods and truths pertaining to man mutually love each other, and according to love acknowledge each other, and thus consociate with each other: this originates in the angelic societies, in which they love each other, acknowledge each other, and consociate with each other, according to the similitudes and proximities of goods; and what is wonderful, they who had never before seen each other, if they are in similar good, when they meet together, it is as if they had seen each other from infancy: from this origin it is, that goods and truths conjoin themselves with man according to the form of heaven, and make a resemblance of heaven in him: but these things are from the Lord, both in heaven and in a man-angel, that is, in man who is regenerated and becomes an angel.

9080. "According to this judgment it shall be done to him"—that hereby is signified that there shall be like punishment, appears without explication.

9081. "If an ox shall strike with the horn a man-servant, or a maid-servant"—that hereby is signified if the affection of evil shall have destroyed truth or good in the natural principle, appears from the signification of a man-servant, as denoting truth in the natural principle, see n. 3019, 3020, 5305, 7998; and from the signification of a maid-servant, as denoting the affection of truth in that principle, see n. 1895, 2567, 3835, 3849, 8993, 8994; and from the signification of striking with the horn, as denoting to destroy. Striking with the horn in the Word is said of the destruction of the false by the power of truth, and in the opposite sense, of the destruction of truth by the power of the false; and this by reason that by horn is signified the power of truth derived from good, and of the false derived from evil, n. 2832, as in Ezekiel, "Ye push with side and shoulder, and *with your horns ye strike* all that are infirm," xxxiv. 21; speaking of those who with all force and power destroy the truths and goods of the church by fallacious reasonings grounded in things sensual; to push with the side and shoulder denotes with all force and power, n. 1085, 4931 to 4937; hence it is evident why mention is made of striking with the horn in Moses, "The first-begotten of his ox, he hath honor, *and his horns are the horns of a unicorn, with these shall he strike the people together* to the ends of the earth," Deut. xxxiii. 17; these words are in the prophecy of Moses concerning Joseph, where by Joseph in the internal sense is meant the Lord as to the Divine-Spiritual [principle], and in the representative sense His spiritual kingdom; the horns of unicorn denote those things which are of power derived from the good and truth of faith; to strike the people denotes to destroy falses by truths; to the ends of the earth denotes from on

all sides where the church is. And in David, "Thou art my king, O God, *by Thee will we strike with the horn our enemies*," Psalm xliv. 4, 5; where to strike enemies with the horn denotes also to destroy falses by the power of the truth and good of faith: who cannot see, that in the above passages no mention would have been made of striking with the horn, as being done by men, unless on account of the signification of horn, as denoting power.

9082. "His lord shall give silver of thirty shekels"—that hereby is signified that the internal man shall restore it to the full, appears from the signification of silver of thirty shekels, as denoting restitution of damage to the full by truth, for silver denotes truth derived from good, n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932, thirty denote what is full, n. 5335, 7984; and the lord who must restore is the internal man, n. 9069, thus the truths of faith from the Word, for these make the life of the internal man.

9083. "And the ox shall be stoned"—that hereby is signified the punishment of destroyed truth and good in the natural principle, appears from the signification of being stoned, as denoting the punishment of the destroyed truth and good of faith, see n. 8156, 8575, 8799: the reason why it denotes in the natural principle is, because the ox was to be stoned, by which is signified the affection of evil in the natural principle, which was destructive.

9084. "And when a man shall open a pit"—that hereby is signified if any one shall have received what is false from another, appears from the signification of a pit, as denoting the false, see n. 4728, 4749, 5038; and from the signification of opening, when it relates to what is false, as denoting to receive, in this case from another, because it follows, *or when a man hath digged a pit*, which is to receive or devise from himself.

9085. "Or when a man hath digged a pit"—that hereby is signified or if he himself has devised, appears from the signification of a pit, as denoting what is false; and from the signification of digging, as denoting to receive from himself, or to devise, see just above, n. 9084.

9086. "And an ox or an ass hath fallen therein"—that hereby is signified that it has perverted good or truth in the natural principle, appears from the signification of falling, as denoting to pervert, of which we shall speak presently; and from the signification of an ox, as denoting the affection of evil in the natural principle, thus evil there, see above, n. 9065; and from the signification of an ass, as denoting truth in the natural principle, see n. 2781, 5492, 5741, 7024, 8078. That to fall into a pit, when it is said of good and truth in the natural principle, which are signified by an ox and an ass, denotes to pervert, is evident from what is contained in the fol-

lowing verse, for the subject there treated of is concerning amendment by truth, which can be effected by perverted goods and truths, but not with those that are extinct; for when good or truth is perverted, it still remains, but perversely explained; to fall also denotes to slip by mistake. Inasmuch as this was signified by falling into a pit, therefore it was said by the Lord, "*Which of you having an ox or an ass fallen into a pit, doth not straightway draw him out on the sabbath day*," Luke xiv. 5; this was said by the Lord, when He healed the man who had a dropsy on the sabbath day; the sabbath day was most holy in that church, because it signified the heavenly marriage, which is the conjunction of good and of truth from the Lord, n. 8495, 8510; hence healings were effected by the Lord on the sabbath day, for healings involved the healing of spiritual life; and the dropsy involved the perversion of truth and good; thus the healing denoted the amendment and restitution of perverted truth; for all the Lord's miracles involved and signified states of the church, n. 8360, as in general all Divine miracles did, n. 7337: it was now from this ground that the Lord said, "Which of you having an ox or an ass fallen into a pit, doth not straightway draw him out on the sabbath day;" by which words in the spiritual sense was signified what has been said; for whatsoever the Lord spake, He spake from the Divine [being or principle], and since He spake from the Divine [being or principle], there is an internal sense in singular the things spoken, n. 9049, 9063; by pit is there signified the false [principle], n. 1688. And since a pit denotes the false principle, therefore also the Lord, when He spake concerning the falses of the church, said, "*when the blind leads the blind, they both fall into a pit*," Matt. xv. 14; where the blind denotes one who is in erroneous principle, to fall into a pit is to pervert truth; these things were said comparatively, but all comparisons in the Word are taken from significatives, n. 3576, 8989; they who believe that the holy Divine [principle], which is in the Word, lies stored up therein no deeper than in the sense which appears in the letter, in these and in other passages of the Word, see a holy principle from no other source than from a faith that all things of the Word are divinely inspired, and that there are inexplicable arcana therein known to God alone: but they who are not in this faith, despise the Word, merely on account of the style, to appearance meaner than the style which is applied to the temper of the world, such as what prevails amongst several writers ancient and modern: but let them know, that a holy Divine [principle] lies concealed in all and singular things of the Word, but consisting in this, that all and singular things treat of the Lord, of His kingdom and church; these things are most holy, because they are things Divine from the Lord, in which thus there is eternal life, ac-

cording to the Lord's words in John, "*The words which I speak to you, are spirit and are life*," vi. 63; but those most holy Divine things are manifested before the angels in heaven, because they do not apprehend the Word naturally according to the literal sense, but spiritually according to the internal sense; according to this latter sense men also would apprehend the Word, if they lived angelic life, viz. the life of faith and love; the things which are contained in the internal sense of the Word, are no other but those which the genuine doctrine of the church teaches; the genuine doctrine of the church teaches the Lord, faith in Him, love to Him, and love of the good which is from Him; this latter love is charity towards the neighbor, see n. 6709, 6710, 8123; they who live this life are illustrated by the Lord, and see the holy things of the Word, which are in no wise seen by others; see preface to chap. xviii. Gen.

9087. "The lord of the pit shall repay"—that hereby is signified that he, to whom the false pertains, shall amend, appears from the signification of the lord of the pit, as denoting him to whom the false pertains, for the pit denotes the false, n. 9084, 9086; and from the signification of repaying, as denoting to amend; the reason why repaying denotes amending is, because a fine denotes amendment, n. 9045, and the silver which he was to pay signifies truth, by which amendment is effected, which is the next thing treated of.

9088. "He shall render silver to his lord"—that hereby is signified by truth pertaining to him whose good or truth in the natural principle is perverted, appears from the signification of silver, as denoting truth, see n. 1551, 2048, 5658, 6112, 6914, 6917, 7999, and that to give silver denotes to redeem by truth, n. 2954; and from the signification of his lord, viz. his whose ox or ass had fallen into the pit, as denoting him whose good or truth in the natural principle is perverted, for ox denotes good in the natural principle, and ass denotes truth there, n. 9085, and to fall into a pit is to pervert them, n. 9086. The case herein is this; if good or truth be perverted by what is false, then what is perverted is to be amended by truth, within the church, by truth from the Word, or from doctrine which is grounded in the Word; the reason why this ought to be so is, because truth teaches what is evil and what is false, and thus man sees and acknowledges what is evil and false, and when he sees and acknowledges, then he may be amended; for the Lord flows-in into those things pertaining to man, which man knows, but not into those things which he does not know; wherefore neither does he amend what is evil or false, until man is instructed that it is evil or false: hence it is, that they who do the work of repentance, must see and acknowledge their evils, and thereby live the life of truth, n. 8388 to

8392 : the case is similar in respect to purifications from the evils of self-love and the love of the world : purifications from those loves cannot in any wise be effected but by the truths of faith, because these teach that all concupiscences are from those loves : hence it was that circumcision with the Israelitish and Jewish nation was effected by a knife of flint [or rock] ; for circumcision signified purification from those filthy loves, and a knife of flint [or rock], by which it was effected, signified the truth of faith, n. 2769, 7044. By the truths of faith also man is regenerated, n. 8635 to 8640, 8772 : this was signified by the washings, whereby in old time they were cleansed ; and the same also is signified at this day by the waters of baptism ; for waters signify the truths of faith, by which evils are removed, n. 739, 2702, 3058, 3424, 4976, 7307, 8568 ; and baptism signifies regeneration, n. 4255, 5120. From these considerations it is evident how falsely they think, who believe that evils or sins pertaining to man are wiped away, as filth is washed from the body by waters ; and that they were cleansed as to the interiors who were formerly washed by waters according to the statutes of the church ; and also that they are saved at this day by being baptized ; when yet washings formerly only represented the cleansing of the interiors, and baptism signifies regeneration, waters denoting the truths of faith by which man is cleansed and regenerated, for by them evils are removed : baptism is for those who are within the church, because these have the Word containing the truths of faith by which man is regenerated.

9089. "And the dead shall be for himself"—that hereby is signified that evil or the false would remain with him, appears from the signification of the dead, when it is said of good or truth in the natural principle, which is signified by an ox or an ass, as denoting what is evil or false ; for when good dies, evil succeeds, and when truth dies, the false succeeds ; inasmuch as what is dead denotes what is evil and false, therefore they are called dead who will what is evil and believe what is false, n. 7494 ; and from the signification of being for himself, as denoting to remain with him. The case herein is this ; if any one by what is false has destroyed good or truth pertaining to himself, or pertaining to others, he does it from evil, thus from the will principle by the intellectual, for all evil is of the will principle and all the false is of the intellectual ; what is effected by both, this remains, for it imbues the all of the life of man ; it is otherwise if evil goes forth from the will principle and not at the same time from the intellectual, n. 9009 : hence it is evident what is the ground of this statute, that the dead shall be for him.

9090. "And when the ox of a man [*vir*] shall strike the ox of his companion"—that hereby are signified two truths, of

which the affections are diverse, and [the affection] of one shall hurt [the affection] of the other, appears from the signification of striking, as denoting the hurting of truth, see above, n. 9057; and from the signification of an ox, as denoting the affection of good, and in the opposite sense the affection of evil in the natural principle, see also above, n. 9065; and from the signification of a man [*vir*], as denoting truth, see n. 9034; hence by a man and a companion are signified two truths: the reason why the affections which are signified are diverse is, because they are oxen, by which affections are signified, which hurt each other; for things which are diverse hurt each other, but not the things which are not diverse. He who does not know how the case is with representatives and correspondences, may possibly wonder, that an ox signifies the affection of good or evil pertaining to man, because it is a beast: but let him know, that all beasts signify such things as are of any affection or inclination; in the spiritual world this is very well known, for in that world there frequently appear beasts of various kinds, as oxen, heifers, cows, horses, mules, asses, sheep, goats, kids, lambs, also evil beasts, as tigers, panthers, bears, dogs, hogs, serpents; and also beasts which are no where seen on earth, beside also birds of various kinds. That such things appear there, exceeds all belief with those who believe that nothing is, which they do not see with the bodily eyes: but neither do the same persons believe, that there are any spirits or angels, still less that they appear to each other as men, that they see each other, discourse with each other, and touch each other; the reason is, because such persons are so sensual and corporeal, as to believe that only bodies live; hence it is, as was said, that such things exceed all faith pertaining to them: nevertheless they have not only been seen by me a thousand times, but I have also been instructed concerning the animals seen, whence they are, and what they signify; thus also that the affections of good in the natural principle, when they are presented to be seen in an animal form, appear as tame oxen, and the affections of evil as untame oxen; and that the rest of the affections appear in the forms of other animals: hence it is, that beasts of various kinds signify such things pertaining to man as they correspond with: but on this subject see what has been before shown, n. 142, 143, 246, 714, 715, 716, 719, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523.

9091. "And he dies"—that hereby is signified so that the good affection perishes, appears from the signification of dying, as denoting to perish; and from the signification of an ox, who dies of a stroke which was given by another ox, as denoting a good affection, see just above, n. 9090.

9092. "And they shall sell the living ox"—that hereby is signified that the affection of the one, which had hurt that of

the other, shall be alienated, appears from the signification of selling, as denoting to alienate, see n. 4098, 4752, 4758, 5886; and from the signification of the living ox, as denoting an affection of truth which had hurt the affection of the truth of another, see above, n. 9090.

9093. "And they shall divide his silver"—that hereby is signified that the truth thereof shall be dissipated, appears from the signification of dividing, as denoting to exterminate and dissipate, see n. 6360, 6361; and from the signification of silver, as denoting truth, see n. 1551, 2048, 5658, 6112, 6914, 6917, 7999. The reason why to divide denotes to dissipate is, because things which are consociated, if they are divided, are also dispersed; as he who divides his mind [*animus*] or his mind [*mens*], he destroys it; for the mind [*mens*] of man is consociated of two [parts], one part thereof is called understanding, the other is called will; he who divides those two parts, disperses the things which are of one part, for one must live from the other, hence the other also perishes; the case is the same with him who divides truth from good, or, what is the same thing, faith from charity; he who does this destroys both: in a word, all things, which ought to be one, if they are divided, perish. This division is meant by the Lord's words in Luke, "No one can serve two lords, for either he will hate the one and love the other, or he will prefer the one and despise the other; ye cannot serve God and Mammon," xvi. 13; that is, by faith serve the Lord, and by love the world, thus acknowledge truth, and do evil; he who does this has a divided mind, hence its destruction. From these considerations it is evident, whence it is that to divide denotes to be dissipated; which is also manifest in Matthew, "The lord of this servant shall come in a day in which he doth not expect, and in an hour in which he doth not know, *and shall divide* him, and appoint him his part with the hypocrites," xxiv. 50, 51, where to divide is to separate and remove from goods and truths, n. 4424, thus to dissipate. And in Moses, "Cursed be their anger, because vehement, and their wrath, because hard; *I will divide them in Jacob*, and will disperse them in Israel," Gen. xlix. 7, where Israel speaks prophetically concerning Simeon and Levi; by Simeon and Levi are there represented those who are in faith separate from charity, n. 6352; by Jacob and Israel the church external and internal, and also the external and internal man, n. 4286, 4598, 5973, 6360, 6361; to divide them in Jacob denotes to exterminate them from the external church, and to disperse them in Israel denotes from the internal church, thus to dissipate the goods and truths of the church pertaining to them. That to divide has this signification, is also evident from the words written on the wall, when Belshazzar king of Babel, together with his grandees, wives and con-

cubines, drank wine out of the vessels of gold and silver of the temple at Jerusalem; it was written, "Numbered, numbered, weighed, and *divided*," where divided denotes to be separated from the kingdom, Dan. v. 2, 3, 4, 25, 28; in this passage it is evident how all things at that time were representative; it contains a description of the profanation of good and truth, which is signified by Babel; that Babel denotes profanation, see n. 1182, 1283, 1295, 1304 to 1308, 1321, 1322, 1326; vessels of gold and silver denote the goods of love and truths of faith from the Lord, n. 1551, 1552, 5658, 6914, 6917; profanation is signified by drinking out of them, and on this occasion praising the gods of gold, of silver, of brass, of iron, of wood and stone, as we read in verse 4 of the said chapter, which denote evils and falses in a series, n. 4402, 7873, 8941; by the temple at Jerusalem, whence the vessels came, in the supreme sense is signified the Lord, in the representative sense His kingdom and church, n. 3720; the kingdom of Belshazzar being divided signified the dissipation of good and truth, and he himself being slain that night signified the privation of the life of truth and good, thus damnation; for to be divided is to be dissipated; a king denotes the truth of good, n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148; the like is signified by kingdom, n. 1672, 2547, 4691; to be slain is to be deprived of the life of truth and good, n. 3607, 6767, 8902, and the night in which he was slain denotes a state of evil and the false, n. 2353, 7776, 7851, 7870, 7947; hence it is evident that all things in that history were representative. It is written in David, "*They divided my garments amongst themselves*, and upon my vesture they cast lots," Psalm xxii. 18; and in Matthew, "*They divided his garments*, casting lots, that it might be fulfilled what was said by the prophet," xxvii. 35; also in John, "The soldiers took the garments, and made four parts; and the coat; the coat was without seam, woven from the top throughout; they said concerning it, *let us not divide it*, but let us cast lots for it, whose it shall be, that the Scripture might be fulfilled," xix. 23, 24; he who reads these words, and knows nothing of the internal sense of the Word, is not aware that any arcanum lies concealed therein, when yet in singular the words there is a divine arcanum; the arcanum was, that Divine Truths were dissipated by the Jews, for the Lord was Divine Truth, hence He is called the Word, John i. 1, and following verses; the Word is the Divine Truth; His garments represented truths in the external form, and His coat [truths] in the internal [form]; the division of the garments represented the dissipation of the truths of faith by the Jews; that garments denote truths in the external form, see n. 2576, 5248, 5954, 6918; and that a coat denotes truth in the internal form, see n. 4677; truths in the external form are such as are the

truths of the Word in the literal sense, but truths in the internal form are such as are the truths of the Word in the spiritual sense; the division of the garments into four parts signified total dissipation, in like manner as *the division* in Zechariah, chap. xiv. 4, and in other places; in like manner *division into two parts*, as is written concerning the vail of the temple, Matt. xxvii. 51; Mark xv. 38; the *rending of the rocks* also on that occasion, Matt. xxvii. 51, represented the dissipation of all things of faith, for a rock denotes the Lord as to faith, and hence denotes faith from the Lord.

9094. "And they shall also divide the dead [ox]"—that hereby is signified that also the hurting affection [shall be dissipated], appears from the signification of what is dead, as denoting what is evil and false, see above, n. 8908, hence by a dead ox is signified the affection of what is evil and false in the natural principle, thus a hurting affection, for evil hurts by the false; and from the signification of dividing, as denoting to dissipate, as above, n. 9093. How the case is with the things contained in this verse in the internal sense, can hardly be explained to the apprehension; they are such things as can be comprehended by the angels, and in some measure by men; for the angels see the arcana in the Word in the light which is from the Lord, in which light innumerable things are presented to the view, which do not fall into expressions of speech, and not even into the ideas of thought pertaining to men so long as they live in the body; the reason is, because with men the light of heaven flows-in into the light of the world, and thereby into such things as either extinguish, or reject, or darken, and thereby make dim the light of heaven; the cares of the world and of the body are such things, especially those which flow from the loves of self and of the world; hence it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible. Nevertheless man comes into such wisdom after the rejection of the body, that is, after death, but only that man who had received the life of faith and charity from the Lord in the world; for the faculty of receiving angelic wisdom is in the good of faith and charity. That the things are ineffable, which the angels see and think in the light of heaven, has been also given to know from much experience, for when I have been elevated into that light, I have seemed to myself to understand all those things which the angels there spake, but when I have been let down from thence into the light of the external or natural man, and in this light was willing to recollect the things which I had there heard, I could not express them by terms, and not even comprehend them by ideas of thought, except in a few instances, and these few also in obscurity; from which considerations it is evident, that the things which are seen and heard in heaven, are such as the eye

has not seen, nor the ear heard. Such are the things as lie concealed inmostly in the internal sense of the Word. The case is similar with those things which are contained in the internal sense, in this verse and the following; the things there contained, and which can be explained to the apprehension, are these all truths pertaining to man have life from the affections which are of some love; truth, without life from that source, is as a sound flowing forth from the mouth without idea, or as the sound of an automaton; hence it is evident that the life of man's understanding is from the life of his will, consequently that the life of truth is from the life of good, for truth has relation to the understanding and good to the will. If therefore there are two truths, which do not live from the same common affection, but from diverse affections, they must needs be dissipated, for they are in collision with each other; and when truths are dissipated, their affections are also dissipated; for there is a common affection, under which all truths pertaining to man are consociated; this common affection is good. Thus far it is possible to declare concerning the things signified in the internal sense by the oxen of two men, one of which gores the other that he dies; and that in such case the living ox shall be sold, and the silver shall be divided, and also the dead ox. What member of the church does not know, that things Divine are contained in all and singular the things of the Word; but who can see Divine things in these laws, concerning oxen and asses falling into a pit, and concerning oxen striking with the horn, if they be looked at and explained only according to the sense of the letter; but they are then Divine, even in the sense of the letter, if they are looked at and explained at the same time as to the internal sense; for in that sense all and singular things of the Word treat of the Lord, of His kingdom and church, thus of things Divine; for to constitute any thing Divine and holy, it must treat of things Divine and holy; the thing treated of produces the effect. The worldly things, and things of civil judicature, such as are the judgments, the statutes and the laws promulgated by the Lord from Mount Sinai, which are contained in this and the following chapters of Exodus, are Divine and holy by inspiration, but inspiration is not dictation, but is influx from the Divine [being or principle]; what flows in from the Divine [being or principle], passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes worldly, containing inwardly in it those principles. From these considerations it is evident whence and where the Word has in it the Divine [being or principle], and what is inspiration.

9095. "Or if it be known that the ox was wont to push with the horn from yesterday [and] the day before yesterday"—that hereby is signified that it was before known that the affection

was such, appears from the signification of being known or witnessed, as denoting that it has passed into the intellectual principle, as above, n. 9071, for what has passed thither from the will principle is made known: and from the signification of that the ox was wont to push with the horn from yesterday [and] the day before yesterday, as denoting that the affection had been heretofore such, as also above, n. 9070.

9096. "And his lord hath not guarded him"—that hereby is signified and if he has not kept in bonds, appears from the signification of guarding, as denoting to keep in bonds, viz. the affection of evil in the natural principle, which otherwise would hurt the truth of faith; the reason why it denotes to keep in bonds is, because by being made known is signified to pass into the intellectual principle, n. 9095, and the intellectual principle is what sees evil, and what is seen, this may be restrained and kept in bonds, not from the intellectual principle, but by the intellectual principle from the Lord; for the Lord flows-in into those things pertaining to man which are known to him, but not into those things which are unknown to him. By keeping in bonds, is meant to hold in and restrain; bonds in the spiritual sense are nothing else but the affections which are of the love, for these are what lead man, and what restrain him. If the affections of evil lead him, there must be the affections of truth grounded in good to restrain him. Internal bonds with man are the affections of truth and good, these are also called bonds of conscience; but external bonds are the affections of self-love and the love of the world, for these lead man in external things; if these descend from internal bonds, which are the affections of truth and good, they are good, for in such case man loves himself and the world not for the sake of himself and the world, but for the sake of good uses from himself and the world, n. 7819, 7820, 7995; but if they do not descend from that source, they are evil, and are called lusts, for in such case a man loves himself for the sake of himself and the world for the sake of the world. From these considerations it may be known what is meant by internal bonds and external bonds, of which frequent mention has been made. But bonds so called are not bonds except with relation to opposites; for he who acts any thing from the affection which is of the love of good, acts from freedom; but he who acts from the affection which is of the love of evil, appears to himself to act from freedom, but he does not act from freedom, because from the lusts which are from hell; he only is free, who is in the affection of good, because he is led of the Lord; which the Lord also teaches in John, "If ye shall abide in My word, ye shall be truly My disciples; and ye shall know the truth, *and the truth shall make you free. Every one who doeth sin is the servant of sin. If the son shall make you free, ye shall be truly free,*"

viii. 31, 32, 34, 36; that freedom consists in being led of the Lord, and servitude in being led of lusts which are from hell, see n. 892, 905, 2870 to 2893, 6205, 6477, 8209; for the Lord implants affections in favor of good, and aversion for evil, hence man has freedom in doing good, and absolute servitude in doing evil. He who believes that Christian liberty extends itself further is very greatly mistaken.

9097. "Repaying he shall repay ox for ox"—that hereby is signified restitution to integrity, appears from the signification of repaying, as denoting to restore; to integrity is signified by repaying in repaying; and from the signification of an ox, as denoting affection in the natural principle, see above, n. 9065.

9097¼. "And the dead [ox] shall be for himself"—that hereby is signified for the hurting affection, appears from the signification of the ox, as denoting the affection of evil, for by dead is signified what is evil and false, according to what was said above, n. 9089. How the case is with the things contained in the internal sense in this verse, may be concluded from what was explained above, n. 9094.

9098. Verse 37. *When a man* [vir] *shall steal an ox or cattle, and shall slay it, or sell it, he shall repay five oxen for an ox, and four cattle for a cattle.* When a man shall steal an ox or cattle, signifies he who takes away from any one his good exterior and interior: and shall slay it, signifies shall extinguish it: or shall sell it, signifies or if he shall alienate it: he shall repay five oxen for an ox, signifies correspondent punishment to much: and four cattle for a cattle, signifies correspondent punishment to the full.

9099. "When a man shall steal an ox or cattle"—that hereby is signified he who takes away from any one his good exterior or interior, appears from the signification of stealing, as denoting to take away from any one his spiritual goods, see n. 5135, 8906; and from the signification of an ox, as denoting the affection of good in the natural principle, thus exterior good, see n. 2180, 2566, 2781, 2830, 5913, 8937; and from the signification of cattle, as denoting interior good, for the things which are of the flock signify those things which are of interior good, and the things which are of the herd signify those which are of exterior good, see n. 2566, 5913, 6048, 8937.

9100. "And shall slay it"—that hereby is signified shall extinguish it, appears without explication.

9101. "Or shall sell it"—that hereby is signified or if he shall alienate it, appears from the signification of selling, as denoting to alienate, see n. 4098, 4752, 5886, 6143.

9102. "He shall repay five oxen for an ox"—that hereby is signified correspondent punishment to much, appears from the signification of five, as denoting somewhat, see n. 4638, 5291;

and also much, n. 5708, 5956; and from the signification of repaying, as denoting amendment, n. 9087, and as denoting restitution, n. 9097; the reason why it also denotes punishment is, because when alienated good is to be amended or restored, man suffers hard things, for he is either left to his own evil, thus also to the punishment of evil, for evil has along with it punishment, n. 8214, or he is let into temptations, whereby evil is subdued and removed, which are the punishment that is here signified by repaying; the reason why it denotes correspondent punishment is, because the evil of punishment and the evil of fault correspond, see n. 1857, 6559, 8214.

9103. "And four cattle for a cattle"—that hereby is signified also correspondent punishment to the full, appears from the signification of four, as denoting conjunction; for four signifies the like as two, because the former number arises out of the latter, for it is the double of it; that two denotes conjunction, see n. 5194, 8423, and hence also four, n. 1686, 8877 Hence it follows that those numbers also denote to the full, for what is conjoined is full; and from the signification of cattle, as denoting interior good, see just above, n. 9099; correspondent punishment is signified by repaying, viz. four cattle for a cattle, n. 9102. Interior good is what is called charity in the interior man, and exterior good is charity in the exterior [man]; this latter good must live from the former, for the good of charity in the interior man is the good of spiritual life, and the good of charity in the exterior is the good of natural life thence derived; this latter good comes to the sensation of man as a delight, but the former does not come to sensation, but to perception that it ought so to be, and make the mind [*animus*] contented; in the other life this also comes to sensation. The reason why five oxen were to be repayed for an ox, and four cattle for a cattle, cannot be known by any one, unless it be known what theft is in the spiritual sense, also what is meant by an ox and cattle; what those things are, has been explained, viz. as denoting the taking away and alienation of exterior and interior good; taking away is effected by evil, and alienation by the false; hence their punishment and restitution are signified by five and four; that all numbers in the word signify things, see n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; in this case the things which involve restitution, viz. the number five the restitution of exterior good to much, and the number four the restitution of interior good to the full. The reason why interior good is to be restored to the full is, because this good constitutes the spiritual life of man; and unless spiritual life be restored to the full, the exterior good, which constitutes the natural life, cannot be restored, for this latter life is restored by the former; as may be manifest from the regeneration of man, in

that the external man is regenerated by [or through] the internal, see n. 9043, 9046, 9061; but good in the external or natural principle cannot be restored to the full, because the stroke remains there as a scar which is grown callous. These are the things which those numbers involve. It may be expedient to say a few words more concerning the restitution of exterior good, which constitutes the natural life of man, from interior good which constitutes his spiritual life; the natural principle of man, sees things in the light of the world, which light is called natural lumen; man procures to himself that lumen by the objects which enter by the sight and by the hearing, thus by the objects which are from the world; hereby man sees those things inwardly in himself, almost as the eye sees them. The objects which enter by those senses, appear to him at first as pleasurable and delightful, afterwards the infant man distinguishes between the delights, whence he learns to discern, and this by degrees more exquisitely. When light from heaven flows-in into these things, then man begins to see them spiritually, and first to discern between the useful and the non-useful; hence he begins to have a view of the truth, for what is useful to him, this to him is true, and what is useless is not true. This view increases according to the influx of the light of heaven, until at length he discerns not only between truths, but also between truths in these truths; and this with greater brightness, in proportion as the communication is better opened between the internal and the external man; for the light of heaven flows in by [or through] the internal man into the external from the Lord. Hence now man has perception; nevertheless it is not still spiritual perception; this perception does not exist from natural truths, but from spiritual truths; spiritual truths are those which are called the truths of faith. The reason why spiritual perception exists from these truths is, because the light of heaven is the Divine Truth proceeding from the Lord, and it shines as light before the eyes of the angels, and also shines in their understandings, and gives them intelligence and wisdom, but with variety according to its reception in good; wherefore the knowledges of spiritual things must pertain to man in his natural principle, that spiritual perception may exist; and the knowledges of spiritual things must be from revelation. When the light of heaven flows into those [knowledges], it flows into its own proper things, for, as was said, that light is the Divine Truth proceeding from the Lord, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608; hence man has intelligence and wisdom in such things as relate to eternal life, which grow according to the reception of that light, that is, of the truths of faith in good; good is charity. That the natural or external

man is regenerated, and also amended and restored by [or through] the internal, may be manifest from what has been already said; for the things which are in the external or natural man live from the light of heaven; for this light is alive, because it proceeds from the Lord, who is life itself; but they do not live from natural light, for this light in itself is dead; to the intent therefore that those things which are in this light may live, there must be an influx of living light through the internal man from the Lord; this influx accommodates itself according to the analogous and corresponding knowledges of truth in the natural principle, and according to compliances in that principle. Hence it is evident, that the external or natural principle of man must be regenerated by [or through] his internal [principle]. In like manner good in the natural principle taken away and alienated must be amended and restored.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET SATURN.

9104. *SOME of the spirits of this earth passed to the spirits of the earth Saturn, who, as was said above, are afar off at a remarkable distance, for they appear at the end of our solar world; the passage is effected in a moment, for distances in the other life are appearances arising from the diversity of the states of life, n.* 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5606, 7381; *and conjunction is effected by a state of desire to discourse with another; hence it is that in the other life they meet together, who have been in any conjunction either by love, or by friendship, or by veneration, in the world, when they desire it; but they are afterwards disjoined according to dissimilitudes of the state of life.*

9105. *After that the spirits of the earth Saturn had discoursed with the spirits of our earth, they discoursed with me thence by intermediate spirits, and said, that they are surprised that spirits from this earth so often come to them, who ask them what God they worship; and when they observe that the spirits of this earth make such enquiries, they answer that they are insane, for there cannot be a greater insanity than to ask what God any one worships, since there is only one God for all in the universe; and that they are still more insane in this, that they do not know that the Lord is the One only God, and that He rules the universal heaven, and hence*

the universal world; for he who rules heaven rules also the world, inasmuch as the world is ruled by [or through] heaven

9106. *They said further, that another kind of spirits, who go in troops, frequently come to them, desiring to know how things are with them; and that by various methods they get out of them what they know; concerning these they said, that they are not insane, only in this, that they are so willing to know, not for the sake of any other use, but that they may know. They were afterwards instructed that these spirits are from the planet Mercury; that science and the intelligence hence derived alone delights them, and not so much the use thence resulting, unless science also be a use to them, see n.* 6811, 7815, 6921 *to* 6932, 7069 *to* 7079, 7170 *to* 7177.

9107. *In what respect the spirits of our earth and the spirits of the earth Saturn differ from each other has been given to know from manifest experience; and at the same time on this occasion, how the spiritual or internal man and the natural or external are at combat and in collision with each other, when the latter is not in faith and charity. For the spirits of the earth Saturn, in the Grand Man, have reference to a middle principle between spiritual and natural sense, but which recedes from the natural and accedes to the spiritual, n.* 8952: *but the spirits of our earth have reference to the natural and corporeal sense; consequently the latter have reference to the external man, but the former to the internal. How great a repugnance and collision has place between them, when the external or natural man does not receive spiritual life by faith and love to the Lord, has been shown by this experience.*

9108. *The spirits of the earth Saturn came into view from afar, and on this occasion there were present several spirits from our earth; these latter, on seeing the former, became as insane, and began to infest the former, by infusing unworthy things concerning faith and also concerning the Lord; and when they were in invectives, they also cast themselves into the midst of them, and from the insanity prevalent at the time, endeavored to do evil; but the spirits of Saturn were not at all afraid, because they were secure, and also in tranquillity; but the others, when they were in the midst of them, began to respire with difficulty, and thence to be tormented; and thus they cast themselves out, one in one direction and another in another, and disappeared.*

9109. *The bystanders hence perceived what is the quality of the external or natural man separate from the internal, when he comes into a spiritual sphere, which is a sphere of the life of the internal man; [a sphere encompasses every one, which flows forth from the life of his love, see n.* 1048, 1053

1316, 1504 *to* 1512, 4464, 5179, 6206, 7454]; *viz. that he is insane; the reason is, because the natural man separate from the spiritual is sapient only from the world, and not at all from heaven; and he who is sapient only from the world, believes nothing but what the senses comprehend, and what he believes, he believes from the fallacies of the senses, consequently from falses; hence it is that spiritual things are not any thing to him, insomuch that he scarce endures to hear mention made of what is spiritual; hence also it is that he does not apprehend what the internal man is, and hence does not believe that he is; wherefore such are insane, when they are kept in a spiritual sphere; it is otherwise when they live in the world, at which time they either think naturally of spiritual things, or turn away the ear, that is, they hear and do not attend. That such have grief and blindness, when they are elevated into a spiritual sphere, see n.* 8797.

9110. *From the above experience it was also manifest, that the natural man cannot bring-in himself into the spiritual, that is, ascend; but when man is in faith, and thence in spiritual life, and thinks, in this case the spiritual man descends, that is, thinks in the natural; for spiritual influx is given, that is, out of the spiritual world into the natural, but not vice versa; that physical influx is altogether contrary to order, and contrary to nature, thus impossible, see n.* 3721, 5119, 4259, 5779, 6322, 8237; *wherefore when the natural man, who is separate from the internal, comes into a sphere of spiritual life, he is seized first with blindness, next with insanity, and at length with anguish. Hence also it is, that they who are in hell have no inclination to look to heaven, n.* 4225, 4226, 8137, 8266, 8945, 8946.

9111. *At the close of the following chapter an account will be given of the spirits of the moon; and also why the Lord was willing to be born in our earth, and not another.*

END OF VOL. VIII.

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